

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).

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### 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.<sup>1</sup> (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*).

<sup>1</sup> 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

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Many of these comrades have neither weapons nor any defensive armour. Some have the armour, namely, the intellectual knowledge of the truth, the knowledge of the letter, but are not using it. We have indirectly to shield and protect both these classes by the application of our knowledge of the truth, demonstrating over the evil that is endeavouring to attack us through them. This we have to do, however much in their writhing from the torture of an unseen and even unrecognised enemy, they try to injure "him . . . that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa. 52:7). "By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure and not a pain" (A. P. Stanley).

At the same time we cannot do the work of everyone else, and we must be careful not to attempt to "steady other people's altars." We must weed our garden instead of pulling up what we regard as weeds in that of our neighbour's, and often pulling up in our endeavours some of the plants that, left alone, would have borne lovely flowers if not beautiful fruit. "There is an idea abroad among moral people that they should make their neighbours good. One person I have to make good—myself. But my duty to my neighbour is much more nearly expressed by saying that I have to make him happy" (R. L. Stevenson).

reading of *Science and Health with Key to the Scriptures*, by Mary Baker Eddy. Directly I saw that there must be a great truth underlying the statements made, I determined that for twelve months I would read no books but the Bible, *Science and Health*, and works by the same author; this does not include mere reference to technical literature for business purposes. I also determined that I would never read less than ten pages of *Science and Health* any day, and as much more as was possible. These resolutions I kept to, and I cannot be too thankful, as it enabled me to get a good idea of the facts without being disturbed by any other form of so-called "mental" science. At the end of these twelve months I thought I knew something. At the end of another six months I found that I was only on the borderland of knowledge, and it was not for two-and-a-half years after having started that I was absolutely certain that Christian Science presented the highest truth. And yet within a week of being retained to examine into it—and I had never heard of it until a few days previously—Truth had healed instantaneously through me.

Since this time I have never studied any other writings, though I have referred to many, not for the old purpose of learning truth, but simply to acquaint myself with the various beliefs of the human mind for the sole purpose of knowing better how to expose their fallacies, and so enable them more easily to be destroyed by the denial of their truth and reality. It will, by this time, be clear to those who have intelligently followed the statements made, that such false beliefs merely bind one down to a submission to false, evil power until denied and so destroyed.

Never mind if you cannot understand *Science and Health* at the first reading, and there appear inconsistencies. They will all clear away as the false ideas, upon which previous conclusions have been based, disappear through the true knowledge gained, until you find that you can heal instantaneously, not only sickness and sin but help a fellow-being out of any trouble under the sun. This power of demonstration gained therefrom is the proof of its scientific accuracy, and until a man can get these results he has no right to criticise. His failure is an absolute proof that he has not understood the teaching. "By their fruits ye shall know them" (Matt. 7:20). You will not find it a difficult thing to do, even at the beginning, and it increases in ease and simplicity in proportion as we progress in our understanding of God, until it is found that all we have to do is to live in the presence of God, to allow no false thought to enter our consciousness, and to banish instantaneously any recognition of evil by the denial of its reality, turning instantly in thought to the real world, heaven, that glorious world, the kingdom of God that is within reach of all.

Each man has to work out his own salvation. We only help our fellow-men by treatment—other than our patients—as the thought of them comes into our consciousness, destroying the evil thought that is attacking us and freeing both. We can, however, explain the truth to them and so point out the way of salvation. “If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world” (John 12:47). “Whatever enlarges man’s facilities for knowing and doing good, and subjugates matter, has a fight with the flesh. Utilising the capacities of the human mind uncovers new ideas, unfolds spiritual forces, the divine energies, and their power over matter, molecule, space, time, mortality; and mortals cry out, ‘Art thou come hither to torment us before the time?’” (*Message for 1902*, p. 10, Mary Baker Eddy).

**Have No Doubt.**—“*Neither be ye of doubtful mind*” (Luke 12:29). “*I have never found God failing when I trusted in Him*” (Oliver Cromwell). If, when doubtful how to act, or what to say, you pray, realising that God is the Principle of all knowledge, and that therefore man knows instantly everything he needs, you will find that the Angel Gabriel has come to you, and that you will be shown unmistakably what is the right thing to do. “Gabriel, make this man to understand,” “I am now come forth to give thee skill and understanding” (Dan. 8:16, and 9:22).

When we are consistently living our religion and do not care one iota what we think, say, or do, so long as it is what is right, and we do not care one iota about the human consequences of saying or doing what is right, then the right thing to do will always prove to be the thing most desirable at the moment, and it must be so if you have but one desire, and that to do only what is right. In addition, true Christianity is perfect ease and perfect simplicity. “My yoke is easy, and my burden is light” (Matt. 11:30). Our sheet-anchor is hope in God. (See Psalms 42, verses 5, 11.)

**Let God Lead You.**—“*What we need is a profound faith in God’s ruling of all things*” (General Gordon).

When you are further on, however, you will find, with a good motive, you can do any one of, say, five different things, and all that you have to do is pray clearly enough, when you will find that the one you do will appear humanly to have been the best thing for you to have done. “In quietness and in confidence shall be your strength” (Isa. 30:15). (This does not mean that it is right to do evil that good should come of it. It is never right to do evil, when recognised as such, under any circumstances.) This makes life absolute simplicity, as all that you have to do is the first thing that appears to you to be right. “Have faith in God” (Mark 11:22), in good. Then, if you are working rightly, divine Principle will always lead and protect you, and nothing will come to you but what is good, or what you are capable of turning into good by reversing it. We have to give up nothing but our belief in a power other than that of God, our belief in evil. “God is our refuge and strength, a very present help in trouble. Therefore will not we fear” (Ps. 46:1, 2). “For this God is our God for ever and ever: he will be our guide even unto death” (Ps. 48:14). “Be still, and know that I am God” (Ps. 46:10).

**A Cup of Cold Water.**—“*I hope that you and I will never lose enthusiasm*” (Benjamin Jowett).

Whilst not casting your pearls before swine, so as to prevent the recurrence of the words of Festus: “Much learning doth make thee mad” (Acts 26:24), never compromise conscience. “Look on the fields; for they are white already to harvest” (John 4:35). There is a famine for the word of God. Be ever aflame with divine Love, and if you realise clearly enough that man, the spiritual man, speaks truth, because when man speaks, God, Truth, speaks, you will say just what is right and give “living water” (John 4:10) to all that are thirsty. 10

In voicing truth to a willing listener whom you are helping, always make your statements of truth positively, and show at once that you have not the slightest doubt as to the facts. “If any man speak, let him speak as the oracles of God” (I Peter 4:11). When you are talking, however, with a person who does not agree with you, it is often wise to preface your 15 statements with “I believe so and so,” or “I think so and so.” In this way you will avoid antagonising him. Never argue if you can possibly avoid it; in fact, never argue with people. “To explain is better than to argue” (Lord Morley). “If they speak not according to this word, it is because there is no light in them” (Isa. 8:20). “Let your speech be always with 20 grace, . . . that ye may know how ye ought to answer every man” (Col. 4:6).

“To have done whatever had to be done . . .

To have turned the face of your soul to the sun . . .

To have made life better and brighter for one,

This is to have lived” (Clifford Harrison). 25

**Give Thanks.**—“*Pray without ceasing. In every thing give thanks*” (I Thess. 5:17, 18).

Never allow yourself to be afraid of mentioning with gratitude the blessings you have received from knowing how to pray aright. “Arise, 30 shine; for thy light is come” (Isa. 60:1), “. . . as many as ye shall find, bid to the marriage” (Matt. 22:9), and never think that it is waste of time to be continually giving thanks for your blessings. The most practical form of gratitude is helping others. When an antagonistic man has heard for the third or fourth time, each time from different people, the advantages that 35 they have received from true prayer, he begins to think that there must be something in it. “He that winneth souls is wise” (Prov. 11:30).

“Thank God each day, each hour, thank God for all!

And He shall judge what things are great, what small!” (Rose Henniker Heaton).

**Payment.**—“*If we have sown unto you spiritual things, is it a great 40 thing if we shall reap your carnal things?*” (I Cor. 9:11).

Sometimes a man, being helped mentally, and becoming a permanent recipient of priceless treasure, is unwilling to make a return of which he is capable. This is proof that to work for such a one would be to spend time which it were better for humanity should be given to others, who, receiving 45 the truth, in their turn spread it abroad, and themselves become centres for the spread of truth and the healing of sin and disease. The primary

object in life is to bring as many people as possible to the knowledge of Truth, so that they can relieve themselves and others of suffering.

The only thing that is worth doing in this material world, and the only thing that will bring us any permanent happiness, is to help our neighbour, and the action of the eternal law of good results of necessity in good to the helper. The only way in which we can help ourselves and others is by obtaining a better knowledge of God, and so learning to be better men ourselves. This, therefore, is the keynote of all right endeavour, which God never fails to reward.

10 **A Call to Every Man.**—“*Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest*” (Matt. 9:37, 38). “*The harvest is the end of the world*” (Matt. 13:39).

This call is our highest work to-day, and gives us the greatest happiness.  
 15 “A man does his best thing easiest” (Emerson). “The harvest truly is plenteous” (Matt. 9:37). “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee, . . . and his glory shall be seen upon thee.” (Isa. 60:1, 2). “By the obedience of one shall many be made righteous” (Rom. 5:19). “Ye are the light of the world. A city that is set on an hill  
 20 cannot be hid” (Matt. 5:14). “It pleased God, . . . To reveal his Son in me” (Gal. 1:15, 16). Be “kings and priests unto God” (Rev. 1:6). “Let your light so shine before men, that they may see your good works, and glorify your Father” (Matt. 5:16). “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God” (Acts  
 25 26:18). “Truth shall spring out of the earth” (Ps. 85:11).

**Truth Attracts Those Ready.**—“*Hope sees a possible fountain. Faith draws the water. Love distributes the water to others*” (J. H. Jowett).

Pray daily that those who are ready for truth come to you, and then those who are not ready will not appear and so delay the spread of know-  
 30 ledge. Realise that error cannot send those not ready, for in reality all are ready for Truth, as there is nothing but Truth, for Truth is God. Dwell on the affirmation that man knows Truth, loves Truth, and is led by Truth. “How beautiful upon the mountains are the feet of him that bringeth good tidings, . . . that publisheth salvation” (Isa. 52:7). “The  
 35 Gentiles shall come to thy light, . . . they shall call thee, The city of the Lord, The Zion of the Holy One of Israel” (Isa. 60:3, 14).

**Truth the Lamp of Understanding.**—“*For when the vain imagination and ignorance are turned into an understanding and knowledge of the truth, the claiming anything for our own will cease of itself*” (*Theologia*  
 40 *Germanica*).

“He that hath my word, let him speak my word faithfully” (Jer. 23:28). “I say unto you every good word which men shall not speak, they shall give account thereof in the day of judgment.”<sup>1</sup> You must not try to think out what is best for you to say to your hearers. This is relying upon a  
 45 broken reed. When explaining your grasp of religion, realise God as Truth,

<sup>1</sup> (From the Palestinian Syriac Lectionary of the Gospels, Codex C, edited by Agnes Smith Lewis and Margaret Dunlop Gibson.)

a living Principle around you. Keep actively thinking that "man reflects Truth, man knows Truth," then your words will be inspired, "Make me to understand the way of thy precepts: so shall I talk of thy wondrous works" (Ps. 119:27). This will lead you to speak the truth, whatever truth may happen to be. It will help also your hearer, and he, on account of your realisation, will become hungry and thirsty, and drink in what you say, understanding it. "If any man will do his will, he shall know of the doctrine" (John 7:17). You also will learn more from that which you speak, as this is one of the ways in which God teaches us. "The entrance of thy words giveth light" (Ps. 119:130). 5 10

*"To know*

Rather consists in opening out a way  
Whence the imprisoned splendour may escape,  
Than in effecting entry for a light  
Supposed to be without" (*Robert Browning*). 15

If you forget at any time to pray, you can pray afterwards equally efficiently, provided that, just before commencing, you realise that your prayer is affecting the seemingly past events. As already mentioned, this is possible, as there is no such thing as time. All that you have to do is, before you pray, to recognise that the so-called past is now, and that therefore 20 your prayer is affecting the past, and then the apparent difference in time makes no difference in the efficacy of your prayer.

**The Morning Star.**—"How soon a smile of God can change the world!" (Robert Browning).

When you see the far-away look coming on the face of the so-called 25 atheist, the believer in a great First Cause, or on that of the wholesome agnostic whose logical reasoning has kept him previously from the blessings of so-called Christianity, and when you see the eyes soften and brighten—"the seal of God in their foreheads" (Rev. 9:4)—then will "the day star arise in your hearts" (II Peter 1:19), and you will understand the meaning 30 of the words, "I will give him the morning star" (Rev. 2:28), and also of Paul's words, "I thank my God upon every remembrance of you" (Phil. 1:3). "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:29).

**Demonstrable Truth.**—One of the many proofs of the truth of what 35 has been now put before you is that about one-fourth to one-third of those to whom it is clearly presented get an instantaneous result of some sort or other within a fortnight. It is only prejudice that keeps so many from trying, and scepticism or fear that prevents them from getting results. If the reader will study the true method of working, and persist in living his 40 best and honestly trying for a fortnight to reverse the wrong thoughts, I am sure that he will obtain at least one noticeable result. If he continues so working, this will only be a forerunner of many others, sign-posts on the pathway towards Truth.

**The Heralds of the Day.**—"God uses us to help others—so lending 45 our lives out" (Robert Browning).

Such students "bear witness of the Light" (John 1:7). They are the

early morning beams, the world's true light, the heralds of the coming day, that touch and tint the mountain peaks with roseate hues, and ever brightening, bathe the granite rocks with God's redemptive glory, till they too become a "light of the world," reflecting God's command, "Let there  
 5 be light" (Gen. 1:3). Then does this wondrous "light so shine" in every nook and cranny of dead matter, and blazon out to distant worlds, unknown to earthbound man, where one, maybe, on summer's peaceful night, feeling the love of nature round, says: "Watch yon wondrous star, perhaps  
 10 God's men are there." And on this light swells into day till only sinless humanhood remains, mute witness of the final end and portal of eternal day.

"Love glorifies the common air,  
 It clothes with light the mountain bare,  
 And shows the heavens all shining there" (*Alfred Austin*).

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### NOTA BENE

The following are some of the main points dealt with in this work:—

### REALITY

- i. Nothing exists but God and His manifestation. God, good, is  
 All-in-all.
- 20 ii. Therefore your existence and that of the real world—which is now, always has been, and always must be, perfect—is solely due to God.
- iii. God is Mind, and God, good, is infinite; hence "all is infinite  
 Mind and its infinite manifestation."<sup>1</sup>
- 25 iv. God, being the Principle of all good, could never know, and much less have made, anything bad. The love, life, truth, wisdom, intelligence, joy, beauty, etc., all being in the reality good, are the outcome of God, only we do not cognise them properly.  
 They shine through the matter of this material world, which  
 30 hides their full perfection from us. For this reason we only have a material or false sense of them, limited both as to quantity and quality, so that they appear as poor imitations of the real.

### MAN IS SPIRITUAL

- 35 v. Consequently, as the offspring or manifestation of God, called the son of God, you are not a material being. You are, were, and always will be, in reality, a glorious being, spiritual and perfect, governed by a perfect God, and existing in heaven, a perfect state of universal harmony. The recognition of this  
 40 spiritual truth is the second coming of the Christ to the human limited consciousness. This comes to each individual when he is sufficiently receptive.

<sup>1</sup> *Science and Health*, p. 468, Mary Baker Eddy.