Christian Science Lecture Reviewed register of old age. Adis more than I can see"? Christian Science Lecture Reviewed register and fruitful as any other A limited mortal sense of body stage of existence. Maybe we isn't much use to us. What is required is to see ourselves in our

CHRISTIAN SCIENCE LECTURER



LENORE D. HANKS

significance for our discussion.

which have come down through

said, "He who shall introduce into

Christianity will change the face of the world." This is what hap-

acknowledged in America's his-

toric document are finding recog-

nition in all corners of the earth.

The twentieth century has brought the basis of progress-

the rights of the individual-into

clearer focus than ever before. It has also seen the danger which

comes from subjugating these rights to the state. A free society

is the only climate in which prog-

need to guard our individual We can only do this as

we see their basis in man's spiri-

To be spiritually minded is life

and Founder of Christian Science,

saw progress as "the law of

its demands upon us for higher

proofs rather than professions of Christian power. These proofs

of sin, sickness, and death by the

stroyed them. This is an element

of progress, and progress is the law of God, whose law demands

of us only what we can certainly

of progress we're talking about.

She writes in "Science

of Spirit, as Jesus de-

rights.

It's encouraging that the rights

pened in Shimmabuke.

(The following Christian Science lecture was held in the First Church of Christ Scientist, Medford, Tuesday evening. The lecturer was introduced by Mrs. Lyle Newman, second reader of the church.)

A Lecture

Christian Science Entitled

Our Right to Progress by

Lenore D. Hanks, C. S. B. of Portland, Oregon

Mother Church, The First Church of

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The lecturer spoke substan-

During the last war as the American troops swept over the island of Okinawa, a war correspondent, who was following the action, related an interesting story of a small group of people, a story which is particularly pertinent to our discussion this

evening-our right to progress. villages of Okinawa were found to be much alike, except for one-Shimmabuke. Thirty years before, this village had been visited by an American missionary. He had left two Christian converts and a Bible behind. These men had made the spiritual truths contained in that Bible ome alive for the whole village.

Every man, woman, and child in Shimmabuke became a Christian. And there developed Christian democracy at its purest. Then came war, and the American Army. When its advance patrols approached the village with guns leveled, the GI's stopped in their tracks as two little old men stepped forward, bowed low, and began to speak An interpreter explained they were welcoming the soldiers as fellow Christians.

The GI's sent for the chaplain Service. They toured the village and were astounded at what they found-the intelligence, poise, and gentility of the villagers, the spotlessly clean homes and streets, the high level of health, happiness, and prosperity. They had seen many other villages in Okinawa in direct contrast to this. What had made the difference? The answer came from the people themselves: "We have, honored sirs, tried our best to follow the Bible and live like

One tough old army sergeant remarked, "I can't figure it—this kind of people coming out of only a Bible and a couple of old guys who wanted to live like Jesus." Then he added significantly, "Maybe we've been using the wrong kind of weapons to make

the world over.' When the war correspondent was shown the weather-stained and frayed Bible which the people had used for thirty years, they handled it as reverently and lovingly as if it were the origi-nal Declaration of Independence. And no wonder. Through the spiritual truths contained in the Bible they had come to learn that all men "are endowed by their Creator with certain unalienable rights" and "that among these are life, liberty, and the pursuit

These words from the Declara-tion of Independence clearly establish on a spiritual basis the individual rights which are a fundamental condition for uni-versal progress. This is their

the demands these rights impose requires a progressively deeper understanding of what God is. Take this first right—the right

Progress Through Seeing Life

as Spiritual There's a verse in the Bible which reads, "The Lord is my strength and song, and he is be-come my salvation: he is my God, and I will prepare him an habitation" (Ex. 15:2). Here's the to bring our sense of God as Life into clearer focus-prepare a habitation within ourselves for the understanding of Him. The more we know of God, the more we're going to know of our real selfhood as His expression.

Don't most of us want to live more fully than we're doing? With more assurance of freedom from disease, from sin, from decrepitude, and even from death itself? Why don't more people experience freer, happier, fuller lives? Why do so many people just exist? Because they don't really know what Life or God is. They haven't made room for Him in their thinking.

God, Himself, is Life. He without beginning and without end. He is omnipotent, the only cause and creator. Moreover be-cause God is good, everything He has created is good. As Christian Science makes plain, He knows nothing of discord or decay, disease or death. There aren't two creators. There is only one source of life, namely, God, and the life He gives is all good.

As these facts become more meaningful to us, we begin to see that whatever is good and spiri-These rights have their roots tual in the life we're now living in the moral and spiritual truths must in reality express the divine Life. There is no other. What appears to be material life with the ages. Their seed can be traced to every effort everywhere to open to all the door to progits accidents, diseases, and fataliress, greater individual expres- false concept that impedes progsion and experience of good ress and needs to be outgrown. Benjamin Franklin, one of the It springs from misunderstandress and needs to be outgrown. signers of the Declaration, has ing, from the mistaken belief

that life and intelligence are in He public affairs the principles of

"The shadow of a dog cannot bite.

Progress comes not so much from seeking more freedoms and greater liberties as from claiming and using those that have already been divinely bestowed upon us. The Bible points again and again to these rights listed in the Declaration. Paul tells us, of the Lord is, there is liberty"
(II Cor. 3:17). The Psalmist
promises, "Happy is that people,
whose God is the Lord" (Ps. 144:

Now a great many people believe that, while we're all entitled a declining sun" (p. 246). to these divinely bestowed rights, shadowy fears about ourselves, that our true selfhood, the they're not truly attainable by limitations - limitations which gence, of limited opportunity due names with which Christian Sci- so that more of our true spiritual to social or environmental cone ence identifies the nature of God. nature can shine through. ditions, or of physical disabilities. And man in reality is the inMaterial means alone can't overdividual expression of God's we shall have freedom from these Material means alone can't overdividual expression of God's we shall have freedom from these
come these difficulties because a nature standing always at the limitations and liberation from
material view of life is their point of perfection, not advancsource.

The control of the standing always at the limitations and liberation from
material view of life is their point of perfection, not advancsource. Does any material remedy light of all that God is. The perience. Instead we shall have for disease promise permanent recognition of this fact is bound better health, more abundance, to enrich our lives. There's a and increased opportunities, health? Or can you be assured definite relationship between our symbols of progress based on the

morrow? No. This is because the generally accepted means of we know about our true self-progress has its basis in material-hood, the better our experience mere human efforts to will be, and the more progress achieve a specific end, reliance on we will make. As we give up human intelligence and human our belief of life in matter, our whole human experience, includabilities alone. Sooner or later such reliance lets us down. We ing our bodies, is going to be imhave to go deeper than that. We proved. Wherever any discord need to understand man's divine may seem to exist, there's a place where something more of The widespread skepticism as and of man's relationship to Him to whether progress is possible needs to be seen. The under-

take our stand for the true nature out of the fear of decrepitude, of man as spiritual, endowed by poverty, and old age. his Maker, by God, with life, liberty, and happiness. This un-When we make a place in our thinking for Life as God, ever true basis for everything. derstanding opens to all the op-portunity and ability to go for-limite, and always expressing Himself in man, we're going to Here then is the key to real have a body that can't become Here then is the key to real disabled, decayed, or worn out. progress—to see that it stems disabled, decayed, or worn out. nan and his relationship to God, needed today. Many people Mary Baker Eddy, the Discoverer a dread of old age because of its implications. There's a gnawing fear that in spite of everything, they're up against something beand Health with Key to the yond their control-something neither willpower nor money can Scriptures": "Every day makes help them avoid. But God's demand is that we accept our right to the life which expresses consist solely in the destruction

and recognize its indestructible nature. When we're living up to this demand, we're daily and hourly rejecting the common fear that sooner or later everything disintegrates. There's a story about fulfil" (p. 233). This is the kind a little boy who was spending his progress we're talking about. first summer at the beach. He need to realize that as a also had his first experience with divine law it reaches everyone, him that the peeling process was where. It's irresistible.
we meet God's demands a temporary thing. So with much
we meet God's demands a temporary thing. So with much
concern he said to his mother, "I

for higher proofs of Christian concern he said to his mother, "I power in the destruction of sin, sickness, and death, we find the true concept of progress. It's the We don't have to start wearing

out at six or sixty. We don't have to accept fear of old age. Adis more than I can see"?

And what can be the use of him important she was able to help to indulge in envy because she us the assurance that we're see to he didn't seem to be talented that ing something of man's units. God, and feeling God.

tain vigor, freshness, alertness, and health. We can progress beyond the fearful acceptance of life as limited into the deeper realization of man's immortal existence in Spirit. This realization will keep us safe from all that materiality can claim to do to us. We can stand in the full

sunlight of ever-present Life.

Death can only come as the result of believing that life and intelligence are in matter. This is a basic claim of all evil. Jesus referred to this devil, or evil, as "a murderer from the beginning" but concluded that "there is no truth in him" (John 8:44). There is no truth in the claims of evil. They are illusions, lies, shadows, unreal and untrue. They are the opposite of Life and always false. Really the only death there is is the destruction or death of this false material sense of existence. And this is deliverance which we accomplish not by dying but by daily denying the reality of all destructive forces, by refusing to put up with weakness, lack, or incapacity in any form. We can do this by overcoming each limiting belief as it appears through applying our growing under-standing of imperishable, immortal Life. We have the right to come out from under the shadow of death and dread of old age into the realm of God, the radiance of eternal Life. This is progress.

The Christ Is the Way to Eternal Life

Isn't this the lesson to be learned from the crucifixion and the resurrection? Because Jesus so clearly understood the truth that real Life is God, death couldn't conquer him. He was constantly progressing beyond the limiting material covered. the limiting material sense of things into the spiritual. As we learn to know the nature of the Christ and progressively respond the truth of spiritual causation ties, is the outward expression of to it, we too can experience the false concept of man. It's this freedom this knowledge brings. The Christ is the spiritual idea of God, His divine image and

likeness. Jesus consistently expressed the true Christly nature. saw himself as the image of matter. This leads to the further God expressing all of God's matter. This leads to the further God expressing all of God's mistaken belief in a mortal man qualities. He was living those with a will and purpose apart Christian ideals which Benjamin from God. Referring to progress, Franklin realized would change Mrs. Eddy says, "It is the ripening of mortal man, through which the mortal is dropped for the imsortal" (Science and Health, p. 296). This mortal has no real things that please him" (John existence, but is just a shadow of 8:29). This was how he made a existence, but is just a shadow of 8:29). This was how he made a what is true and eternally pres- habitation for God. He was ful-ent.

There's an eastern proverb fore God's promises were fulfilled in him.

"The shadow of a dog cannot bite. Jesus was able to assert his there is has to be spiritual, indestruction of a sword cannot right to perfect life because he pierce.

The shadow of death cannot Truth, constituted man's indestructible nature, inseparable from Life, or God. This was the we realize that He is eternal, without beginning and without Why should we be afraid of a basis for all his work. His dis-shadow? A shadow has no actu- cernment of the perfection of end, there can be no interruption ality, no power or substance. In man, his indestructibility, his of His perfection. There can be the physical realm shadows are freedom from disease, his like- no states or stages of disease. simply the result of the partial ness to his Maker was what he blocking out of the sunlight used to heal everyone that came The sun hasn't disappeared. But to him. We can accept the fact something gets in its way and a that this Christ, Truth, is here spaced by the sun hasn't disappeared. But to him. We can accept the fact shadow is cast. We know shad that this Christ, Truth, is here shadow is cast. We know shad- today and can appear as consti-(Rom. 8:6) and "Where the Spirit ows have no consistency or tuting our nature. Whenever we of the Lord is, there is liberty" permanence. They're only the make the effort humanly to exresult of some degree of dark- press spiritual qualities, we are ness. At high noon there are no putting on the nature of the shadows. And of real being Sci- Christ. And there is no greater ence and Health says, "Manhood progress than doing this. It's the is its eternal noon, undimmed by only way out of the material limitations of sin, disease, and So instead of accepting dark, death. The thing we must see is because of certain human we need to remember that in our man there really is, has nothing real nature we're the offspring to do with matter and its limitaare beyond our control and of God-sustained by Principle, tions. Really the point of our which automatically hold us created by Mind, beloved of whole human experience is to back. These restrictions may Love, expressing Truth, Life, prove this—to daily put off some take the form of lack of intelli- Spirit, and Soul. These are claim of matter and materiality

that just because you're happy present experience and what we today you won't be unhappy to- know about real being. The more spiritual understanding that God

is the only Life.

Liberation Is'a Divine Right True liberty is a God-bestowed right based on a recognition of spiritual causation. And "spiricausation,"

us.

Science and Health states, "is the one quesion to be considered, for more than all others spiritual causation relates to human progress' 170). Sooner or later we all have to whether progress is possible standing of this can lift us right to meet and overcome the mis-for everyone is silenced as we standing of this can lift us right taken belief that there's a cause apart from God. We need, really and truly, to accept God as the one and only Principle, as the need to recognize this Principle to be divine intelligence or Mind the governing and controlling cause of all that is or that occurs. This is a wonderful way to understand God. When we make this sort of habitation for God, we're not going to be limited or blocked by any lawless and destructive material forces that might claim to have power over

> We begin to see that things aren't beyond our control. don't have to be buffeted by chance or circumstance, lack of opportunity, limited supply, helplessness. We have a right come out from under these shadows into the sunlight of God's complete control and find true liberty. This purified thinking marks the human progress of each one of us into the reality of eternal being.

> Our body is part of this human consciousness that must be seen in a clearer light if we're to be really free. Do you remember Robert Louis Stevenson's little poem which starts:

We don't have to start wearing "I have a little shadow that goes in and out with me,

effort to recognize and claim man's spiritual heritage, his direction reaction to it. By holding stead-vine right to express the Life fastly to eternal Life, and knowing that the qualities of true true enlightenment, and the happiness which results from this spiritual activity. But to fulfill stage of existence. Maybe we isn't much use to us. What is required is to see ourselves in our original perfection and complete-original perfection and complete-origina terfeit of the divine,-even human concepts, mortal shadows flitting across the dia. of time" (Miscellaneous Writings, p. 71). Any degree of turning away from God produces these shadows. e demand is that we stand in full sunlight of Truth where d's rays of love beam warm and bright on us and on our

Every physical healing we have is the result of seeing more clearly what is the truth about the shadow. For example, a Christian Scientist I know was taking a graduate course at night because of an incurable illness. She was so shocked to hear this She was so shocked to hear this willing disciple at the heavenly that as soon as her classes were that as soon as her classes were Christ" (p. ix). over she went to the professor's apartment. She found her extremely discouraged and ill. Eventually the whole unhappy story poured out of the years of sickness and vain searching for health through metasial means in God's image are seen as nothing and are dispelled. health through material means. And now this greatest blow that vation, nothing further could be done for her. My friend told her she didn't have to accept this sentence, that

Christian Science could help her.

The next day she returned with a copy of Science and Health. She found the professor studying of Spirit and realize the deepprovement. Because her physician had been so kind, she made an appointment with him to ex-plain what had happened. His first words were of delight at her appearance and gratitude for her recovery. She granted him per-mission to examine her. He

found no evidence of the disease. This woman began to apply

to her entire experience. years she had worn glasses. But in a very short time they were no longer needed. Because of an allergy she had carefully watched her diet. Soon she was eating any type of food with no bad effects. Such progress, such liberation, is possible to all of us as we accept and use the premise that God is the only cause and creator. This is to pray scientifically. When we recognize God as the only Mind, we have to admit that there can be no other mind to create or cause discordant conditions. Therefore they are uncaused and uncreated. When we accept God as Spirit, the sub-stance of all reality, it becomes Jesus was able to assert his clear that the only substance there is has to be spiritual, inapart from Him. Therefore any claim of evil has no mind to create it, no substance to consist of, no place to be, no time in which to exist, and no law to govern it. This is the prayer of spiritual understanding. It strips evil and its effects of all reality or power, and brings healing.

Mary Baker Eddy Discerned Man's True Liberty

Mary Baker Eddy had the spiritual insight to discern the progressive liberation comes as spiritual causation is ran a small advertisement over paper which read in part: "Any person desiring to learn how to heal the sick can receive of the undersigned instruction that will

enable them to commence healing on a principle of Science with divine Love, we find that Love a success far beyond any of the is giving us strength, intelligence, present modes." Here was con- and freedom to face and overviction based upon spiritual uncome any material condition. As derstanding. Many were taught we make room for Spirit, our

and many were healed. and many were healed.

One of the most progressive tity, becomes clearer. Constantly things Mrs. Eddy did for man-kind was to make it plain that vine Life protects us from acci-God isn't the cause of the ills dents, sickness, and the deteriwhich confront humanity, and oration of old age. Abiding with that He is the only cause. That Soul, we have more spiritual that He is the only cause. That Soul, we have more spiritual this understanding is our protection from these ills. She had and greater inspiration. A conto prove this for herself. The sciousness of Truth as the basis
Baker family were all good people living up to their highest ing perfection of creation. Openconcept of right. Yet they hadn't ing our thought to Principle as been spared the calamities which the foundation upon which all between time or applies confront creation rests brings God's contheir marriage. Mere human a natural part of our human ex-goodness has never guaranteed perience. Most of all as we make exemption from misfortunes. a habitation for God, there comes And Mrs. Eddy began to glimpse the desire to express more of the the reason why. People were Christ-spirit, to make our conbelieving in a cause apart from tribution to changing the face God and in addition to Him, of the world through living our which could restrict and enslave Christianity. Then we can't help

There was a time when she spiritual, and we possess it in the seemed to lose everything worth- degree that we're living such while in human life-health, qualities as expectancy of good nome, and income. However she obedience to moral and spiritual had seen her prayers answered demands, and unselfishness. before. If this hadn't always been Every right desire can be before. If this hadn't always been Every right desire can be ful-so, she was certain that the fail- filled. But we often seem to lose so, she was certain that the fallure was with her. There was our happiness or pass it by. If
something more about God's nawe were to check our thinking,
ture she needed to learn. One of
her biographers says, "Hers was
a desperate attempt to break the door on the fulfillment of our
fetters of disease. In proposition with desires he fulfillment of our fetters of disease. In proportion right desires by believing they're to her weaning from human de- impossible to attain. pendence came the necessity for I have a friend who years a leaning upon the divine. The learned to keep the door of her more she leaned, the more thought open to the infinite posstrongly she felt the support of sibilities of man and to her own the everlasting arms." At last expression of these abilities. It

only cause.

During a period of difficulty

she once reassured those around her, "Since God is omnipotence, there is no power or person that can hinder His healing work."

However it soon became clear to Mrs. Eddy that a permanent means of imparting and promot-ing this revelation of the healing truth of God and real being was needed. So she established the Church of Christ, Scientist. She went beyond the Declaration of change the face of the world. She showed us how to do it.

The more she came to recognize spiritual causation as the Principle of Christianity, the greater was the good, the freedom from limitation, that came into her life. This is the way to a full life. We have only begun to prove a little of the good in store for all of us. We have just glimpsed the glories of heaven with a professor whom she ad-mired very much, but who for the Preface to Science and some time had been absent. One Health she says of herself that the teacher wouldn't be returning progress, she still finds herself a

hide man in God's image are seen as nothing and are dispelled. This spiritual insight is our salvation, our happiness, and our

her Bible in a new light. The down inner contentment which first of the week she was back in is real happiness and completely satisfying. But as long as people are seeking happiness in materiality, they are pursuing it in the wrong direction and never quite finding it. There is nothing more restrictive to human progress than a false material pursuit of happiness. Sacrificing our beliefs in mate-

riality, in what the physical senses would try to tell us, turning away from the shadows, this is a necessary part of seeking the Christ. It is the Christ that reaches the human conscious-ness. God doesn't come down into the shadows to rearrange them, but the Christ leads us gently out of the shadows into the reality of what is true. This is the pursuit of happiness which is a divine right and represents true progress. To express happiness consistently we need to see it as a spiritual quality. "Soul," it is stated in Science and Health. "has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul" (p. 60). This is because God, who is Soul, is constantly bestowing joy as the intrinsic nature of all that He has created. And through Soul we have the spiritual insight to see this. We might say that this inner contentment is in proportion to the use we make of our spiritual sense. Through such discernment, we see beyond the shadow of the human personality into what is really there.

Professor Einstein saw something of this when he said, "Arrows of hate have been shot at me, too, but they never hit me because somehow they belong to another world with which I have no connection whatsoever." As we progress in our understanding of the true nature of man and his relationship to God the arrows of material sense can neither find us nor hurt us. We're beyond their reach when the truth of God and man becomes established in our thinking. Isn't this the an-swer for all human relationship problems, for living together harwhich moniously whether it's our imcomes as spiritual causation is mediate family or the entire recognized. So sure was she of question of integration? Mrs. this that in the early days of her Eddy points this out when she practice of Christian Science she says, "In the order of wisdom, ran a small advertisement over the night hattie of the founda-her name in a Boston weekly the lower. This lays the founda-paper which read in part: "Any tions of human affection in line with progress, giving them

strength and permanence" (Miscellaneous Writings, p. 287). When we make a habitation for been spared the calamities which the foundation upon which all the way for material laws of time, at one time or another confront creation rests brings God's conreconstruction, mending of bone, many of us. Mrs. Eddy's dearest trol into focus. As we hold to brother had died at the com-only one Mind, we have the unmencement of a brilliant career, erring direction which makes it's experiences like this that the first year of progress, health, and well-being it is a propress. They give mencement of a brilliant career, erring direction which had been like this that her husband in the first year of progress, health, and well-being bring true happiness. They give but be happy. For happiness is

the spiritual cause of everything has brought her a great sense of became clear. Then step by step fulfillment. One day as she adshe rose above adversity. Most mired a portrait, she was tempted

to indulge in envy because she didn't seem to be talented that way. But she instantly reversed the thought declaring that, as the individual expression of infinite Mind, she had been endowed in her true nature not only with the appreciation of beauty, but with the means to express it. Because she truly wanted to use this particular talent, she bought a supply of art materials and went to work knowing that nothing could impede her God-endowed ability. Three years later her charcoal drawing of the head of Albert Schweitzer was chosen from a large exhibit to be displayed in the National Gallery in Washington, D. C. Through the correction of her lack of expectancy, and through refusing to limit her abilities, much happiness came to her.

This reasoning can be applied

limit her abilities, much happiness came to her.

There's perhaps no more familiar symbol of the opportunity
to any situation. Greater achievefor progress than the Statue of to any situation. Greater achieve—for progress than the Statue of ment is possible for all of us in Liberty at the entrance to the the degree that we understand the spiritual nature of progress and act accordingly. We need to of the Declaration of Indepense that in spiritual reality all dense proclaiming to the descent good is here for us now. We need that "all men are endowed by to keep increasing our expectheir Creator with certain untancy of it in our human experitalienable rights" and "that ence. Mrs. Eddy writes, "Science among these are life, liberty, reveals the possibility of achievand the pursuit of happiness." ing all good, and sets mortals at Christian Science brings an work to discover what God has even clearer understanding of already done; but distrust of one's man's heritage. Mrs. Eddy ability to gain the goodness dewrites, "Discerning the rights of sired and to bring out better and man, we cannot fail to foresee higher results often hampers the the doom of all oppression." In sired and to bring out better and man, we cannot fail to foresee higher results, often hampers the the doom of all oppression." In trial of one's wings and ensures the next paragraph she adds: failure at the outset" (Science "Christian Science raises the and Health, p. 260). A limited standard of liberty and cries: outlook results in limitations. A 'Follow me! Escape from the wide horizon of expectancy based bondage of sickness, sin, and on spiritually scientific under-death!' Jesus marked out the

on spiritually scientific under-death!' Jesus marked out the standing brings the fulfillment of way. Citizens of the world, acthese desires into our lives. cept the 'glorious liberty of the So we need to stop limiting children of God,' and be free! ourselves and see that the power This is your divine right" (Sciwhich supports us, the divine ence and Health, p. 227). Principle which underlies all Here's the way to real progcausation and every effect, is ress—to see it as based in spirigreater than any difficulty facing tual rights; to recognize it as us. Because God is omnipotent, liberation from all that would evil and limitation are impotent impede our spiritual growth.

tion not restriction. being curtailed by not participating in the indulgences of age of ignorance into the freematerial living, we're being very
shortsighted. We're not taking shadows of limited, false thinkinto consideration that the ininto into the smallight of Truth. involve the pains of these senses also. They go hand in hand. Whenever we look solely to matter for our satisfaction, we're going to have to accept its less pleasant aspects too because they're from the same source. But whenever we take our stand on the side of Spirit and spiritual existence, when we live up to our highest sense of right and the demands of divine Principle, we're started on the way to true happiness. We're being liberated from the dissatisfactions and unhappiness that materiality brings.

This turning away from material foundations to divine Principle. It opens the way to liber all the pursuit of happiness for everyone. It gives a fuller human life all the way to the understanding of God as divine Life, constantly more liberation all the way to complete liberty, and greater happiness all the way to the certain joy of spiritual understanding. When we really set out to exercise and enjoy the have been endowed, we find it's have been endowed, we find it's have been endowed, we find it's have been endowed. And this is progress.

rial sense is a demand made upon us if we're to enjoy our divine right to the pursuit of happiness. But Love only demands that we ive up the things that hold us Moreover there's the Nominated For greatest reciprocity in divine

Love. When my daughter was small she had a serious accident and Dean Phelps, assistant probroke her arm. We called for help from a practitioner, but the child was still sobbing when her father came home. He wasn't a inated for the 1967-68 E. Harris Christian Scientist, but because Harbison award for distinguishhe'd seen similar conditions in ed teaching, officers of the Dan-the family healed through scientific prayer, he didn't demand medical attention. I sat by the child's bed all night declaring her freedom from material laws. By though she was afraid to move of advisors to the foundation

We hadn't been up long when students, teachers, and admina call came from an elderly istrators. Purpose of the award neighbor. A member of her is to began autotanding teachers family had passed away. She is to honor outstanding teachers was alone and desperately needed who posses classroom teaching someone. I knew I should go to skill, competence in scholarher and help with all the things ship, concern for their students that had to be done at such a as individuals, and a serious-time. But I didn't want to. I wanted to stay home with my daughter. Here was a challenge

ence treatment that had been eight awards will be offered on given. I asked the youngster if a national basis. Each recipient she thought she could go to the will receive a grant to his innursery school she attended. Well, she thought so if they wouldn't make her do anything. So I took her and requested that she not be asked to participate in the usual program. Mentally I left her under God's control and in His loving care. Then I went to my friend and had a full day of being a good neighbor. Late in the afternoon when I returned, I found the child hanging from a jungle gym with both arms. Of course, I couldn't have been happier. And I learned a useful lesson. By surrendering a personal sense of love and completely trusting my daughter to God, I had opened the way for material laws of time, whatever a body is obliged to reconstruction, mending of bone, do

see that in spiritual reality all dence, proclaiming to the world good is here for us now. We need that "all men are endowed by

evil and limitation are impotent, impede our spiritual growth. But in order to see this proved Such progress is universal and we need to line ourselves up with possible to everyone in the dedivine Principle. We must live gree that its spiritual nature is up to God's moral and spiritual understood. This is progress demands. Obedience is libera-from the human to the divine, from material sense to Soul, from the human to the divine, the spiritual sense to Soul, from the human to the divine, the spiritual sense to Soul, from the human to the divine, the spiritual sense to Soul, from the human to the divine, the spiritual sense to Soul, from the human to the divine, the spiritual sense to Soul, from th on not restriction.

If we think our enjoyment is limitation to Life, from matter to Spirit, and from lack to Love. shortsighted. We're not taking shadows of limited, laise thins into consideration that the in- ing into the sunlight of Truth, dulgences of the material senses and from insecurity of material thins of these senses.

Harbison Award

forth Foundation recently announced.

Nominations for the award across the country, including is to honor outstanding teachers ness of religious inquiry.

The Harbison award was first of my trust in the Christian Sci- established in 1962. As many as stitution in the amount of his full salary for one semester or two quarters work of graduate study, depending on the academic schedule of his institution. He will be able to attend the college or university of his choice.

Winners of the Harbison award will be announced during the winter of the 1966-67 school

A thought for the day-Mark Twain said: "Work consists of play consists whatever a body is not obility to do."



First Church of Christ, Scientist 100 Windsor Ave., 1 Block South of East Main

Subject: January 23, 1966

"TRUTH"

Church and Sunday School Services at 11:00 a.m. Wednesday Evening Service, 8 p.m.

You Are Always Welsome