

One test of whether a man is working with the human mind or by the power of God is whether he is tired or invigorated by his work.¹

The Real Test.—The real test of true working is whether, as the result of the work done, sin disappears instantaneously, continually, and not occasionally, from those we are helping, and without any recurrence, even of temptation. If so, you may rest assured that the change is brought about in the right and permanent way—namely, by turning in thought to God, for it can be done in no other way. “Without me ye can do nothing” (John 15:5).

10

DIVINE HEALING

“Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not . . . Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth” (Jer. 33:3, 6).

15

Professor Harnack has shown that the healing of sin and sickness was the vital element that underlay primitive Christianity, and was the cause of its rapid growth in its early days. Again, we have come to a stage when the exercise of the same God-given power is bringing about an extension of Christianity, inspiring and far-reaching in its results, as it ultimately affects every individual member of the human race, alive or so-called dead.

The effect of healing done in the way that Jesus taught is entirely different from the results following so-called faith-healing or any form of hypnotic influence. The former is “the effect of God *understood*.”² We cannot heal habitually in this way until we obtain a scientific knowledge of God and the universe. In Wyclif’s Bible the passage, “to give knowledge of salvation unto his people by the remission of their sins” (Luke 1:77), is rendered, “to give science and health to his people unto the remission of their sins.”

The certainty of scientific healing constitutes its utility. Based upon a demonstrable Principle, it never fails when properly practised. Although some unenlightened people sneer at divine healing, the antagonism is nothing like what it was against homœopathy about fifty years ago. Those practising it are usually honoured and respected, though sometimes laughed at and often criticised. This criticism and the abuse that now and then divine healing meets are of actual advantage as an advertisement. A clergyman once came to me for information and treatment because of the marked difference in the spirit of the replies of the two classes of witnesses

¹ In the *Daily Telegraph* of November 7, 1913, appeared an account of the cures of a Bishop who believes that he heals by the power of God. In the first case mentioned, that of Mrs. Manny, who had long suffered from abscesses on the eyes, “the Bishop put his hands on her head and prayed in silence, slowly passing his hands over her eyes. Her groans continued for a time. Then they ceased gradually, a smile flickered over her face, and grew. At last she was radiant, and sank back from the *apparently exhausted* prelate. Her face was expressive of relief.” The newspaper report continues: “After six ‘cures’ other people pressed forward; but Bishop — said it was *exhausting work*, and he felt too tired for more ‘cures’ that day. Incidentally, he denounced some other faith-healers as seekers of notoriety and impostors.”

² *Christian Science versus Pantheism* (Mary Baker Eddy).

in a legal inquiry where, owing to insufficient realisation of Truth, the patient had died. The results he has since obtained by true prayer are wonderful.

The Key to the Miracles of Jesus.—Jesus, the Master-meta-physician, told us how to pray. He said: "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them" (Mark 11:24, R.V.). "Ye ask, and receive not, because ye ask amiss" (James 4:3).

Although this first passage is the key to the so-called miracles of our Lord, no logical thinker has ever made sense of it unless he knew what is now put before you. For this reason, it was mistranslated in the Authorised Version, which reads: "Believe that ye receive them." Many other passages similarly have been incorrectly translated, in order to "make sense," or rather, make them agree with preconceived ideas. What the words really signify is: believe the truth—namely, that you are now a spiritual being in heaven, a son of God, and that you—being spiritual—"have received" everything you can possibly need (realise this, make it real to yourself); then you, the material being (the counterfeit), "shall have" it, namely, you will be out of your human difficulty, for your Father "hath blessed us with all spiritual blessings in heavenly places¹ in Christ" (Eph. 1:3). "It is your Father's good pleasure to give you the kingdom" (Luke 12:32), for "Behold, the kingdom of God is within you" (Luke 17:21). You never know the form of good that you will receive, but you can be certain that the want will disappear.

Amongst many proofs of the above statement, it may be mentioned that one of the foremost clergymen of the day said in my presence to another friend of mine, also a theological leader: "There is no question about it, this truth has given me the knowledge of how to pray in the way that Jesus did, and I have been obtaining results that can only be spoken of as miracles."

The Bishop of Durham writes: "We could not limit the virtues of the hidden life, the indwelling Christ, to our spiritual experience only. The humblest caution befits us when we discuss the relation of the spiritual to the physical, and particularly of faith to healing. It is most credible that in untold instances the maladies and the fatigues of this tabernacle are mysteriously affected for relief by the remembrance that Christ is our life."

"If Christ be not raised" in our consciousness "your faith is vain; ye are yet in your sins" (I Cor. 15:17). Mere faith is not sufficient; an understanding of Christ is necessary. What is the proof of our knowledge of the Christ? Paul answered, with no uncertain voice: "For if the dead rise not, then is not Christ raised" (verse 16), "and we are found false witnesses of God" (verse 15). Let us raise the dead, so called, and thus prove our knowledge of God and His Christ.

The healing of sickness has aptly been called the "bugle call." It brings people to be relieved of their troubles, and this ends in their being freed of their sins. I would like to say at once that the healing of sickness is not sufficient proof of the truth of what is now being put before you. The only absolute proof is the constant instantaneous healing of sin. This cannot be

¹ Marginal translation, "things."

done with the material "no-mind." In any case, the disappearance of sickness, except where the cases are continuous, instantaneous, and permanent, is no proof that a man is working in the proper way. H. T. Butlin, F.R.C.S., D.C.L., LL.D., writes: "Every medical man of large and long
5 experience must have seen patients recover who, according to our laws and theories, ought not to have recovered, and he often finds it quite impossible to explain, even to himself, the reason." ¹

I once gave a lecture on new inventions and discoveries ² at the request of a clergyman, whose wife had been healed of internal ulceration and a
10 fibroid tumour in three weeks by true prayer, when given up by the medical faculty as hopelessly incurable. A week after the lecture, at the request of this clergyman, I had a talk with some of his congregation, and indicated to them the true method of prayer, telling them how and where to find the full explanation. Within a fortnight there were eighteen cases of so-called
15 miracles, performed by those who had been present, many of whom obtained and studied the text-book to which I had referred them.³ Most of these were cases of healing. The clergyman himself instantaneously healed one of his parishioners, who had been suffering for some time from a painful form of paralysis.

20 **God Destroying Matter.**—"The Son of God was manifested, that he might destroy the works of the devil" (I John 3:8).

Truth always dispels illusion, therefore the action of God upon the illusory material world is always destructive,⁴ destroying evil and inharmonious thoughts, and purifying the human "consciousness" by
25 causing the destruction of apparent particles on the cells of the sub-conscious or lower "no-mind."

Results of True Prayer.—"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

The healing of physical sickness is only the gateway to higher thought
30 and action. "Sickness is the schoolmaster,"⁵ pointing the way to the understanding of God and man. The healing of sin is the real purpose of all knowledge.

The first result of knowing how to think scientifically is that one obtains an easy, scientific method of getting rid of sin out of oneself, or rather out
35 of this false sense of oneself, for we all seemingly have something from which we would gladly be freed. Every time that you reverse a wrong thought the result of the affirmation is, that the action of God permanently purifies your human "consciousness" somewhat, and you are a better man morally, intellectually, and so-called physically. "And the Lord shall
40 deliver me from every evil work" (II Tim. 4:18). This improvement never can be annulled. "For myself, I wish no other prayer but that which

¹ "Spiritual Healing" (*British Medical Journal*, June 18, 1910):

² See p. 316.

³ *Science and Health with Key to the Scriptures* (Mary Baker Eddy). This book
45 can be obtained on loan free of charge from all Christian Science Churches and Reading Rooms. A copy is also available in most public libraries.

⁴ "Divine Life destroys death, Truth destroys error, and Love destroys hate" (*Science and Health*, p. 339).

⁵ Mary Baker Eddy in *Rudimental Divine Science*, p. 11.

improves me in virtue. I would fain live more nearly as I pray" (Santa Teresa). "He who rises from his prayer a better man, his prayer is answered" (George Meredith).

The second result is that you can heal not only sickness but sin, instantaneously.

Thirdly, you can get your fellow-man out of any sort of trouble whatsoever. There is no limit of any kind.

Fourthly, you can obtain perfect peace of mind and happiness—no worries, no troubles. "Peace I leave with you, my peace I give unto you" (John 14:27). "To be spiritually minded is life and peace" (Rom. 8:6). "The peace of God, which passeth all understanding" (Phil. 4:7). "Thou hast made us for Thyself, O Lord; and our heart is restless till it rests in Thee" (St. Augustine).

Finally, all limitations disappear. No human being can desire much more.

My own experience is that feelings of anger ceased to trouble me in about eight months. Two months later, irritability became a thing of the past, and it is now about six years since I was annoyed. The peace and happiness that constantly surround one are only a question of degree. We know that we have the panacea for every evil. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). "If in this life we would enjoy the peace of paradise, we must . . . hinder our spirits wandering from Him on any occasion; we must make our heart a spiritual temple, wherein to adore Him incessantly" (Brother Lawrence, Fourteenth Letter).

The knowledge of the infinite ideas that are instantly available to the spiritual man in heaven, and the realisation that he has instantly any idea that he needs, will overcome any limitation from which a human being may be suffering, financial or otherwise, if he will only stop "thinking" that it is hopeless, and that he will still be in want. "I will never leave thee, nor forsake thee" (Heb. 13:5). "The thoughts of his heart, these are the wealth of a man" (Burmese saying).

Results According to Law.—The healing done in the present day by true prayer is now being recognised by the medical faculty. Only to-day, I have heard of four cases of healing in an English hospital, just brought about through a friend, all having been given up by the senior surgeon. He had no objection to the use of prayer, and in every case the result was successful, the worst case being entirely healed in eleven days.

Every week, at least 5,000 testimonies are publicly given of divine healing, and testimonies are given probably in every city of any importance in the world.¹ In England alone I estimate that at least 1,000 people

¹ For over ten years I have attended these testimony meetings practically every Wednesday evening, rarely missing one. For the first three years I took careful notes of the results given. These I examined into where possible and checked the statements made by cross-examination at the time, and again later in many cases. Edward Kimball writes: "Men are told that they must believe to be saved. Which of the many creeds must we believe? [There are said to be about 140 different Christian sects.] We cannot believe them all. What must we do to be saved? Christian Science promises more by way of deliverance and benefit than all else known to humanity. The real question, therefore, is this: Does Christian Science fulfil its promises or not?"

per week on an average are healed, many having been given up as hopeless by the medical faculty. A veritable army of workers is spreading the truth throughout the world, and demonstrating their knowledge of God in a way that is beyond question, namely, by habitually healing sin and sickness. Every now and then, however, one comes across a person who alleges wrong diagnosis or coincidence¹ as the only reason for the apparently wonderful cures. As a complete answer to such arguments, the following experience one autumn may be given. Help had been asked for in a case where continued pain for two years had culminated in suffering which kept others in the house awake at night, and which even heavy injections of the latest known drugs would not allay. Work began at 8 p.m., and for ten and a half hours the truth was realised as clearly as possible, and every time the moaning commenced, through the realisation that there was no pain in heaven, nothing but absolute bliss, peace, harmony, joy, etc., the action of God stopped the pain. The rest of the time, the affirmation alone was used, to so purify the human consciousness that the pain thoughts, false beliefs, could not cause it to vibrate synchronously. After 4 a.m. there was no sound, and by 6.30 a.m. all severe pain had left, and the patient never even moaned again.

Going back to the City in the morning, the recognition that every time a wrong thought is reversed, it should be done with all the care and thoroughness with which love for a fellow-man had caused such reversals throughout the previous night, brought also the determination to try and do this in the future. The additional gain of so working, is that when the time of trial comes, and again Goliath has to be met in single combat, one rises just as much in the face of the greater need as the experience of the previous night had stimulated one to rise above the former level.

At that time I was practically certain that in the course of my experience of this right method of praying, in over fifty per cent. of the cases instantaneous effects followed. Not that the healing was completed in half the cases, but that a favourable change was at once noticeable. I had thought that seventy-five per cent. were instantaneous, but when questioned on this point, reduced my estimate to over fifty per cent. to be on the safe side. On the way to my office I began to wonder whether this estimate could be excessive, and thought it would be wise for three months to see what the percentage of instantaneous results was, when the thoughts were reversed. During that period, out of the many cases, incidental or otherwise, where the counterfeit thoughts had been reversed (by the denial and affirmation) only one occurred, as far as I am aware, when there was not an instantaneous benefit; in the case of disease either complete healing or noticeable improvement. The one exception was a bad case of sclerosis of the spinal cord in a visitor at a friend's house. Even in this instance, the nurse and daughter both said they thought the patient was better. During these three months there were numerous cases of trouble of many different kinds, apart from disease, where there were only two possibilities, either entire elimination of the trouble, or no result at all. Some of these difficulties were merely mentioned casually, but all yielded with one

¹ This word is here used in its popular sense.

reversal, in demonstration of the working of divine Principle.¹ "More things are wrought by prayer than this world dreams of" (*Morte D'Arthur*, Tennyson). "I can of mine own self do nothing" (John 5:30). "With God all things are possible" (Matt. 19:26). "I can do all things through Christ which strengtheneth me" (Phil. 4:13). In the majority of these cases, the work was done impersonally, in so far as the patient was concerned, namely, by thinking only of God and His manifestation when an account of the trouble was being given. It is wrong to think of the spiritual reality of any person unless you have been asked for help, and even then it is better to do the work impersonally by destroying in one's own "consciousness" all false sense of the error seemingly apparent to oneself. When this is accomplished, the patient is freed.

To obtain really good results it is necessary to get right away in thought from the material world, and lose the physical sense of material things in the realisation of God and His ideas. This dawning sense of the spiritual, this sixth sense, is hallowed in its self-consecration to God. The realisation of man's unity with good lifts us into a new world; it teaches the facts with regard to supernal realities; it cleanses us from all thoughts unlike God; and when mortal thought would draw us to earth again, the very earth and mortals around us seem blessed by the breath of God, in which we have for a time seemed to live.

"I knew I felt . . . what God is, what we are,
 What life is—how God tastes an infinite joy
 In infinite ways—one everlasting bliss,
 From Whom all being emanates, all power
 Proceeds: in whom is life for evermore" (*Robert Browning*).

Early Instantaneous Results.—"Unto you that fear [reverence] my name [nature] shall the Sun of righteousness arise with healing in his wings:" (Mal. 4:2).

If even a beginner will pray in this way, keeping an absolutely open mind, and not thinking that God will possibly not act, that is, that God will not be God, the demonstration will be made. I think that one-third to one-half of beginners who work on these lines obtain instantaneous results within a fortnight, depending upon how closely they watch the thoughts that come to them, and instantly reverse the wrong ones by denial and affirmation. There is very little to learn, but a great deal to unlearn; we must learn to unlearn what we have learnt amiss.

"Ah, God, for an open mind!
 Ready to lose and to find;
 Teachable, quick to discern,
 And as brave to unlearn as to learn."

The Holy Ghost.²—True prayer is solely due to the action of God.

¹ "God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man" (*Science and Health*, p. 393, Mary Baker Eddy).

² Writing of the Constantinopolitan Creed, Adolf von Harnack, Professor of Theology at Berlin University, writes: "It looks therefore as though the writer of the Creed did not conceive the Holy Ghost as a person, but as a power and gift. This is indeed literally the case. No proof can be shown that about the middle of

This action is the "Holy Ghost, Divine Science; the development of eternal Life, Truth, and Love." It is the action of God on the real man that makes man what he is, namely, the knowledge or consciousness of God, or in other words, God's power of thinking of His own ideas.

5 When the human is thinking of God, the Holy Ghost being the action of God that makes man the consciousness of God in the reality, so it is the same action of the Holy Ghost that is recognisable in the present material world as making the human being think of God. True, or scientific prayer is the incoming of the Holy Ghost, or Holy Spirit, which "reveals and
10 sustains" God's universe. It is the kingdom of God, which, I believe, only comes once in its seeming fullness to man, until he can heal practically everything instantaneously, but which, when it comes, leaves him with the knowledge of what John meant when he wrote: "I was in the Spirit on the Lord's day" (Rev. 1:10), "And I saw a new heaven and a new earth"
15 (Rev. 21:1) "that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God" (Rev. 21:10, 11).

Dr. Inge writes: "This last idea, that the Holy Ghost is the copula, who 'in perfect love dost join the Father and the Son,' is not, as is usually supposed, an original speculation of Augustine's, but is found in Victorinus,
20 to whom he owes so much."¹ "Our Lord imposed no rigorous ceremonies on his disciples. He taught them to enter into the closet; to retire within the heart, to speak but few words; to open their hearts to receive the descent of the Holy Spirit" (Madame Guyon).

All Can Heal.—All will find that they are able to heal, as this is
25 done entirely through the action of God, God being the Principle of good and not a being requiring supplication. This action is the Holy Ghost or Comforter,² the "Spirit of truth" of which the prophecy of Jesus is recorded in John 14, verse 17. It is the mental realisation of the truth that enables us to heal, and the Holy Ghost is the spirit or holiness of this
30 truth, that abides "with you for ever" (John 14:16), and heals and "shall teach you all things" (John 14:26). All that is necessary to be able to heal continually is to learn how to pray scientifically and how to demonstrate the Christ-life, and so to remain a consecrated channel for spiritual good to mankind.

35 If a man, when praying, will not think of the material world or the patient, but will form his very best concept of God and heaven, and will strive to realise this concept to his utmost, and will not think that God will not act, then he will get an instantaneous result.

Those whose duty has hitherto led them to dive most deeply into false
40 the second century [the time our Apostles' Creed was compiled] the Holy Ghost was believed in as a person. This conception, on the contrary, is one of much later date, which was still unknown to most Christians in the middle of the fourth century. . . . In the Creed the Holy Ghost is conceived of as a gift." Dr. Swete's *The Apostles' Creed* deals fully with the evolution of the early Christian view of the
45 Holy Ghost.

¹ "The Paddock Lectures" for 1906.

² Eustace Miles points out that the Greek word "parakletos," translated "Comforter," means "one who urges you forward and inspires you." This was the meaning attached to the word "parakalo" in the speeches of Demosthenes to the
50 Athenians.

knowledge, spoken of as scientific, will be the first to appreciate the enormous import of the complete exposure of its theories, and to advance most rapidly in the apprehension of the real facts and the understanding of spiritual, and therefore natural mental science. Consequently such work will be the most potent factor in the bringing about of universal salvation. 5
 "And the earth [the scientific thought] opened her mouth [gave out the knowledge of truth to the world], and swallowed up the flood which the dragon cast out of his mouth" [false "non-mental" working] (Rev. 12:16).

The Medical World.—The medical world stands at the parting of the ways. The discovery of the fact that not a part but all reality is Mind and 10
 mental renders the medical knowledge, that before was helpful, actually the reverse. The universal advance in knowledge demands advanced practice, to avoid a greater present danger to both practitioner and patient alike. There is no standing still with safety on the revolving wheel of progress. In the mental era now entered upon by the world, the possession 15
 of this medical knowledge must become through its intelligent reversal the most potent instrument for good, whereas unreversed, such retainment of false pictures becomes just as surely the most deadly danger to its possessor.

No one will understand better than the educated medical worker how 20
 a knowledge of evil which necessitates the constant picturing of it in its various manifestations of disease, must necessarily intensify such wrong picturing and recoil on the head of every practitioner who does not know how scientifically to protect himself by the understanding of God, dwelling on universal good. 25

It is generally admitted that the majority rules, and it is now clear that 25
 this majority is not calculated by the number of persons, but by the depth of thought. In every case of sin or disease there is not only the individual belief or faith in evil to measure and outweigh, but the general consent to accepted pictorial prognostications. These, it is now proved, constitute 30
 the only so-called law affecting material conditions. The medical man stands in the very responsible position of being the chief agent of administration of these laws of general belief. When a doctor even tolerates the truly scientific mental treatment of his patient, the case generally progresses 35
 more rapidly; when he acknowledges possible good through such treatment, recovery is a foregone conclusion; but when the doctor, accepting this wonderful truth of the non-reality of evil and the allness of Mind, good, as the greatest discovery in the world of medicine, subordinates all 40
 surgical and other material aid, then it will be found that such changed attitude and modified practice subserves the interests of the medical faculty whilst leading the way to a higher knowledge and truer practice. 40
 Healing will be found, under such circumstances, practically always instantaneous. All material methods are merely a needful "suffer it to be so now" in moments of immediate necessity, until the principle of right thinking is sufficiently established to *prevent* any further developments of 45
 disease.

It is now obviously self-evident as a scientific fact that glorious developments in the healing of sickness lie waiting at the door of every medical

man to-day. When it is seen that knowledge of Truth, instead of taking away his life's work, is merely pointing him to "greater works" than have ever before been even attempted by the medical faculty, he will not delay a moment longer to utilise this power in the interests of humanity. While the scientific medical practitioner of to-day stands in the forefront of the battle, fighting against the last stage of the physical self-imposed suffering of a self-deceived, cruelly treated world, true science is teaching the truth that will *prevent* sin and recurring disease, and finally destroy all evil, by turning universal thought in the direction only of Life, Truth, and Love as God. Magnificently equipped for God's work, invested as he already is with an authority conferred by the temporary democratic law of human belief, that holds sway over king and beggar alike, the medical man has complete dominion over every form of disease, whether called functional or organic. Let him offer this temporal authority on God's altar, consecrate it anew to divine Mind and its infinite manifestation, absorb the grand truths of uninterrupted, all-harmonious scientific being, and open his door to the waiting and suffering multitudes. Let him who has borne the burden and heat of the day be the wearer of a crown of rejoicing, the gift of an emancipated grateful world. Casting his "net on the right side" (John 21:6) he gains an abundance of work with a superabundant reward. The millennium of universal health will quickly bring to such workers new and more joyful occupations not yet come to light, because of the veil that sin, disease, and death have spread over human intelligence.

The coming flood of literature now about to be brought forth, is, with a few exceptions, the most important by far of any yet produced.¹ Written from a new standpoint, based upon spiritual science, it will consist for the main in contradiction of mistaken hypotheses, and the reinstatement of man in his natural mental element.²

A rapidly increasing fungus growth of spurious mind culture is now springing up, claiming to instruct mankind as to how to obtain whatever seems to be desirable. It must inevitably lead to dire suffering. It is essential that the flood-tide of pure literature should sweep away this final attempt of evil.

The Man in Authority.—"Speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say . . . to my servant, Do this, and he doeth it. . . . And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour" (Matt. 8:8, 9, 13).

While all can heal, the man invested with authority is the man most capable of enforcing law. The medical man has been humanly invested

¹ "We err in thinking the object of vital Christianity is only the bequeathing of itself to the coming centuries. The successive utterances of reformers are essential to its propagation. The magnitude of its meaning forbids headlong haste, and the consciousness which is most embued struggles to articulate itself (*Message for* 1901, p. 30, Mary Baker Eddy).

² "This movement of thought must push on the ages: it must start the wheels of reason aright, educate the affections to higher resources, and leave Christianity unbiased by the superstitions of a senior period" (*Miscellaneous Writings*, p. 235, Mary Baker Eddy).

with the authority of giving the verdict of life or death, although no one need submit to the latter. At the present moment the world will meekly accept his verdict. Let this be the verdict of life and perpetual health, and so let him bring blessings for the whole human family.

Main Points in Instantaneous Healing.—The question of whether the work can be done instantaneously or not can be answered at once in the affirmative. Whether any specific evil will be overcome instantly depends upon four main points. 5

(1) Upon the condition of the so-called cells in the subconscious or lower so-called "mind" of the patient; in other words, his condition of "no-mind." 10

(2) The imagined strength or intensity of the thoughts attacking, namely, the tenacity of the error.

(3) What people around are picturing. In a hospital, for instance, where the doctors and nurses view the patient as passing through the successive stages of the disease, they may intensify the faint outlinings until they are as dangerous as the worst ones. 15

(4) On the condition of the so-called "mind" of the healer. This, in its turn, depends upon—

(a) His spirituality and knowledge of God. 20

(b) His technical knowledge, or ability to deal with the conditions of the case. For instance, his power of reading thought and of discerning the condition of the patient's so-called "mind."

(c) The life he leads. To do really good work, that is, to get instantaneous and permanent results in a large percentage of cases, one must strive to live a life of true unselfishness, always thinking of what is best for a fellow-man and the human race, and acting up to one's highest sense of right. 25

(d) His love towards all humanity. It is this that makes him strive his very best to realise God, with the view of being of use to the world. 30

We cannot heal instantaneously case after case completely unless we live habitually as in the presence of God. That is, as far as possible, every moment of the day we must be actively conscious of God and His manifestation. We must never let anything but the highest possible thoughts dwell in our "consciousness." "Prayer is nothing but the application of the heart to God, and the internal exercise of love; so that we ought to pray without ceasing, and live by prayer" (Madame Guyon). 35

"He prayeth best who loveth best
All things, both great and small" (*S. T. Coleridge*). 40

The above applies literally in its fullest significance to the scientific leaders of all classes. The enormous responsibility attaching to such workers in this final crisis of the human consciousness cannot be too highly estimated. While the doctor, responsive to the faith of his patients, hastens to heal the body, the scientific leaders hasten to teach mankind the truth, whereby they can heal diseased imagination and mental affliction, and, in 45

fact, the insanity of sin in all its forms. The field of operations for both these great classes of mankind to-day is of world-wide dimensions.

Love.¹—“*A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another*” (John 13:34). “*For God is love*” (I John 4:8).

What hidden wealth lies in the true meaning of this word of words, “heaven’s signet”! Its scientific explanation can only be fully reached when approached with a sense of profoundest awe and solemnity. Where is the human standard of measurement, comparison with which can indicate
10 even a fraction of it? As close as the centre of one’s being, it extends beyond human conception of the farthest star! Gentler than the softest whisper, it can quell the strident discord of a material world! Softer than the fall of a snowflake, yet the dynamic force that holds the universe for ever in its grasp! Omnipresent, it admits no even imaginary rival! It
15 claims all that really is, for its essence and necessity are universal at-onement.

Standing where I do, as its humble student, and having caught some first faint gleams of its wondrous glory, I would add but few words under this heading, for guidance in obtaining its priceless gift, and for this
20 sufficient reason—the import of the whole of this message is directed to that one end. It shows how to wield this divine, irresistible power, and how to protect oneself against the serpent,² material sense, which purports to bite the heel of the woman and struggles to destroy the spiritual idea of Love. A right understanding of what is now gladly set forth, in response
25 to the call of humanity, cannot fail to bring to the seeker the reward of Love, of obedience to whose demand this book itself is the outcome, and to whose all-pervading influence its wording is with confidence submitted.

Love is supreme cause, the distributor of all the perfection indicated
30 in the conception of the reality—heaven—as defined previously. Love and knowledge are halves of one unsevered whole. “He who foolishly believes is foolish; without knowledge there can be no faith. God does not desire that we should remain in darkness and ignorance. We should all be recipients of the divine wisdom. We can learn to know God only by
35 becoming wise. To become like God we must become attracted to God, and the power that attracts us is Love. Love to God will be kindled in our hearts by an ardent love for humanity, and a love for humanity will be caused by a love to God” (*De Fundamente Sapientiæ*). Love includes “the whole duty of man” (see Eccl. 12:13). This means true love.

40 God, omnipotent, omnipresent good, the origin of all wisdom, and the divine Principle of all intelligence, does not allow of any remaining in ignorance of Truth. We are wise in hastening to acquire all essential knowledge of Life as a practical, spiritual, and eternal existence, and so save time wasted in useless preliminary suffering through lack of Truth. For

45 ¹ “The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science, pulseless, cold, inanimate” (*Science and Health*, p. 113, Mary Baker Eddy).

² See Amos 5, verse 19; 9, verse 3, and Revelation 12, verse 9.

whether by slow or rapid footsteps, suffering or joyous experience, the end arrived at must inevitably be the same, eternal Truth.

The struggles of paganism against Christianity, which, unfortunately, have continued, in one form or another, during the last two thousand years, have been the struggles of man for his personal benefit as against the demands of the universal law of love taught by Jesus. 5

Love is the Principle of Christianity, and love the outcome of its divine rules.¹ "When it is asked whether anyone be a good man, it is not asked what he believes or what he hopes, but what he loves. Little love is little righteousness, great love is great righteousness, perfect love is perfect 10 righteousness" (St. Augustine). "To love abundantly is to live abundantly, and to love for ever is to live for ever." "Love someone, in God's name, love someone, for this is the bread of the inner life, without which a part of you will starve and die" (Max Ehrmann). "In this case to give is to receive" (Westcott). 15

Love necessitates the welling out of the utmost tenderness, the outcome of a compassion, which is induced by the intense desire to be of service (see Acts 20:35). This desire makes man ever on the watch to utilise this power of love, unknown to the recipient or otherwise, and so 20 to be a channel for the love of God which passeth all understanding, for it is the spiritual real man, man being the love, life, and truth of God. We have to love others, as Shakespeare says, "with a respect more tender, more holy and profound than mine own life." "To love one's neighbour is after all to love in others that which is Divine and eternal" (A. T. Schofield, M.D.). "Whosoever hateth his brother is a murderer" (I John 3:15). 25 Hate is the absence of love when we are thinking of our fellow-men. We must either love or hate. Work continually to be more loving. "Charity shall cover the multitude of sins" (I Peter 4:8). This love is the essence of Christianity. Gautama, the founder of Buddhism, who mistakenly looked upon all so-called material life as "suffering," yet taught that the scientific 30 principle which ultimately led to release and happiness was universal, inclusive love. This love is unselfish, impartial, because it is Love, God. "He that loveth not knoweth not God" (I John 4:8). More love is what the world needs. We must, as soon as possible, raise up our love for the man in the street until it is always equal to that for our nearest and dearest, 35 and free from all personality other than is necessary in order to have an object of this love. "Love one another" (John 15:17). "Abound in love . . . toward all men" (I Thess. 3:12). We must get entirely free from all material sense impressions. True prayer alone will do this. The wrong method of prayer creates difficulties. "He who, being a man, remains a 40 woman, will become a universal channel. As a universal channel the eternal virtue will never forsake him. He will re-become a child"² (Lao-Tze).

¹ Almost all my early instantaneous results were obtained by realising God as Love and the absolute love in heaven. When, in testing the statement that God was Principle, I first obtained an instantaneous result from that realisation, my love for 45 God seemed to disappear, and it took me some months before I regained a more comprehensive idea of God. Then my love for God returned far stronger than it had ever been. Many others have lost their feeble idea of God and found it enhanced a thousand fold. (See p. 371 l. 36.)

² *Tao-Teh, or The Simple Way.*

“As a mother loves, who, even at the risk of her life, protects her only son, such love let there be towards all beings” (Metta Sutta). “Beloved, let us love one another: for love is of God” (I John 4:7).

The Power of Love.—“See that ye love one another with a pure heart 5 *ferently*” (I Peter 1:22).

Whenever even a bad case comes to our knowledge, arousing the intense desire to help, which true love gives, and this help is given, there follows a feeling of glorious spiritual uplifting, and immense spiritual power over evil, with a sense of triumph and unity with God, a joy quite inexpressible. 10 The healing is then, as far as I am aware, instantaneous. “I will heal their backsliding, I will love them freely” (Hos. 14:4). “Faith . . . worketh by love” (Gal. 5:6). “Love is the everlasting worker of miracles. . . . Love is the saviour, love is the perpetual wonder of life”¹ (E. H. Griggs).

“So it is not the speech which tells, but the impulse which goes with the saying, 15 And it is not the words of the prayer, but the yearning back of the praying”
(Ella Wheeler Wilcox).

The Protective Power of Love.—This may be easily proved if you find yourself with a so-called dangerous animal. All that is necessary is to lose all sense of the fierce seeming animal and realise God as Love, or 20 realise the absolute protection of God as omnipresent Love around you, and no harm can ensue. Now we have the secret of Daniel’s control over the lions in their den, and of the angel that “shut the lions’ mouths” (Dan. 6:22). The same remarks apply to the human beast, man, who is much more dangerous, and not so easy to help. This only means, however, 25 that you must more completely get away from picturing the material man, and more clearly realise divine Love. “Love [divinely] as many persons and as many creatures as you possibly can” (Blackie).

“Love being the highest principle, is the virtue of all virtues; from whence they flow forth. Love being the greatest majesty, is the power of all 30 powers, and whence they severally operate: And it is the . . . power from whence all the wonders of God have been wrought by the hands of His elect servants, in all their generations successively. Whosoever finds it, finds nothing and all things”² (Jacob Boehme).

Three Phases of Love.—“*Speech, Prophecy, Science, Faith, aglow 35 with Love, are lamps that cheer our eyes and guide us through the darkness of the world*” (Edgar Daplyn).

There are three different phases of love, the material—we may call it the human—the intellectual and the spiritual.³ The lowest is the material love, the highest type of which is the love of the mother towards the child, which

40 ¹ *Christian Science Sentinel*, August 10, 1910.

² *Of the Supersensual Life*.

³ A marked illustration of these three phases may be traced in the married life of Mrs. Eddy, and are symbolically referred to in her letter to the First Church of Christ Scientist, Boston (*Miscellaneous Writings*, p. 139): This letter also contains a 45 call to love and a lesson of how to love our fellow-man, as well as the early history of this teaching in the Christian Science field, typified in the story of the building of the First Church.

includes purity and constancy. This is the love that gives you happiness by merely being with the loved one.

“She never found fault with you, never implied
Your wrong by her right: and yet men at her side
Grew nobler, girls purer . . .
None knelt at her feet, confessed lovers in thrall;
They knelt more to God than they used—that was all”

5

(*Elizabeth Barrett Browning*)

The happiness that is felt in the presence of true workers is because they are always at work destroying the false pictures that would otherwise now and then result in discomfort to their companions. 10

We need to manifest towards the so-called other sex, as the result of treatment, the qualities that, as humanly seen, are so often apparently lacking; towards the woman, strength of character, courage, wisdom, and frankness; towards the man, the complements of love, virtue, intuition, and refinement. Most important of all, we need to pray by realising in the spiritual man the qualities that we are tempted to believe lacking in those with whom we come in contact; with a woman, strength, wisdom, etc.; with a man, love, refinement, etc. These qualities lying dormant in either sex require to be recognised to demonstrate the completeness of each one, 20 as “the one” which on God’s side is a majority.¹ This realisation or recognition of the spiritual, perfectly balanced male and female qualities of each, results in the alteration of each “consciousness” by the action of God, and thus proves each individual reflection of Mind to be male and female. “Let the ‘male and female’ of God’s creating appear” (Mary Baker Eddy). This spontaneous levelment of the individual consciousness 25 can come only to those who are consistent in their habitual practice of right thinking and consequent right doing.²

This realisation of the male and female of God’s creating is bringing to light on earth to-day men and women gloriously equipped to deal with their 30 fellows in the spirit of Christly capacity and true gentleness that can conquer all seeming opposition to Truth and Love, and lead to higher joys. Such men and women will save the world in the times of dire trouble that are now liable to be manifested. “Sympathy . . . may prove . . . a treasure in itself to its possessor.” “To be patient, sympathetic, tender 35 . . . to love always—this is duty” (Amiel).

“Perhaps the truth is, that there has scarcely been a town in any Christian country since the time of Christ where a century has passed without exhibiting a character of such elevation that his [or her] mere presence has shamed the bad, and made the good better, and has been 40

¹ “Union of the masculine and feminine qualities constitutes completeness. The masculine mind reaches a higher tone through certain elements of the feminine, while the feminine mind gains courage and strength through masculine qualities. These different elements conjoin naturally with each other, and their true harmony is in spiritual oneness” (*Science and Health*, p. 57, Mary Baker Eddy). 45

² “For the Lord himself, being asked by a certain person when his kingdom should come? answered, When two shall be one, and that which is without as that which is within; and the male with the female, neither male nor female” (II Clement 5:1). Clement was a disciple of Peter and afterwards Bishop of Rome. Eusebius speaks of this epistle as “the wonderful Epistle of St. Clement.” 50

felt at times like the presence of God himself" (*Ecce Homo*, Seeley). Of Charles Kingsley, his wife wrote: "Who lived in the presence of God here."

The greatest intellectual love is the giving to your hearers the utmost
5 that they can take in. "Feed my lambs. . . . Feed my sheep" (John
21:15, 16). If the truth is so expressed as to interest them the whole time,¹
they willingly take in the spiritual food of which you give them as much
as they are prepared to receive at the time. "There is nothing so good to
the human heart as well-agreed conversation, . . . for love is agreement
10 of thought" (Richard Jefferies).

Purity.—"The life that by prayer and purity of heart keeps in touch with
the very source of life itself . . . is the only life worth while" (M. E. Duckler).

"We only know our relations to God through our relations to each
other. . . . The Garden of Eden surely exists still on earth, for those who
15 have faith and purity enough" (Charles Kingsley).

The influence of the highest spiritual love is felt when men and women
are better and more determined to live their religion, after you have
spoken with them.² When you love truly you will understand "the hidden
manna" (the constant happiness that comes from truly loving and being
20 truly loved, the food for constant joy), the "white stone" (the necessary
antecedent purity, "the corner stone of all spiritual building") and the
"new name [nature] written" (Rev. 2:17) therein, which is the indescribable
internal peace and joy and realisation of God that true love brings. "The
joy of heaven is the joy of love, the key to it is in Christ" (James Hinton).
25 "Love propagates anew the higher joys of Spirit" (Mary Baker Eddy).

May all accepting these words, from this moment consecrate themselves
afresh to God; God that is Love itself, infinite, pure, Spirit. All nations,
all denominations, all sects, whatever their knowledge of God, can so pray
that God works through them, thus forwarding the universal brotherhood
30 that is so rapidly coming, and gaining for themselves and others purity of
thought, and therefore purity of life, by which we obtain joys unspeakable
and "the peace of God, which passeth all understanding" (Phil. 4:7).

¹ The late W. T. Stead, at a public dinner at which I spoke, said that he had
once asked me to come to tea one afternoon. He had asked as mixed an audience
35 as possible, about twenty-five people in number, a doctor, a surgeon, different
classes of clergymen, various mental workers, atheists, agnostics, etc., etc., and he
and his family stood for spiritualism. He said that I arrived punctually at 4.30 and
started talking, and, he went on, "I assure you, gentlemen, Mr. Rawson talked
without stopping even right through dinner-time until a quarter to twelve, when
40 he had to leave. Not a single man had left, and when he had gone they all expressed
the same thought, namely, that they were sorry he could not keep on speaking for
several hours more. I do not know a single man who could have held a mixed
audience all that time in the way he did." The reason for this was that when he
asked me, I saw, from the twinkle in his eye, that he had some joke on. Consequently
45 I treated every day beforehand, realising that man speaks Truth and man knows
Truth. If you had asked one of those present why he was so interested, I am sure
that he would have said that I kept on clearing up points about which he wanted to
know. This is the true manifestation of intellectual love.

² "I long, and live, to see this love demonstrated. I am seeking and praying for
50 it to inhabit my own heart and to be made manifest in my life. Who will unite with
me in this pure purpose, and faithfully struggle till it be accomplished?" (*Pulpit and
Press*, p. 21, Mary Baker Eddy).