A LECTURE ON CHRISTIAN SCIENCE

Entitled

Christian Science: True Evangelism

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By

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I once knew a golden-hearted clergyman, whose life was an inspiration, whose ministry was a benediction,—one of those rare servants of the Lord whose calling of God raised him above creed and dogma, filling his heart with compassion and his hands with mercies. He continually went about doing good. One of my childhood's treasured memories is the picture of this beloved pastor striding back and forth in his study, the tears streaming down his face as he cried, "Oh, it is glorious to preach Christ!" A modern prophet-shepherd, watchful of his flock, he must have glimpsed the ecstasy of the vision vouchsafed to Simeon of old: "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Glorious to preach Christ! Yes, my friends, and it is even more glorious to live Christ, as did this preacher-pastor of my boyhood's memory. His was the heart of the true evangelist.

Not long ago, I read in a metropolitan newspaper a list of no less than a dozen evangelistic campaigns going on in that city. That was both impressive and typical. Since the day when the priest Zacharias foretold of his infant son that he should give knowledge of salvation to the people; since the day when Mary's concept of Truth became to her the living Christ, and she cried: "My spirit hath rejoiced in God my Saviour;" since the night when the angel Gabriel, the message of divine Love, proclaimed to the shepherds: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people;" all the way of Christendom, men with the vision of Christ in their faces have striven to turn that white blaze of Truth upon darkened and stricken humanity. Christians are one as to the glorified service. "Do the work of an evangelist," said Paul, and with that injunction all Christianity agrees. "Make full proof of thy ministry," Paul added, but with that Christian Science alone agrees.

What is true evangelism? Many religions have arrogated to themselves the answer to that question, but it is obvious that only the master Evangelist, Jesus, could determine authoritatively what true evangelism is and define the work of an evangelist. Paul must have meant: Do the work Jesus declared to be that of an evangelist. Luke asserts that the Master sent his disciples "to preach the Kingdom of God, and to heal the sick." Again, Jesus instructed the students of the memorable class of seventy: "And heal the sick, . . . and say unto them, The kingdom of God is come nigh unto you." And finally he said to all Christians for all time: "Go, . . . teach all nations;" "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover."

It is conceded by all that the spiritual healing of physical disease was a proof of Jesus' Messiahship. But that is an incomplete explanation. His works were truly an important part of his mission; they proved not only his divine authority, but also the power of Christ to destroy all evil. Theology has taught that these works were possible to Jesus and his early students because of a special dispensation, and were utilized to establish Jesus' claim to be Christ, and later, for a limited time, to establish the church. Granting that the people of those days were influenced favorably by these exhibitions, is it not evident that the people of to-day still need to turn to Christianity? Do they not need to be healed of disease and sin? Does not the gospel need to be established in the hearts of men now? Then why, in all reasonableness, should God withdraw the healing power, after three centuries of successful practice of Christian healing by the thousands of early Christians? To-day, Christian Scientists, mighty hosts out of all nations, swell a joyous jubilation that the gospel of the kingdom remains, as of old, a full salvation. Christian Science embodies true evangelism. It proclaims and produces the "good tidings of great joy." It makes full proof of its ministry; and only that religion can be truly evangelical which, through Christ, through spiritual power, saves men, both mentally and physically. Paul says, "Christ is the head of the church: and he is the saviour of the body."

ANGELS AND EVANGELS

A consideration of evangelism may properly begin with angels. It was angels who announced to the wise men the coming of Jesus, the Saviour. Popular belief conceives angels to be celestial beings humanly defined, God's messengers, bearing communications from God to man. Just why God, who is everywhere, should need a medium of transmission of His thought does not appear in reason, although it does appear always in human belief. Certainly, if, as Job declared, God is "in one mind," His activity is mental and expresses itself in ideas. The essence of anything is the idea of it, or what it is in Mind. It is therefore proper to conclude that angels are not merely God's messengers but are the actual messages themselves. Angels are God's communications to man. Human beliefs may bestow upon them finite, though ethereal, forms, may clothe them with clouds of glory, and give to them all the imagery of the poet's fancy, but no grandeur, no beauty, no heavenly atmosphere, can exceed the simple truth that God, Mind, communicates with man spiritually, consciously, and that the communication is vital, instantaneous, and direct. "And suddenly there was with the angel a multitude of the heavenly host," a multitude of right ideas. "The kingdom of God is within you," said Jesus. Within what? Within brain, stomach, lungs, blood, bones? Surely not. Evidently within consciousness, within understanding. The heavenly host has never failed to be and to abide with the spiritually-minded. True evangelism changes the querulous cry, "Lord, I believe; help thou mine unbelief," into the glad Hosanna, "Lord, I believe, because I understand!"

An ignorant Christian is a paradox. The scientific Christian is the enlightened Christian. Redemption means not subscription to scholastic dogma or theological creed, not emotional acceptance of a man-made salvation, falsely labeled divine. Redemption is rather the acquiring of a gift of God, a gift purchased with a price—the price of daily endeavor to know the liberating and transforming Truth, the Christ. So Christian Science appeals not to the emotions. It touches indeed the hearts of men, but its primary appeal is to understanding. I state boldly that Christian Science is the only religion that has not faltered in the face of logic and reason. Christian Science is bulwarked in the truism that no wrong conclusion can logically follow correct premises. From reason to revelation is a step in sequence, and that step is followed by spiritual understanding—the angelic presence. Spiritual understanding ushers man into the atmosphere of God.

True evangelism, then, addresses itself to the individual consciousness. It has none of the elements of mass psychology. It is not mesmeric; it is spiritually scientific. It does not mystify; it clarifies. It does not storm; it convinces. It is said that Charlemagne evangelized the Teutonic tribes. At the point of the sword he drove thirty thousand savages into the Rhine and baptized them. Does any one imagine that procedure made a Christian nation? A militant preaching can never alone do the work of true evangelism. Christian Science, mighty evangel sent from God, combines the militancy of Michael, who "fights the holy wars" (Science and Health, p. 567), with the kindness of Gabriel, who through love leads men gently out of the mesmerism of sin and disease into holiness and health.

THE DUAL ASPECT OF SALVATION

Humanly viewed, salvation in all its phases,—salvation from sin, sickness, discord, death,—is an event. It is something that comes to pass. But divinely considered, salvation is a continuous state, the condition of man as he really exists, not materially but spiritually. God's man is always saved man. Like Christ, he is "the same yesterday, and to-day, and for ever." To him salvation does not come to pass. That is because God is the saving Principle, or cause, and all that He makes is in a continuing and eternal state of preservation. The real man exists always at the point of salvation. God has not conceived His creation in terms of imperfection, deterioration, disease, insubordination, or transgression. Christian Science reveals that the debasement of man is a myth.

True evangelism, then, has a twofold aspect and presentation. It unfolds first the truth about salvation—the truth concerning God and man; then it relates the infinite truth to finite human interests by showing: first, salvation as the great fact of being; secondly, salvation as a human event. The real man of God's creating needs no redemption. It is the false, human finite self that needs to be evangelized.

Christian Science, let it be said, is not a course in spiritual aviation. It does not soar in sublime detachment from humanity and its needs. Christian Science, truly evangelical, comes to earth and all its uncleanness, discord, disease, and sin, not to partake of the earthy, but to cleanse, to harmonize, to heal and to save. Christian Science is in the world, though not of it. No less important than its divinity is the humanity of the gospel.

Can it be doubted that Christian Science is truly evangelical? What is its effect upon human lives? It revives the individual, satisfying this thirst for spiritual things and healing his body. It preaches and practices the undivided ministry of Christ Jesus. In Christian Science, every man assiduously does the work of an evangelist. He preaches the gospel—he applies Truth to the false creations of the human mind. He daily evangelizes himself and others.

A scientific Christian is a Christian not for what thereby accrues to him, though he receives without measure the spiritual and temporal rewards of service. Happiness and satisfaction are not the objects of his search; but they are the inevitable resultants thereof. Primarily he is a Christian Scientist for what he can give. Self-denial is evangelism. The Christian religion is built upon the foundation of self-sacrifice. Concerning this point of selflessness Mrs. Eddy wrote, in the Christian Science text-book, "Science and Health with Key to the Scriptures" (p. 261), "We should forget our bodies in remembering good and the human race." To be saved from one's self is all the salvation a mortal needs. It is a man's true nature to be an evangelist, even as Jesus was. It is a man's natural function to practice Christian Science—to utilize for himself and others the power of Truth over error. It is a man's natural office to preach and to practice the gospel of Love.

THE REAL AND THE UNREAL

Let us consider briefly the twofold aspect of true evangelism. The Bible teaches that God is "the same yesterday, and to day, and for ever." Whatever Deity is, He always has been and always will be. Jesus spoke of Him as "Father," as "my Father," and as "your Father." If God is Father now, He must always have been Father, your Father and mine. Hence not only has God always had children, but He has always had you and me for His offspring. Man, therefore, antedates Adam, and Adam, representing material man, the human kind, cannot have been the first man. Moreover, since Adam supposedly had a beginning and an ending, he could not have expressed God, who, the Bible says, is without beginning or ending. Adam therefore could not have been man at all. True evangelism reveals the fatherhood and motherhood of God (Father-Mother, because within Himself alone the sole and complete creator), and the sonship of man, one with the Father-Mother.

Again, the Bible teaches the omnipresence of God, and Deity can be everywhere only as divine Principle, or cause—manifested in effect. As there can be no effect without a cause, so there can be no cause without effect. God and man, Father and son, cause and effect, are mutually indispensable.

Now Christian Science, in consonance with the Bible, holds it to be self-evident that the creator of the universe, including man, is intelligence, or Mind. Jesus said: "God is a Spirit," and throughout the Scriptures Spirit and Life are synonymous words. It is conclusive then that because God is infinite, He must be the infinite, the only Spirit, the only Life, the only Mind.

Christian Science further teaches, in agreement with the Bible, that God, Spirit, and the things of Spirit, are present here and now; that they are not abstract or removed, but concrete and at hand. The Christian Scientist is amused at the attempt of physicists to weigh or to photograph the soul. Remember, Spirit and divine Mind are the same. So spiritual things are divinely mental things, and divinely mental things are ideas. Ideas are real and genuine things, but they are not spatial, nor dimensional, nor ponderable. The real man, then, is the idea of Mind, God. Hence he is divinely mental, or spiritual, now, and not a material, finite, fallen being. He is spiritual now, and must be so considered. Here is a strange thing! Religionists have dealth harshly with Christian Science for accepting as the present fact the spirituality of man, when that very spiritual status is the Christian's hope of salvation.

Let us see just what there is to this world of matter, including material man. Have you ever attended a trial in court and heard a hypothetical question put to a witness? The elaboration of the hypothesis often tends to confuse the witness into accepting the conclusion, regardless of the purely suppositional basis of the question. So the elaborate detail of the hypothesis of life in matter confuses thought into accepting the entire round of materiality, with all its abnormalities, as real, whereas the truth is that matter, with all its complexes, mental and physical, is based on the following false hypothesis: Suppose there is more than all; suppose infinite Spirit, God, has an opposite, matter; suppose infinite Good has an opposite, evil. Then the hypothesis goes further and says: If the one good, or ever-living Mind, God, has an opposite, there must be the one evil, or devil, mortal mind. And so the lie arrays itself against the truth, because the "carnal mind is enmity against God," and eventually comes to be accepted as true. Thus, it comes to have in human belief a sort of counterfeit existence—a vast elaboration of lies claiming to be truth. Of this counterfeit existence the Spanish poet, Calderón, wrote:—

What is life? 'Tis but a madness.
What is life? A mere illusion,
Fleeting pleasure, fond delusion,
Short-lived joy, that ends in sadness,
Whose most constant substances seems
But the dream of other dreams.

But, you say, who or what is it that becomes confused into misconstruing the facts of real life and man? Does man, the expression of the divine intelligence, become confused and a dreamer? Does man argue or reason erroneously and reach false conclusions? No. "The believer and belief are one," says Mrs. Eddy (Science and Health, p. 487) and that one is the dream—the belief of a selfhood apart from God. Matter and all its forms, whether claiming to be thoughts, things, or man, is a misstatement, or misunderstanding, of the infinite substance, Spirit—which alone includes all that is real, whether thought, thing, or man. The entire range of the erroneous hypothesis of life in matter is, after all, reducible to a false argument, a dream, deserving neither recognition nor credence.

Christian Science is the truth, and therefore, as a system of religion and ethics, it is so finely balanced that the slightest deviation from its perfect statement and practice becomes a travesty. There is an idea back of every natural, normal thing in the world. The human mind misconstrues these ideas and calls the misconceptions material things. These lies, these counterfeits, with their multiplication and self-division, make up the suppositional world of matter. The distortions or abnormal functioning of these counterfeits constitutes disease and discord. But in reverse of every lie, however remote, however distorted, however abnormal, there is a true statement which reveals a right idea of the one Mind, God. This idea is found to be spiritual and to have the qualities of Spirit, God. Shall man be less pure than his Maker?

By reversing matter or turning away from it, Christian Scientists are enabled to come close to Spirit. We get acquainted with God and His infinite activity. We become conscious of spiritual presence and power, substance and government, and in that degree matter and material things are displaced. Christian Science does not teach destruction of the body. Contrariwise, Christian Science improves the body by eliminating the abnormal and destructive conditions to which the body is subjected, under the sway of so-called mortal mind. This elimination of error involves complete evangelization of the human self. Christian Science contemplates further the day, when through a process of scientific and Christian self-effacement the material body shall have disappeared, giving place to the real man, the embodiment of God's ideas. Spirit's man is spiritual; and to prove that eternal fact is the work of Christian Science. Now is the day of evangelization. Now is the time for material selfhood to disappear. Shall mortal man complain if this accomplishment be done by degrees? The kingdom of Spirit cannot be taken by violence. The material body cannot be done away with by abuse of it. Christian Science does not maltreat the body. It cares for the body by correcting ones thought about it, thus healing, sustaining, and bringing it into normality.

THE PRAYER OF TRUE EVANGELISM

How do we arrive at the spiritual understanding of salvation? By means of prayer. Through prayer we turn away from the mesmeric, false sense of things. Through prayer we learn to divide between the delusive and the genuine, between matter and Spirit. Christian Scientists demand that error give place to Truth, and they ask God to open blind eyes that the truth of man's present perfection may appear.

The Christian Scientist does not pray to or through anything material or spiritual, but immediately to the divine, supreme, infinite Principle, God. Is there, after all, essentially any difference between prayer to and worship of an image graven of matter and an image graven in mind? Is a mental graven image less an idol than a material image? "Thou shalt not make unto thee any graven image, or any likeness of any thing." Thou shalt not worship God objectively. Prayer in Christian Science is not meditation. It is not mere contemplation. True prayer is both hearing and doing the word of God. Prayer is right thinking plus right acting, an equation complete in satisfied spiritual desire. There is finality in the prayer of Christian Science. Not always is it a realization of preconceptions, or even a mere consummation of human outlining, but rather an ultimatum which brings complete satisfaction, because it does not involve self-will, but the will of divine wisdom. Prayer is the realizing of God's will and the glorying therein. It is the recognition of good triumphant over evil in human affairs.

Many people pray as did the small boy who, in response to his mother's anxious pleading that he mend his ways, stoutly protested that he had asked God several times to make him a better boy and that it was now up to God. God will indeed point the way to betterment, but it is up to the individual to walk in the way. Prayer is seeking the way, finding it, and walking in it.

There is an importunate quality in true prayer, a get-it-done quality, which will not be denied the true good it seeks. This perseverance in prayer is the element which divides between failure and success in all right endeavor. Of course, no man can operate divine Principle. One has only to conform to divine Principle; indeed, one has but to come into the realization that divine Principle is operating and will continue to operate, producing the answer to prayer.

Whatever is a quality of God is also by reflection, a quality of man. The Christian Scientist is right in claiming these divine qualities to be his, since he is a child of God; and he is consistent in striving to prove this fact of spiritual reflection by demonstrating those attributes in daily life. Christian Scientists do not demonstrate material things. Matter cannot be demonstrated or proved, because matter has no real existence. But the truth, which material objects and conditions misrepresent, must be demonstrated, if the world and the human self are ever to be evangelized. Mortal false belief is all that ever needs to be changed. There is never anything wrong with God's creation, any more than with God Himself. The so-called human mind misconstrues creation and then suffers from the erroneous concept.

There is a sure and unmistakable divine influence in true consciousness. Isaiah said: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." How are we to hear and recognize that divine voice? The divine word always declares Principle, God, and consciousness can know and recognize divine Principle. But, you say, suppose one is so steeped in sin and ignorance of God that he cannot perceive the way of divine Principle? No state of consciousness is entirely devoid of ability to choose a course of conduct. Now the least evil way is the humanly best way, and that is the way in which to walk. The prayer of Christian Science enlarges the perception of the way and thus the path grows plainer as the dimness of vision grows less. The way is to choose the next step as you see it, walk boldly in it, and be ready to change your way, if God so reveals it. Never demand that your outlining of the course be fulfilled, but nevertheless push steadily forward. Mrs. Eddy has said: "The devotion of thought to an honest achievement makes the achievement possible" (Science and Health, p. 199). Paul says: "All things are lawful, . . . But all things are not expedient." Hence the security of those who pray always as our Leader prayed: "Shepherd, show me how to go" (Miscellaneous Writings, p. 397). Christian Science subscribes unreservedly to the Mosaic Decalogue, but Christian Science does not harass a man with an endless array of Thou-shalt-nots. In all the divine activity of God and man there is not a negative element. Christian Science holds up a standard by which a man may govern his conduct. Christian Science rebores mental caliber and fits for heavier ordnance. The effect of this Science is to enlarge capacity and ability. Under divine Principle one becomes more and more spontaneously right and needs less and less to get right. The prayer of Christian Science enhances the ability to do the right thing at the right time, through recognizing divine guidance.

CHRIST JESUS, THE MASTER EVANGELIST

Christ Jesus was the master Evangelist. Jesus did not originate the fundamentals of the Christian religion, but he did give them new meaning and practical application. Centuries before Jesus, Confucius put it negatively: "Do not do unto others what you would not have them do unto you." Jesus stated the Golden Rule affirmatively. His whole teaching and ministry was positive. He exemplified and lived the Christ,—an affirmative force. He taught his followers always to consider Christ as present, comforting, helping, dynamic—the very "power of God unto salvation." Christ alone can destroy sin and disease and death. Christ is Truth, and Truth can destroy only a lie, for Truth cannot destroy itself. Now Christ destroys evil, therefore evil is not the truth, but is a lie. Since evil is a lie, it is not real. The hope of salvation involves the fact that evil is not true, and therefore it is destructible. Jesus' attitude toward sin and sickness was the same—he cast both out as one lie about health and holiness. There can be no doubt that to Jesus, Christ was the "saviour of the body." This Christ is available to-day to save from disease and discord as well as from sin, for Jesus himself said: "Lo, I am with you alway." This is the message Christian Science brings, that the power of Truth over error is the saving grace for all time. This is the evangelical "good tidings of great joy."

THE SUPREME SACRIFICE

Jesus was not a product of evolution, he was not a refinement of materialism. Contrariwise, he was the most conspicuous example of matter overcome, material modes set aside, and spiritual law unfolded as operative in human life. Christ Jesus was in all respects the Way.

The evangelical character of Christian Science is at no point more clearly defined than in its acceptance of the sacrifice of Christ Jesus. Jesus' life of self-sacrifice culminated in the crucifixion and his victory over death, but death could never save any one, not even Jesus. Death is not the supreme sacrifice. Life victorious over death is salvation. Jesus' triumph over mortality—his proof that "now are we the sons of God"—provides the inspiration and the example which make the Master the Way.

Jesus laid down his life for mankind. He poured out his life throughout his ministry, before, on, and after Calvary, in ever increasing and finally complete self-renunciation, that "whosoever believeth on me," that is, whosoever should come to understand Jesus and the Christ he lived, should realize spiritual existence, not material selfhood, to be his real life, now and here and always. The evangelized self is the human self denied, and that individual is most nearly evangelized who has most "put off the old man with his deeds" and has most "put on the new man" of Spirit.

EVANGELIZATION OF HUMANITY

The evangelization of humanity is effected by the coming of the Christ to human consciousness. This is "the power of God unto salvation." It eradicates the evils which beset human existence, — fear, mesmerism, mental suggestions, hypnotism, in short, the category of evil. When the destruction of evil belief is achieved, the demand of divine justice is satisfied, pardon replaces guilt, and reformation ushers in salvation.

When a boy, I learned to think of hypnotism in terms of a cadaverous individual who wore a funereal garb, and made passes with fantastic fingers before his subject's eyes, the while impressing him with suggestions as to his inability to resist, whereupon the victim would proceed to do the will of the hypnotist in vain antics and weird acts, most impressive to the beholder.

Christian Science denounces and repudiates hypnotism utterly. Christian Science shows that until enlightened and controlled by divine intelligence, the entire action of the so-called human mind,—both its conscious and unconscious thoughts,—is mesmeric, hypnotic. But the Christian Scientist, rejoicing in the knowledge of God's sole control, knows there are no fantastic fingers, physical or mental, making mesmeric passes before his eyes.

All the trouble in the world is due to the mesmerism of fear. That is a broad statement, but what is it to be afraid? Fear is the anticipation of evil. To be afraid is to subscribe without protest, and vigorous opposition to the laws of disease and sin, to the false beliefs of accident, luck, chance, evil destiny, bad fortune. To believe one's self liable to evil is to expect its possible appearance.

We hear much of free moral agency and indeed man is morally free. But it may seem difficult for the sick man as well as for the sinner to understand where the responsibility for his condition lies. While many diseases are brought on by violation of moral law, one may nevertheless point to the fact that often the helpless sufferer is but the victim of disease. How is one responsible for an untoward event or condition of which he was not thinking? Fear may be entertained consciously or unconsciously. Conscious fear is seldom realized. One works more or less actively against his conscious fears, to deny them and offset their consequences. But the unexpected seems to happen. Evil seeks to hide itself and to steal upon one unawares, for the devil knows his time is short, once the error is exposed. Job said: "The thing which I greatly fear is come upon me," but he did not say he entertained the fear consciously. Rather, Job indicated that the thing he unconsciously feared came upon him, to his great surprise. He even declared that he was not mesmerized into apathy, that he was mentally active to defend himself against evil: "I was not in safety, neither had I rest, neither was I quiet; yet trouble came." Evidently Job was confining his work to the destruction of his conscious fears and, intent upon casting out whatever may have perturbed his thought, he omitted to destroy the fear back in the unconscious thought. This latent fear at the last wrought his discomfiture, and then Job, thoroughly awakened, recognized and accepted his responsibility.

Wherein does the teaching of Christian Science touching the unconscious modes of mortal mind differ from the so-called New Psychology? In this way: Material psychology declares that Job had no recourse, no possible way to avoid the evil effects of his unconscious thinking; that these thoughts lay back in the folds of the brain, not out of mind, but actually tucked away in mind, awaiting an exciting cause to eventuate them; that when ripe for externalization, these evil mental states inevitably came into activity.

Christian Science brings the assurance of salvation from diabolical fatalism. It teaches that [illegible] expose, and destroy even the unformed, latent errors of belief, thus preventing their development and expression. But mind you, evil must be more than uncovered. Indeed to uncover evil and give it credence is to magnify and perpetuate it. But to uncover its unreal nature is to insure its destruction, for who would continue to fear or suffer from that which he knows to be unreal? The only fact concerning evil is its nothingness. Had Job been as scientific a Christian before his discipline of patience as evidently he was thereafter, he might not have had to say, "Yet trouble came." The effective weapon against both conscious and unconscious fear is to think God-given thoughts, and to live in obedience to them.

It is axiomatic that discordant incidents and accidents rarely come singly. Just as a single case of disease may seem to be the signal for an epidemic, so a broken arm, a broken bank vault, or a fire may seem to signalize a cycle of similar occurrences. The Christian Scientist knows why that effect sometimes appears, and he knows how to take correct steps to end the reign of discord. He recognizes the sequence of untoward events as the uncorrected operation of wrong thinking, the externalization of erroneous mental processes. These modes of the human mind may be so many specific instances of incorrect thought, or they may be the result of general mortal belief, a state often referred to as mass psychology, which is but a name for consentaneous human thinking, of which individual acts, whether unconscious or intentional, are the expression.

The Christian Scientist is not helpless before the vagaries of mortal mind. He does not rail at fate. He entertains no superstitious belief in the inevitableness of discords, and accidents, and diseases. He prevents and cures them by correcting the false mental states producing them. It is plain that nothing exists, even in belief, without thought. Whatever the error confronting the Christian Scientist, he seeks to uncover and destroy the false belief apparently producing it. However remote, that wrong concept can be detected, and corrected. He brings the Christ, Truth, to bear upon the error, thus overcoming evil with good. And so to the Christian Scientist there need come no train of misfortune. Upon his devoted head the rain of trouble need never pour. Depression, if it come, is turned into joy at the early lifting of the gloom.

It is possible to have and to see fewer and fewer accidents, less and less discord, poverty, disease, and sin. All evil may become beautifully less in your experience. Is not that prospect good tidings? Because of that declaration, are you to shut your eyes to distress, to harden your heart, to dry up the milk of human kindness? No, with emphasis! "Let it rather be healed." By what right do you believe to be real that which God did not, could not, make, namely, imperfection in His creation? How dare you accept a creation wherein disease, sin, discord, and death reign? Even while helping those who are in distress, visiting the widow and the fatherless in their affliction, is it not also Christian to keep one's self unspotted from the world? May not one thus be far better able to help destroy the illusions of disease and distress? One has but to realize the presence of God, good, to destroy any belief of evil presence. In old England, the king was spoken of as "the presence." The King of Truth and Love, God, is the supreme omni-Presence, in which all evil is absent.

Tender, affectionate, sympathetic, Christian Science unites Science and Christianity. The Christian Scientist happily can be both scientific and Christian, both humanly kind and scientifically exact in knowing and proving the unreality of evil. Christian Scientists extend genuine sympathy and they are able to distinguish between true and false sympathy. What is false sympathy? Any kind whatsoever that increases fear and tends to fix disease and discord upon the individual. What is false charity? Any kind whatsoever that tends to fix want upon the individual, or to discourage the effort to become independent. Nevertheless, Christian Scientists always remember that, whereas Love is divine Principle, it is equally true that divine Principle is Love. To a member of The Christian Science Board of Lectureship, Mrs. Eddy wrote: "Cultivate the tender emotion, have a cell less in the brain and a fibre more in the heart." In the presence of pure human affection and in the light of spiritual understanding, sympathy and charity become truly evangelical. They relieve and they save.

SHE WHO BROUGHT GOOD TIDINGS

The mother heart of Mary yielded to the Christ-power at Jesus' words: "Woman, what have I to do with thee?" That Mary who sat at Jesus' feet came so to know the Christ that afterwards she could agree, "If thou hadst been here, my brother had not died." To the Magdalene, treading alone the road of her bereavement, came Jesus the Christ: "Mary!" he cried, and, awakened from the mesmerism of the tragedy on Calvary, she breathed with rapture: "Rabboni!" And so Christ came to a Mary of our day. A frail woman, her body prostrate from an accident, confronted with the physician's verdict of death, Mary Baker Eddy, always deeply religious, turned from matter to Spirit, and was instantly restored.

Do you wonder that this modern Mary loved the Scriptures and searched them as few have done? There she found her full salvation; there she found the Christ; there she attained the spiritual apprehension of Truth which she carried thenceforth throughout her evangelistic way.

The greatest thing in the world is to be useful. To Mary Baker Eddy, to live was to give. To all mankind impartially she gave the riches of her experience, the treasure of her "self-conscious communion with God" (Science and Health, p. 29). She gave without measure her time, energy, devotion. Her loving heart was open toward humanity, and aggrieved because of the woes of mankind. From her pen, dipped deep in that heart, came the supreme gift, her book, "Science and Health with Key to the Scriptures." This book, immaculately conceived and brought forth in the agony of a life-purpose misunderstood, has survived the Herods of its day, and has brought salvation to the people. To-day this book, aflame with divine Love and Truth, literally is teaching and healing all nations, the evangel of "good tidings of great joy."

Mary Baker Eddy was an ambitious woman. But she was ambitious to be only what she was and is to-day, the Discoverer of the Principle and rules of scientific Christianity, the author of the Christian Science textbook, the Founder of the Christian Science movement, with all its activities, the inspired Leader of a true evangelism. Mrs. Eddy aspired to no place to which God had not called her. She followed an inspired program. Her sole ambition was to fulfill her divine commission. To that end, she sacrificed her earthly all and gained Christ and Christian Science. Mrs. Eddy delighted to do what was here to do. She loved humanity. She was single of purpose. She obeyed the heavenly vision.

Of this great teacher and Leader, of this daughter of David, history must write: She who brought good tidings to earth's bound and stricken was a gentle, tender-hearted woman. Humanly considered, Mrs. Eddy was intensely human, but her selfless devotion to God and to man gave a spiritual radiance to her humanity. Those to whom she has brought the healing and saving Christ could never doubt that her mission was divine, and those who knew her best, loved her most. Only such a woman could say: "My heavenly Father will never leave me comfortless, in the amplitude of His love; coming nearer in my need, more tenderly to save and bless" (Miscellaneous Writings, p. 249).

THE CHURCH EVANGELICAL

Notwithstanding Mrs. Eddy's expressed love for the church, her revelation of Truth was rejected by professed Christians. Whereupon she sought divine guidance that the gospel of the kingdom might not again be lost to humanity. Thus she was led to establish a church based upon pure idealism and yet practically adapted to the needs of humanity.

It was inevitable that Mrs. Eddy should found The First Church of Christ, Scientist, and call it "The Mother Church." Did the mother church originate thus in Boston? No, it originated in Jerusalem. In its pristine purity it was strictly spiritual. It denied matter and exalted Spirit. It did many wonderful works of healing and saving. The mother church in Jerusalem did the work of evangelism and made it full proof of its ministry. And then matter laid siege to the organization, and the mother church seemed to go out in the tragedy of a spiritual decadence. In all the long night of materialism that followed, there remained one bright spot. The star of Bethlehem still shone through the blackness. Centuries came and went, and then, because a lone woman saw the star, The Mother Church revived. Mrs. Eddy has said: "The star of Bethlehem is the star of Boston" (Miscellaneous Writings, p. 320). The founding of The Mother Church in Boston was the supreme achievement of evangelism. It revived primitive Christianity and has placed it upon enduring foundations, against which no assaults can ever prevail. There is nothing within nor without this church that can falter it. There is nothing within the organization itself that sustains and propels it, but, rich in divine purpose, upheld by divine care, The Mother Church is the gift of God to humanity.

Of The First Church of Christ, Scientist, Mrs. Eddy has written that she was not aware, when through divine direction she instituted its government and provided for its branches, that she was so closely paralleling the original mother church in Jerusalem. Later she found these lines in a book published by Benjamin Willis Newton: "The primitive church was a church, and the remote branches of other churches, like so many planets, revolving around it. It was strictly a mother and a ruling church" (Miscellany, p. 13). And so The Mother Church in Boston, one with its Branches, carries on a world evangelism, under a permanent dispensation. The nature of Christian Science is to multiply itself. The purely spiritual Church of Christ, Scientist, must increase, and no weapon that is formed against her can prosper. God shall have her foes in derision. Well may this Church evangelical, this Church universal, sing with the psalmist, for "God is in the midst of her; she shall not be moved."

THE EVANGELIZED SELF

"The human self must be evangelized" (Science and Health, p. 254). So writes Mrs. Eddy. Out of a higher, clearer order of thinking must come a better, cleaner order of living. God is not revealed to the materially-minded. A little girl I love had gone down to the shadow with a disease that strikes terror to the hearts of parents, and had come up out of the valley in triumph, through the ministrations of Christian Science. Throughout the testing of her faith, she had never faltered. Her steadfast trust in God's power and its availability to heal carried her through to complete recovery. A friend, meeting the child, was struck with the resemblance to her mother and so remarked. The mother said: "She is generally thought to look like her father." Whereupon the friend asked, "Jean, whom do you want to look like?" Her beaming face was glorified as she replied: "I want to look like God, and though I don't now, some day I shall." No man may say what little Jean beheld there in the valley alone with God, but remembering Jesus' words as to children, that "in heaven their angels do always behold the face of my Father which is in heaven," can we doubt her communion with God, or the ecstasy of the angelic vision of that which "doth not yet appear," herself, the image of divine Love?

This is the truth which Christian Scientists have learned, and which separates their thinking from all other thinking. The spiritual ultimate is the ever-present now. There is no past, no future, in God's kingdom. Even the present is not time—it is the presence of God. Our Leader has said: "Emerge gently from matter into Spirit" (Science and Health, p. 485). How long are we going to emphasize "gently" at the expense of "emerge"? How often do we hear the apologetic, "So long as we are in the flesh," "So long as we are mortal"? If you take the side of error, you thereby concede to error all the power and reality it can ever have. David cursed his enemies, his erroneous concepts. With David, count that to be your enemy which would obstruct your vision of the man God made you to be. A little Christian Scientist, a laddie wiser than his years, admonished his father one morning: "Dad, remember to-day whose man you are." Oh, my friend, as you face the problems of life, remember always whose man you are. So will your workaday world be glorified. Turn on the lie that would make you mortal, discordant, sinful, sick: reverse it. Boldly declare: "I am the child of God. I am not in the flesh, but in the Spirit." Do not permit matter to be real to you. Accept Spirit and your own spirituality to be the reality, the present fact about you and about all that really exists. In this endeavor are Christian Scientists egotistical? They are not. But they do think well of the man God made, and their highest ambition is to be that man, to express the divine image and likeness.

Remember to-day whose man you are! Carry the inspiration wherever you go. No human problem can long withstand the healing and saving grace of it. Is there discouragement? There comes an end to error's night. The reversal and rejection of error reveals Truth's presence. Joy cometh with the morning's light. Is hope deferred? Remember every step in Christian Science is a forward step. Unselfed labor is achievement, right endeavor is victory. I, too, have unfinished business. But there are no crop failures in God's husbandry. The fields are already and always white to harvest, and toil is triumph. Work and pray, and trust God while you work and pray. You have the truth, and that must always be the helper, the comforter.

Remember to-day whose man you are! Disheartened toiler, despairing sufferer, surfeited transgressor, all who labor under error's thrall, take heart of grace. Always the great Evangel is standing at the door of each individual consciousness, standing and knocking. You have but to turn from the clamor and glamour of materialism to hear that Voice. Open the door of your consciousness, my friend, and the realization of the truth of your spiritual perfection will come in, and abide with you. When Christ comes in Christian Science,

"Thou shalt take heart again,
No more despairing;
Play thy great part again,
Loving and caring.
Hark, how the gold refrain
Runs through the iron strain,
Splendidly daring.

"Thou shalt grow strong again,
Confident, tender;
Battle with wrong again,
Be Truth's defender;
Born to attempt, attain,
Never surrender!"