

day" (Josh. 24:15). Evidently the day on which the statement was made was the time recommended for choice, testing, and demonstration. This choice fortunately is free to all, being due to the action of God.

5 "For a cap and bells our lives we pay,
 Bubbles we buy with a whole soul's tasking:
 'Tis heaven alone that is given away,
 'Tis only God may be had for the asking" (*J. R. Lowell*).

Why, indeed, should you suffer another needless pang when the solution of all problems lies opened up before us, within reach of all? This
 10 solution is the covenant referred to throughout the Bible, the covenant between God and man, namely, that if man thinks good, has but one God, good, he will receive only good. It was on account of this covenant that Paul was able to say: "By the grace of God I am what I am" (I Cor. 15:10).
 "And we know that all things work together for good to them that love
 15 God, to them who are the called according to his purpose" (Rom. 8:28).
 "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. 50:15).

LEARN TO PRAY RIGHTLY ¹

"I may say to my critics, Try the experiments; investigate with care and
 20 patience as I have done. If, having examined, you discover imposture or delusion, proclaim it and say how it was done. But, if you find it to be a fact, avow it fearlessly, as 'by the everlasting law of honour you are bound to do'" (Sir William Crookes, F.R.S.).

The whole of the facts laid before you show that the only intelligent
 25 way of living is always to think rightly,² and this can only be done on a scientific basis. Progress demands greater scientific knowledge. We must plant our standard of thought on the rock of Christ,³ the spiritual idea, the true idea of God and His manifestation. Maintain it in place with truth, water it with activity, prune it with wisdom, guard it with love, and it will
 30 become the tree of life, spreading in every direction, whose leaves are for the healing of nations, whose fruit—love, joy, peace, gentleness, meekness, etc.—enriches mankind; an immortal plant, whose seed is the seed of Truth, the seed that "is in itself" (Gen. 1:11), whose intelligence and substance are God. "In the midst of the street of it, and on either side of
 35 the river [the channel of pure thought], was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse" (Rev. 22:2, 3).

40 ¹ "My prayer, some daily good to do
 To Thine, for Thee;
 An offering pure of Love, whereto
 God leadeth me" (*Mary Baker Eddy*).

² "To keep my mental home a sacred place" ("My Prayer," *Christian Science Sentinel*).

45 ³ I Corinthians 10, verse 4.

The Habit of Reversal.—“Useless thoughts spoil all; that the mischief began there; but that we ought to reject them, as soon as we perceived their impertinence to the matter in hand, or our salvation; and return to our communion with God” (Brother Lawrence, Conversation 2). “I looked beyond the world for truth and beauty: Sought, found, and did my duty” (Elizabeth Browning) 5

Fortunately the rule of life is absolutely simple. Whenever any wrong thought, a thought unlike God, good, comes into our consciousness, we have:

(1) At once to turn our inward gaze to God and heaven;

(2) Deny there the existence of the wrong thing of which we have been 10 thinking;

(3) Realise, as clearly as we possibly can, the existence of the opposite of the wrong thing thought of; and

(4) Dwell upon the perfection of that opposite as long as possible.

“Therefore turn thou to thy God: keep mercy and judgment, and wait 15 on thy God continually” (Hos. 12:6), “and be renewed in the spirit of your mind” (Eph. 4:23). Think deeply of the glorious reality, the kingdom of God that is within

“And wake a white-winged angel throng

Of thoughts, illumed . . .

20

And o'er earth's troubled, angry sea

I see Christ walk,

And come to me, and tenderly,

Divinely talk” (*Mary Baker Eddy*).

“How can we be with Him but in thinking of Him often? And how can we 25 often think of Him, but by a holy habit which we should form of it? You will tell me that I am always saying the same thing: it is true, for this is the best and easiest method I know; and as I use no other, I advise all the world to use it. We must know before we can love. In order to know God, we must often think of Him” (Brother Lawrence, Ninth Letter). 30

Think Rightly.—“Charity . . . thinketh no evil” (I Cor. 13:4, 5). “Whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report . . . think on these things” (Phil. 4:8).

“Watch and pray, that ye enter not into temptation” (Matt. 26:41). Station love, “justice and gratitude as sentinels along the lines of thought.” 35 Refuse to allow evil in your consciousness, let the least thought of it turn you at once to Truth, so that you enter your heritage of freedom “where the Spirit of the Lord is” and turn in thought instantly, “turn ye” to “that great city, the holy Jerusalem, descending out of heaven from God” (Rev. 21:10), the kingdom of God that is within. On recognising error, let the 40 two-edged sword of Truth,¹ the universal panacea, flash, and the denial, the battle-axe of divine Science, will sweep away the phantoms of mortal illusion and show “Satan as lightning fall from heaven” (Luke 10:18), leaving the view of the Holy City, the new Jerusalem, clearer to your vision, giving you a foretaste of “infinite, boundless bliss.” With this 45 practical method of utilising the divine power of good, we can now be, as Stopford Brooke writes of Browning's *Euthycles*, “so spiritual that we can soar out of our most overwhelming sorrow into the stormless world

¹ See Hebrews 4, verse 12.

[heaven] where the gods [spiritual beings] breathe pure thought and for ever love; and, abiding in its peace, use the griefs of earth [by reversal] for the ennoblement of the life of man."

Man One with God.—"I have turned your attention to this sublimely
5 affecting subject of our vital connection with God, not for the purpose of
awakening temporary fervour, but that we may feel the urgent duty of
cherishing these convictions. If this duty becomes a reality to us, we shall be
conscious of having received a new Principle of Life" (Channing).

Realise continually the fact that you are one with God, an individualisa-
10 tion of the Christ. Never allow any wrong thoughts of self, and never even
think of yourself as a material man. Such mistakes are malpractising upon
yourself, thinking lies, and therefore intensifying the difficulties to which
your material self is subject. "He that believeth not the Son . . . the
wrath of God abideth on him" (John 3:36). "It pleased God, . . . To
15 reveal his Son in me" (Gal. 1:15, 16). "At that day ye shall know that I
am in my Father, and ye in me, and I in you" (John 14:20). Lose all sense
of self and the material world in this clinging to God. "Set your affection
on things above, not on things on the earth" (Col. 3:2). "Draw nigh to
God, and he will draw nigh to you" (James 4:8). "Whosoever loves God
20 thus, will devote his whole soul and strength to God, preferring His
grace ¹ to the whole world" (St. Francis of Sales). As we go on dwelling
in thought on good in this way, so does our view of heaven get clearer and
clearer. "My hopes in heaven do dwell" (Shakespeare). Would that we
could always dwell thus. This living in the presence of God is absolute
25 protection. "We are confident, I say, and willing rather to be absent from
the body, and to be present with the Lord" (II Cor. 5:8). "Pray without
ceasing" (I Thess. 5:17). "Prayer is the spiritual balm, the precious
cordial which restores to us peace and courage" (Amiel). In *Of the
Supersensual Life*, Jacob Boehme writes: "Disciple: How shall I be now
30 able to subsist in this anxiety and tribulation arising from the world, so as
not to lose the eternal peace, or not enter into this rest? Master: If thou
dost once every hour throw thyself by faith beyond all creatures, beyond
and above all sensual perception and apprehension . . . and yieldest
thyself fully, and absolutely thereinto; then thou shalt receive power from
35 above to rule over death, and the devil, and to subdue hell and the world
under thee: And then thou mayest subsist in all temptations, and be the
brighter for them" St. Ambrose says: "Prayer is the wing wherewith the
soul flies to heaven, and meditation the eye wherewith we see God."
This flying to heaven is merely the endeavour to rise in consciousness to
40 the true sense of heaven, now and here.

"Some men live near to God, as my right arm
Is near to me; and thus they walk about
Mailed in full proof of faith, and bear a charm
That mocks at fear, and bars the door on doubt,
45 And dares the impossible"² (Prof. J. S. Blackie).

¹ The action of the Holy Ghost or Holy Spirit—the action of God on man—
when, after the second coming of Christ to him, he understands God better, and
prays rightly. "The prophets . . . prophesied of the grace that should come unto
you: . . . at the revelation of Jesus Christ" (I Peter 1:10 and 13).

50 ² *Sonnet on Chinese Gordon.*

In this way doing our work, minute by minute throughout the day, we "watch and pray," and "pray without ceasing." We have ever to dwell in the presence of God, and so we shall discern the rhythm of Spirit, and "catch glorious glimpses of the Messiah or Christ." Upton truly says at the beginning of his Hibbert lectures, that "All wholly satisfying and effective religious belief arises out of the immediate feeling of God's self-revealing presence in our consciousness." 5

Sign-posts on the Way.—"I say that man must travel in the way of God. Day and night . . . his turning to God must be greater; the fire of his love must flame more brightly. Then day by day, he will make progress" (Baha' Ullah). 10

Our progress depends chiefly upon the length of time during the twenty-four hours that we are realising God and heaven, and we have, by constant reversal, to use every evil thought, every trouble, every twinge of pain, every sad thought, as a sign-post, directing us to God. "For our light affliction, which is but for a moment, worketh for us a far more exceeding 15 and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:17, 18). "It makes no difference whether a person stares stupidly at the sky, or down upon the ground. So long as his attention is directed to 20 objects of sense, his soul is looking downwards, not upwards" (Plato's *Republic*). "For our conversation is in heaven; from whence also we look for the Saviour" (Phil. 3:20). In this way error tends to its own destruction, for, like Moses, by handling the serpent we turn it into a rod, something of use; namely, by the denial, the action of God, working through us as a 25 channel, destroys the wrong thoughts; and by the affirmation, God purifies our human consciousness, and that of those for whom we are working.

Demonstration the only Proof.—"Faith without works is dead" (James 2:17).

Through this constant thinking of the reality, God and heaven, we 30 obtain the necessary knowledge of God. The phrase translated in the Bible "knowledge" of God (epignosis), should be translated "full or exact knowledge," and that necessarily is "scientific" knowledge of God, and therefore scientific knowledge of the truth. This is what the whole world is striving for. This is the truth that sets us free, and the only proof is 35 demonstration, the instantaneous and continuous healing of sin, sickness, troubles, and limitations. This is the truth that Jesus, "the most scientific man that ever trod the globe,"¹ taught. "Heaven and earth shall pass away,² but my words shall not pass away" (Matt. 24:35). This is because such words of Jesus were statements of truth, and many of his statements 40 heal, when understood and dwelt on, in other words, realised. Such statements are immortal, and such demonstrations are Immanuel, or God with us. (See Isa. 7:14 and Matt. 1:23.)

Give Tithes to God.—When we are not sufficiently advanced to do things entirely by treatment instead of materially, we must not fail at all 45

¹ *Science and Health*, p. 313, Mary Baker Eddy.

² Dematerialise.

events to pay our tithes. That is, if the work is likely to take thirty minutes, pray at least during three minutes of that time; if it will take sixty minutes, then give six to prayer. If you do this you will find that the work is not only much better, but more quickly done, and not only will you actually have
 5 saved more time than the ten per cent. that you have thus devoted to the realisation of God,¹ but you are permanently better fitted to do your material work well in the future, as your human consciousness is purified.

This denial and affirmation, this realisation of Truth, is the only right treatment of evil. For ages, viewed only from a religious point of view, and
 10 divorced from its scientific basis, it has been named "prayer." To this unnatural separation are due the attenuated results of the earnest prayers of multitudes of religious people.

"Pray Without Ceasing."—*"Pray without ceasing. In everything give thanks"* (I Thess. 5:17, 18).

15 Unfortunately, partly through ignorance, and partly through lethargy, up to the present we have been apt only to turn to God when we want to overcome difficulties, instead of praying without ceasing, and so preventing the mischief beforehand, thus hastening our own and all mankind's deliverance from evil by its total destruction. We must be "willing rather
 20 to be absent from the body, and to be present with the Lord" (II Cor. 5:8). "We and God have business with each other" (Professor William James). Our business is to love God, to love good, and this includes the love of our neighbour.

Here Lies Safety.—

25 "*More things are wrought by prayer than this world dreams of. Wherefore let thy voice rise like a fountain for me night and day*" (Tennyson).

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which
 30 seeth in secret shall reward thee openly" (Matt. 6:6). This means that we have to enter into "the sanctuary of Spirit," and shut the door of human consciousness to every thought of matter, every thought unlike God. We "have right to the tree of life, and may enter in through the gates [spiritual understanding] into the city [spiritual consciousness]" (Rev. 22:14). "He that dwelleth in the secret place of the most High shall abide under
 35 the shadow of the Almighty" (Ps. 91:1), and be protected from the heat and burden of the day.

Do Not Waste a Second.—

*"Redeem thy mis-spent time that's past,
 And live this day as if thy last"* (Bishop Ken of Bath and Wells).

40 Never fail to pray, you can never regain the lost opportunity. Continually turn to God in thought. Any evil lightly passed over must be met sooner or later, and perhaps under more strenuous circumstances. When you have only a moment in which to treat, keep a running accompaniment of thoughts such as the realisation of God as Truth, as Love, or as Life.

Which of these you choose, should depend upon the individual conditions. If you are always well it is not so urgent to realise God as Life; which of the other two you chiefly realise should depend upon whether your love for others or your knowledge of truth is most above the average. This helps one to become evenly balanced, morally, intellectually, and physically, until Mind alone rules supreme. 5

Throughout religious services I try to keep my thoughts fixed in the reality, denying every statement of evil in what is read, and realising as clearly as possible every statement of truth. This is like the soap and scrubbing-brush in the mental bath that we take during scientifically religious services. We must strive to think equally rightly during the surging rush of daily business life. "Come, and let us join ourselves to the Lord in a perpetual covenant" (Jer. 50:5), the covenant of thinking only of good. 10

After understanding true prayer I tried to pray for the congregation generally whenever a moment was available. About ten years ago, when it became clearer that during services patients should be healed, the work was done for those present who came specifically to the services with that object; later, for the one whose need was greatest, and a few years ago I recognised that the one to be prayed for was that one whose healing at the service, either of sin or of sickness, would be of the most benefit to humanity. Results are in accordance with our thoughts, and this equally applies to the object of our prayers. We cannot tell whom it is best to help. The instantaneous healing of a beggar from sin, sickness, or want, may revolutionise a nation.¹ 20 25

Consecration of Self.—"No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind" (Phillips Brooks).

*"Thou art not here for ease and pain,
But manhood's glorious crown to gain."* 30

So used have we been in the past to hear others talking of sin, sickness, and suffering, as if they were normal and unavoidable, that, unfortunately, we have fallen into the same habit of evil thought, and constantly put ourselves into direct touch with conditions that, were we wider awake, we should carefully avoid. A crowd of people will rush to obtain a newspaper full of appalling horrors, innocently unaware that in so doing they bring into their homes a devastating army of ethereal, wrongly called "mental," bacteria. A sensibility to the suffering of others, without a knowledge of how to help them that has led many gentle natures to the verge of insanity, is now merely the call to wield the "rod of iron,"² the invincible power Mind confers upon man. This destroys with unfailling certainty the rampant evil, and rescues its innocent victims from the throttling grasp of false law. 35 40

¹ Since this was written I have recognised that each denial of error or statement of truth, as I mentally make it, should help the member of the congregation for whom this help is of most benefit to humanity; for one a realisation of love, for another the denial of pain, for a third the realisation that man knows and loves Truth.

² See Psalms 2, verse 9, and Revelation 2, verse 27.

We have to offer a firm resistance to the old false habit of talking gossip, or even talking uselessly of material things of the world. We have to endeavour as quickly as possible to view life from its truer mental standpoint. We should never think, say, nor do anything, except with the
 5 object of helping another in some way, or becoming ourselves better men. This may make a person somewhat silent at first, but he will soon have plenty to say that is worth hearing. "The Lord is in his holy temple: let all the earth keep silence before him" (Hab. 2:20). "Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God; and except
 10 ye make the sabbath a real sabbath ye shall not see the Father" (*New Sayings of Jesus*, from the Oxyrhynchus Papyri).

Being silent with people will not surprise them, if you pray. Most people prefer hearing themselves speak, and you will find that if you silently deny any error that may come up, and realise the truth, they will
 15 enjoy themselves and think you a most sympathetic listener. Under some circumstances, "To say nothing is, like honesty, generally the best policy" (C. Evans Jones). At the same time, "a word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11). "Make yourselves nests of thoughts which care cannot disturb, nor pain make gloomy, nor poverty
 20 take from us" (Ruskin).

Better Beliefs.—"Seek ye the kingdom of God; and all these things shall be added unto you" (Luke 12:31).

Do not limit good by thinking that your demonstrations must be made in the way that you expect. Do not try to teach God His business. "It is
 25 the Lord; let him do what seemeth him good" (I Sam. 3:18). When you pray to dispel evil or limitation, you cannot know what form of good will appear in its place, as this depends upon the material so-called thoughts that are latent, and which then come into action. These are humanly bound to pass over you at that particular time. Whenever wrong thoughts are
 30 destroyed, so-called good thoughts then take their place. These, again, can be destroyed by scientific prayer, and still better ones be manifested. These, again, can be destroyed until the last moment, when your material consciousness is finally and completely dematerialised by the action of
 35 God as you realise Truth and Love. So-called good human thoughts are never really good; they are only good in comparison with other material thoughts, and if you are certain that a particular kind of good will come you may intensify these thoughts until they act, and very likely so prevent thoughts that are ever so much better from appearing. Rely not on human intelligence. "The carnal mind is enmity against God" (Rom. 8:7).

40 **Trust in God.**—"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

When men know how to pray rightly, "None can trust too much in God; and no one has ever been forsaken by Him who has turned to Him with his whole heart and leant upon Him with loving confidence"
 45 (German Mystics). If, when you are doubtful how to act, you pray scientifically, and do then what first comes into your consciousness, you will find that you have done what is right. By following this principle you obtain perfect trust in God, trust in good, and are always doing what is best.

Before, however, you can thus get rid of all responsibility, you must have demonstrated your knowledge of how to pray scientifically, and this you do by the habitual instantaneous healing of sin and sickness. Self must be eliminated as well as belief in human personality, belief in a person who is capable of choosing that which is best. "Be what you ought to be; the rest is God's affair" (Amiel). "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6). Leave self for God; abandon as fast as possible all reliance on material means. "Nothing venture, nothing have." "One on God's side is a majority" (Wendell Phillips). "Not failure, but low aim is crime" (J. R. Lowell).

At the same time, as Dr. Inge says: "Illumination is not granted to the mere thinker, but to him who acts while he thinks, and thinks while he acts. . . . No one can try to purify himself, even as God is pure, without knowing the meaning . . . of sin."¹

Even when with others, always leave human arrangements, as far as possible, to them, and rely upon your prayers to bring about the manifestation of the action of God through them. "It is not in man that walketh to direct his steps" (Jer. 10:23). "Rest in the Lord, and wait patiently for him" (Ps. 37:7). Never push forward your own ideas. "Wait on thy God continually" (Hosea 12:6). We have to practise simplicity, the ultimate of wisdom, and we must give up that "mythological material intelligence called *energy*" (Mary Baker Eddy), and in its stead present to all the idea of divine humility, divine wisdom, and the consequent divine power. "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:9).

Do Not Limit God.—"If God be for us, who can be against us?" (Rom. 8:31).

Do not limit "the Holy One of Israel" (Ps. 78:41). "He hath done marvellous things" (Ps. 98:1). "In thee, O Lord, do I put my trust" (Ps. 71:1). Each time that you try to do things by prayer alone it becomes easier. "I can do all things through Christ" (Phil. 4:13). "Do that which is assigned you, and you cannot hope too much or dare too much" (Emerson). "Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. 5:1). Never rely upon the broken reed of human assistance. Jesus, in the Garden of Gethsemane, said to the sleeping students: "Could ye not watch with me one hour?" and then, receiving no response, finally turned away from any human aid, to find, in consequence, the unfailing, living support of God, Spirit, as All-in-all.

Pray until Fear is Destroyed.—"Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? Yea, there is no God; I know not any" (Isa. 44:8).

Fear is man's recognition of the evil thoughts that are attacking or are about to attack. Destroy the fear and the trouble cannot happen. The sign by which one can tell when the work has been done well enough to rely solely upon prayer to overcome a difficulty, is whether, after having

¹ *Personal Idealism and Mysticism.*

prayed, all fear that the evil may not be destroyed has disappeared. "Seest thou how faith wrought with his works, and by works was faith made perfect?" (James 2:22). If, morning and evening, man turns to God in true prayer, and works against the different forms of false thought, it will be found that his work throughout the day is much reduced.

Nothing too Difficult.—

*"Arouse thy courage ere it fails and faints;
God props no Gospel up with sinking saints"* (Langbridge).

Let nothing appear to you to be too difficult of accomplishment. "Difficulties are the things that show what men are" (Epictetus). Like Chatham, never accept the verdict "impossible." Nothing is impossible to God. Try to do everything by prayer, and although you may fail sometimes, the fact that you try difficult things not only makes the difficult things ultimately become easy, but it makes your demonstrations over easy things a certainty. Whenever you get an opportunity, even where possible failure appears likely to do a little seeming harm, and always when it would only affect yourself, take no material means, but turn to God in thought and pray. Rely then solely upon the prayer to bring about the required result through the action of divine Principle, that unerringly guides and protects men, instead of trying to force your way through the miasma of earth by doing it materially. If you treat thus and can get rid entirely of the thought that your prayer will not be heard the demonstration will be made, and the difficulty will disappear. "Ye shall go and pray unto me, and I will hearken unto you" (Jer. 29:12). Jesus said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). These greater things have not yet been done, and we have to recognise that we have to do them. "If thou trust in the Lord, strength will be given thee from heaven, and the world and the flesh will be made subject to thy sway" (Thomas à Kempis).

OUR WORK

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord. . . . But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God" (Isa. 61:1, 2, 6).

Our aim must be the greatest good for the greatest number. "To render less the sum of human wretchedness" (Whittier). We have to wake up from this hideous dream of life in matter and stand shoulder to shoulder with those of other religious views, fighting against evil in the final so-called mental fight, the battle of Armageddon—the anti-christ, versus the Christ.¹ (See Revelation 16, verse 16.)

"We have hard work to do and loads to lift,
Shun not the struggle—face it—'tis God's gift" (*Goethe*).

¹ No one ought to attempt any "mental" working except on true scientific lines. The best way of gaining the necessary knowledge for this is from a systematic