

apparent control is due to the seeming action of "thoughts," which equally attack the strong and the weak, the controller and the controlled, the seeming hypnotist and the seeming victim, harming all until they know how to protect themselves, individually and collectively, and so find that they
5 are in reality controlled only by God, good.

FELLOW-SOLDIERS

We have to recognise these unfortunate individuals as people fighting on our side in the same battle and against the common foe, and our duty and privilege is to protect them. We have to "love all Christian churches
10 for the gospel's sake; and be exceedingly glad that the churches are united in purpose, if not in method. . . ." (*Christian Science versus Pantheism* p. 13. Mary Baker Eddy). There is far worse trouble coming upon the world through those who to-day personalise the thoughts of criticism, jealousy, cruelty, and Pharisaism, imagining that they are exponents of
15 the highest truth, than ever came from those whom these thoughts attacked in the past. We must not allow ourselves to think of them, not even to think of their spiritual reality. The work must be entirely impersonal, as far as others are concerned. We must clear our human consciousness from the guilt of believing in the lie about our fellow-men and
20 so adding to their burdens. Thus we help them. Until a thought of a person calls forth a feeling of love towards him the work is not properly done.

It is our own human consciousness that requires purification, so that, when the lying thoughts come to tempt us to believe in the existence of evil, our realisation of Truth is so clear that the particular evil ceases to
25 exist, not only in our own "consciousness," but in that of every other human being, namely, in the universal, basic, false mentality, called the subconscious mind. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

30 Impersonality of Evil.—As we grow in the understanding of God, and man and his relations with his fellow-man, so obvious does the impersonality of evil, even in its most dangerous forms, become, that we can measure our growth in the understanding of God by our ability to really love those who may seem to be the most violent in attacking us. Our
35 safety lies in the love that wells from our hearts, resulting from our realisation of God as Love. Then Love surrounding us, forms an absolutely impervious citadel, a sure refuge into which not one poisoned arrow can find its way.

To those not really understanding the position, it is well to repeat that,
40 as a rule, those through whom these thoughts attack, are trying their hardest to be of use in the world. They are acting under a mistaken sense of duty, not knowing how to protect themselves, and it is they who are harmed by such wrong thinking, not those whom they attack. There should be no contests with individuals, the contest is with ethereal thoughts,
45 grouped together under the name of false systems, human, and illusive.

We have therefore to be as loving as we possibly can towards those who attack us, and to take every opportunity of helping them indirectly by clearing our human mechanism or "consciousness" of the wrong thoughts, the wrong concept of the true thoughts. It is that which requires alteration.

One way in which the impersonality of evil is clearly shown all through the Bible will be found in the meanings of the names attached to its individuals, cities, and places.¹ These all express differing conditions reached in the stages of the human consciousness in its progress towards the mortal's final sense of God. These conditions are represented in every succeeding generation, and serve as valuable waymarks, in truly intelligent efforts to help our fellow-men.

In considering the best battle-ground in which to destroy error in the final fight now started, we have to follow in the steps of our great leader, Jesus the Christ. The essential difference between his method of warfare with evil and those of other advanced spiritual workers, such as Gautama Buddha and Lao-Tze, was that, after he had once attained the necessary wisdom, he went actively into the thick of the fight, only going away for as short periods as possible, to gain the necessary clearness of thought and peace of mind, solely obtainable by dwelling in deep, conscious communion with God.

Jesus never relied upon material steps, never threatened force, never gave instructions to his followers to use material means, but depended solely on his realisation of God and the force of his superhuman example. Let us follow this example with all humility and with such holiness as is vouchsafed to us, relying upon the purification of our own so-called "mind" and the casting out of evil ideas about our fellow-men, to raise the standard of Christ so that the glorious protection of Mind is utilised by our fellow-men. Jesus easily, in fact, with far greater ease, could, like those teachers above mentioned, have contented himself with announcing great truths, supporting them with irresistible logic, until he rose above material consciousness; but a more scientific and more unselfish love for his fellow-men led him to continue in the fight to the extreme limits of his human powers, leaving instruction to his disciples in all ages in the following: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . . As thou hast sent me into the world, even so have I also sent them into the world" (John 17: 15, 18).

We likewise should not choose the position where we can most peacefully do our mental work, whilst the so-called world seethes and boils with inhuman, so-called mental strife, which throws the scum to the surface, enabling it to be cast away. We should be actively at work, safeguarded, in our allotted posts, above all material strife, helping writhing humanity, holding the citadel of God, allowing no thought of evil into our "consciousness," lifting all mortals who come in touch with us, radiating out divine love. With our knowledge of God, we should offer to others the shield of faith in God, good; and when, through unfortunate past bringing-

¹ "The substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer" (*Science and Health*, p. 579, Mary Baker Eddy).

up, it is not taken, we should hold it over those attacking us until they themselves have escaped the toils of venomous evil, and are able to grasp their weapons of offence and defence, man's God-given power over evil, and come with radiating joy into the noble band of workers, sons of God, the saviours of mankind.

Let every man who claims the title "man," claim also his right of permanent and perfect existence, and fall into the ranks in this final fight, the ranks of right thinking, and its consequent right doing. This will ensure the rapid attainment of that permanent universal peace which always must follow right thinking.

Our work is clear. It is to be prepared and to obtain such a knowledge of true prayer that we can do our share in reducing the troubles. From the summit of ceaseless true prayer, uplifting conscious communion with God, so often referred to in Scripture as the mountain of the Lord, the heavenly pictures, hitherto revealed only in glimpses, may be seen expanding into the limitless horizon of infinite Spirit, the teeming universe of unfathomable Mind. Here, infinite as God, his creator, stands God's perfect man, the male and female of God's creating, perpetual witness to the continual unfoldment of inexhaustible good.

In the undimmed sunlight of Truth, all the grandeur and minutiae of spiritual creation stand revealed as they ever have been, are, and ever will be in the sight of God, perfect, uncontaminable, eternal.

This promised land is here for all, now and always. The crossing of the Jordan, the river of judgment—in other words, the attainment of the point of discrimination between the true and the false—is soon to become apparent and to be apprehended by one and all. Then, indeed, will consciousness rise to the Life which is eternal and the mortal concept will fade away in the dazzling realisation of the stupendous nature of our God, in Whom is found—

"All we have willed or hoped or dreamed of good . . .
Not its semblance but itself" (*Robert Browning*).