

Let us obtain sufficient knowledge of the living Christ to raise the dead. "Men find Christ through their fellow-men, and every glimpse they get of Him is a direct message from Himself" (Henry Drummond).

The Second Coming of The Christ.—"Some day the great and beautiful thought which hovers on the confines of the mind will at last alight. In that is hope: the whole sky is full of abounding hope" (Richard Jefferies). 5

The second coming of Christ to human consciousness is the individual recognition by man that he is spiritual now, that matter is not a reality, and that the only reality is God and the spiritual kingdom. This comes to each man directly he is ready. 10

This true knowledge, the second coming of the Christ to each, is coming all over the world with lightning rapidity, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). All over the world this knowledge is surging into men's hearts without, in countless cases, a word being spoken to 15 them. When it has come, man is born anew and enters upon a fresh sense of life, a life of peace and joy, exercising his newly developed dominion over all evil, in the healing and saving of his fellow-man from the sin, sickness, and multifarious troubles that seemingly surround him. This we do by turning in thought to heaven as often as possible. "If ye then be risen with 20 Christ, seek those things which are above . . . your life is hid with Christ in God" (Col. 3:1, 3). "Upon this rock I will build my church" (Matt. 16:18).

Sir Oliver Lodge has recently said: "Let us be not afraid of an idea because it has several times striven to make itself appreciated. There must be many failures to effect an entrance before the final success. So it is with 25 the Messiah idea which is abroad in the land—and was for years before Christ's coming—but had not been recognised by more than a few."

With regard to the prophecy of what is happening now and what is about to happen, those who can read the past are able to see the fulfilment of the prophecies taking place at the present time, and to know the point 30 reached in the history of the material world. They can also know what is liable to happen, and so, forewarned and forearmed, they can help their fellow-men against the troubles that are so shortly about to attack, and by which they are liable to be overwhelmed unless they have a knowledge of the truth. 35

"Watch ye therefore . . . Lest coming suddenly he find you sleeping" (Mark 13:35, 36).

TO WHOM IT MAY CONCERN

"When one comes to the age with spiritual translations of God's messages, expressed in literal or physical terms, our right action is not to condemn and 40 deny, but to 'try the spirits,' and see what manner they are of. This does not mean communing with spirits supposed to have departed from the earth, but the seeking out of the basis upon which are accomplished the works by which the new teacher would prove his right to be heard. By these signs are the true disciples of the Master known: the sick are healed: to the poor the gospel is 45 preached" ¹ (Mary Baker Eddy).

¹ *Miscellaneous Writings*, p. 171.

The following is a copy of a letter recently written to a friend, with some additions.¹ It is but an exposure, with a view to the destruction of "some of the leading illusions along the path which Science must tread in its reformatory mission among mortals."² Error cannot be destroyed until it is exposed, when, being recognised, all unite in destroying it. This destruction must precede the purification of God's temple.

Mrs. Eddy in *Science and Health with Key to the Scriptures*, p. 192, line 5, makes the following sweeping statement: "We are not Christian Scientists until we leave all for Christ." Obviously this can only mean that no one is a true Christian Scientist who, amongst other things, does not abandon material methods as fast as is possible, and rely upon treatment for the hundred and one duties that have to be attended to throughout the day. "Our reliance upon material things must be transferred to a perception of and dependence on spiritual things."³ Is a man truly a Christian Scientist, for instance, who relies continually upon the time-table to catch his train, the mesmerism of regular sleep to maintain health, the study of books to obtain material knowledge, and the habitual writing of letters when he wishes to meet a friend? All these can be better done by treatment if regularly practised. "Never fear to bring the sublimest motion to the smallest duty" (Phillips Brooks). "There is nothing so small but that we may honour God by asking His guidance" (Ruskin). "The affirmations of Science must be tested by applying them throughout the gamut of human experience"⁴ (Frank H. Sprague). "A real Christian Scientist is a marvel, a miracle in the universe of mortal mind. With selfless love, he inscribes on the heart of humanity and transcribes on the page of reality the living, palpable presence—the might and majesty!—of goodness" (Mary Baker Eddy).⁵

Denial of Material Intelligence is Necessary.—"For if a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. 6:3). Jesus said: "Let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). One interpretation is that a man has to deny the material counterfeit called oneself, to handle the serpent tempter, to grasp every seeming difficulty boldly, and fearlessly to advance in a possibly hitherto untrodden path, relying solely on Truth as a guide, and giving up as quickly as possible all material, so-called aids. The cup of our Lord, of which he said, "Drink ye all of it" (Matt. 26:27), is our cross, and by commemorating this cup it becomes our crown.

To those who do not know by experience the protecting power of God, this may appear to be risking one's professional status and rendering oneself open to criticism or even ridicule. "At present mortals progress slowly for fear of being thought ridiculous. They are slaves to fashion, pride, and sense" (Mary Baker Eddy).⁶

¹ This letter, naturally, formed no part of the original lecture.

² *Science and Health*, p. 129, Mary Baker Eddy.

³ *Retrospection and Introspection*, p. 28, Mary Baker Eddy.

⁴ *The Christian Science Journal*, November, 1909.

⁵ *Miscellaneous Writings*, p. 294.

⁶ *Science and Health*, p. 68.

Knowledge of Truth is Necessary.—“*Speak clearly if you speak at all*” (Oliver Wendell Holmes).

Truth tells. There is no time for half measures. Mrs. Eddy says: “Judge not the future advancement of Christian Science by the steps already taken.”¹ Also: “Dispensing the Word charitably, but separating the tares from the wheat, let us declare the positive and the negative of metaphysical Science; what it is, and what it is not. Intrepid, self-oblivious Protestants in a higher sense than ever before, let us meet and defeat the claims of sense and sin, regardless of the bans or clans pouring in their fire upon us.”² Material illusion is hastening with lightning rapidity to the end of its evil dream, and practically all men are ready for the truth. It is only fair under these circumstances to state the truth as plainly as possible. “The truth . . . and nothing but the truth.” We dare not hesitate in obeying God’s commands. God leads and governs.

Mrs. Eddy in *Science and Health* says: “Who is telling mankind of the foe in ambush? Is the informer one who sees the foe? If so, listen and be wise. Escape from evil, and designate those as unfaithful stewards who have seen the danger and yet have given no warning” (p. 571). And again: “One must fulfil one’s mission without timidity or dissimulation, for to be well done, the work must be done unselfishly” (p. 483). And in *Miscellaneous Writings* (p. 213) she writes: “The Scripture saith: ‘He that covereth his sins shall not prosper.’ No risk is so stupendous as to neglect opportunities which God giveth, and not to forewarn and forearm our fellow-mortals against the evil which, if seen, can be destroyed.”

“Now opinion is cruel, and truth is merciful: opinion is worth little, truth is priceless; and yet probably more are moved in this world by opinion than by truth, because opinions are to weak characters what truth is to strong.” The leaders in the scientific world of the present day, earnest searchers after truth, know too well the difficulties under which we have hitherto laboured, to do other than ponder over what is presented to them, and carefully to see whether it helps them to elucidate the problems which they daily have to meet. “Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning” (Prov. 9:9).

Love is Necessary.—“*When loving we learn that ‘God is Love’; mortals hating, or unloving, are neither Christians nor Scientists*”³ (Mary Baker Eddy). “*For the letter killeth, but the spirit giveth life*” (II Cor. 3:6).

To such individuals as merely have a superficial knowledge of the letter of Christian Science, I should like to point out that the class of sin Jesus most condemned was Pharisaism; namely, self-righteousness, pride, criticism, etc. Love is the antithesis of all this, and love alone is the cure for it. “That only which we have within us can we see without” (Emerson).

Constructive criticism elucidates points and clears individual thought. Destructive criticism, whereby one either uproots the faith or denies the facts by means of which a man tries to get closer to God, is absolutely wrong, unless something better is given upon which to found a higher

¹ *Science and Health*, p. 459.

² *Miscellaneous Writings*, p. 171.

³ *Message for 1902*, p. 8.

idea of God. "We have not the time to be tearing down some other man's religion" (Rev. L. G. Morong).

- "Let every man begin with his own conduct, and reform that; and when every one succeeds, the world will need no further reformation. 5 But if one cannot reform himself how shall he reform the world? If a man shall sincerely take himself in hand, he will have little time to make war upon others: it is enough for one man and will last him a lifetime" ¹ (W. G. Old). "He that is without sin among you, let him first cast a stone" (John 8:7).
- 10 It will be found that this period of self-reformation will bring to each man unfoldment, not only of God's plan of reforming the world, but also of his own part to be played therein. "No man is born into this world whose work is not born with him" (J. R. Lowell).

Knowledge of what the Material World Claims to be is Necessary.—*"If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know"* (I Cor. 8:2).

Those who have in the past drunk deep of the knowledge of the material universe, and know scientifically the nothingness of it all, can by reversal obtain a clearer realisation of the glorious, spiritual reality, and thereby 20 help mankind better. It is their bounden duty to do this. It is not necessary for each individual to know all about the material world, but it is essential that some know it sufficiently to thoroughly expose its false claim and destroy it for the rest. Until this is done all must suffer.

Mrs. Eddy points out that "Each individual must fill his own niche in 25 time and eternity."² At the same time we must be wise. We have to be careful in sitting "at meat in the idol's temple," making use of our material knowledge. "Through thy knowledge shall the weak brother perish, for whom Christ died?" (I Cor. 8:10-11). "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient" (II Tim. 2:24). 30 "To remain gentle is to be invincible. Gentleness is ever victorious in attack and secure in defence. Therefore when heaven would preserve a man it enfolds him with gentleness" (Lao-Tze). (See also Galatians 5, verse 22; James 3, verse 17.)

Mrs. Eddy says in *Harvest*: "It is of comparatively little importance 35 what a man thinks or believes he knows; the good that a man does is the one thing needful and the sole proof of rightness." In the *Message for 1902*, p. 8, she says: "We have no evidence of being Christian Scientists except we possess this inspiration [tenderness, Truth, and Love], and its power to heal and to save. The energy that saves sinners and heals the sick is 40 divine: and Love is the Principle thereof." In *No and Yes*, p. 33, she says: "Self-sacrifice is the highway to heaven," and in her message to the Mother Church, June, 1898, we find: "Whoever demonstrates the highest humanity—long suffering, self-surrender, and spiritual endeavour to bless others—ought to be aided, not hindered, in his holy mission. I would kiss 45 the feet of such a messenger,³ for to help such a one is to help oneself."

¹ *The Simple Way*, note by translator.

² *Retrospection and Introspection*, p. 70.

³ See Malachi 3, verses 1-3, 5; also Revelation 11, verse 19; and 15, verses 5, 6, 8.

Whether a man understands how to pray rightly or not can be told by whether he can heal sin and sickness instantly and habitually by turning in thought to God. This is the only proof. "Ye shall know them by their fruits" (Matt. 7:16). We have no right to criticise another's work until we can prove our knowledge of truth in this way. Even then divine patience alone can bring out the manifestation of that good which is omnipresent. 5

It is wise not to judge another's works. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17). What has to be done is to inquire into any unfamiliar statement, so as to bring out the meaning and make certain that it is really understood. "Let us get up early to the vineyards: let us see if the vine flourish, whether the tender grape appear and the pomegranates bud forth" (Solomon's Song, 7:12; *Science and Health*, p. 600. Mary Baker Eddy). We must not "number the people" (II Sam. 24). There should be no separation in thought induced through spiritual pride, nor fear through a belief in paucity of numbers. All men are spiritual, and dwelling on supposed differences and imperfections is merely putting off the day when all will appear to wake up to this knowledge. "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest" (Heb. 8:11, and Jer. 31:34.) 10 15 20

Knowledge of Underground Working is Necessary.—

*"Knowledge is now no more a fountain seal'd:
Drink deep, until the habits of the slave,
The sins of emptiness, gossip, and spite
And slander, die"* (Tennyson). 25

The useless effort that is being made to split the ranks of Christian Scientists, by the false, so-called mental working of those who think that they are thereby helping humanity, results in criticism by those acted upon, who do not properly protect themselves. This criticism is not of an elucidating, but of a destructive character, founded upon ignorance of the seeming laws governing the material world and of the laws of Christian Science. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth" (Eph. 6:12-14). Of course, there can be no carping criticism between those who really know and love the truth. 30 35 40

When the banner of truth is raised aloft, the Pharisaical class of thoughts at once attack. Woe comes to the unfortunate mortal who from ignorance allows himself to be made a channel through whom this assault is made, the human crucible wherein the attack rages. "Woe unto them that . . . take away the righteousness of the righteous from him!" (Isa. 5:22, 23). "Lord, lay not this sin to their charge" (Acts 7:60). Remember that they never made their so-called minds, and they never made the thoughts that affect them. 45

Such attack cannot possibly harm the standard-bearers if they rest upon the supremacy of God and protect themselves continually by the realisation of God, as has so well been exemplified in the wonderful life of Mrs. Eddy; but it expends its imaginary force upon those who through neglecting to protect themselves sufficiently, and without any personal knowledge of facts, repeat stories, true or untrue, against those whose understanding of truth happens to be in a line somewhat different from their own. "Beware of those who misrepresent facts; or tacitly assent where they should dissent." ¹

- 10 This course of action is diametrically opposed to the scientifically religious teachings of Mrs. Eddy and the broad spirit of charity that without exception underlies her statements with regard to the work of all earnest searchers after truth. "Whatever enlarges man's facilities for knowing and doing good, and subjugates matter, has a fight with the flesh.
- 15 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?' then dispute the facts, call them false or in advance of the time, and reiterate, Let me alone. Hence the footprints of
- 20 a reformer are stained with blood." ²

If a man has apparently no great intellectual capacity, he need not be discouraged. He can more than make up for this temporary deficiency by the pertinacity with which he realises truth throughout the day. He must, however, learn to abandon all false concepts of his neighbour and keep his

25 thoughts resting on the perfection of God and man. Working in this way and realising the absolute wisdom and knowledge that he, the perfect spiritual being in heaven, reflects, he will obtain all the knowledge that is necessary for man, both real knowledge of the spiritual world and any information concerning the material universe that is indispensable for the

30 clearing up of its seeming mystery and its subsequent inevitable destruction. The intuitive simplicity of the pure child consciousness that with wondrous beauty so readily grasps the ultimate, and even proves this knowledge by instantaneous demonstrations, is yet inadequate to grapple with and reverse the myriad forms of lurid evil that to-day enslave a

35 materially "educated" world. This "network of mystery," including "spiritual wickedness in high places" (Eph. 6:12), and other such devilish practices, being deeply rooted in false material hypotheses, requires its very groundwork to be upheaved and the basic roots exposed and laid bare for destruction by the light of Truth. "There is such a thing as a holy

40 simplicity that knows little of anything but how to treat with God. At the same time commend me to holy people of good heads" (Santa Teresa).

Assimilation of Mrs. Eddy's Writings is Necessary.—There would be no personal criticism had others attained, as all will later, to Mrs. Eddy's power of being able to see what is shortly about to take place in the

45 material world. She does not belittle the work of the material scientist, but says, in *Science and Health*, p. 195: "Observation, invention, study,

¹ *Miscellaneous Writings*, p. 109.

² *Message for 1902*, p. 9.

and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal. It is the tangled barbarisms of learning which we deplore—the mere dogma, the speculative theory, the nauseous fiction.” Again: “Modern discoveries have brought to light important facts in regard to so-called embryonic life” (p. 548), and speaking of one such discovery she says: “This discovery is corroborative of the Science of Mind” (p. 549). 5

“In the present stage of human understanding, a knowledge of various branches of learning which, in their general implications, do not harmonise with the standard of absolute Science, may be indispensable. Educational, economic and social considerations frequently enforce the necessity of cultivating and perpetuating such phases of thoughts as will lead consciousness most naturally and progressively to higher levels.”¹ 10

Mrs. Eddy observes, on page 195 of *Science and Health*: “Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause. Academics of the right sort are requisite.” Merely to speculate regarding the spirituality of man and the universe does not lead to an apprehension of the divine idea. The “Word” must be “made flesh” (John 1:14). “Christian Science eschews what is called natural science, in so far as this is built on the false hypotheses that matter is its own law-giver, that law is founded on material conditions, and that these are final and overrule the might of divine Mind” (*Science and Health*, p. 127). 15 20

The following quotations from an interview with Mrs. Eddy may come as a surprise to any who might be tempted to belittle an intimate knowledge of natural science and its expression in modern inventions: “What is your attitude to science in general? Do you oppose it?” “Not,” with a smile, “if it is really science.” “Well, electricity, engineering, the telephone, the steam engine—are these too material for Christian Science?” “No, only false science—healing by drugs.” . . . “But the pursuit of modern material inventions?” “Oh! we cannot oppose them. They all tend to newer, finer, more etherealised ways of living. They seek the finer essences. They light the way to the Church of Christ. We use them, we make them our figures of speech. They are preparing the way for us” (*New York Herald*, May 1, 1901, reprinted in *Christian Science Journal*, June, 1901). 25 30 35

Knowledge of Language is Necessary.—Mrs. Eddy points out the “difficulty of so expressing metaphysical ideas as to make them comprehensible to any reader, who has not personally demonstrated Christian Science” (*Science and Health*, p. 115). Metaphysical terms are meaningless, in the first instance, to the natural scientist. What does he know of the constitution of a thought? Speak of a “line of force” or a high-tension current, and he at once understands what you are saying, and has a groundwork of theory into which he is ready to fit the new material facts you are about to give him, so that he can classify them, recollect them, and, rising to a higher level, turn them to practical use, reducing his late masters to the position of servants. 40 45

¹ *Christian Science Sentinel*.

Frederick Harrison writes: "Life and conduct shall stand for us wholly on a basis of law, and must rest entirely in that region of science (not physical, but moral and social science) where we are free to use our intelligence in the methods known to us as intelligible logic, methods which the intellect can analyse. When you confront us with hypotheses, however sublime and however affecting, if they cannot be stated in terms of the rest of our knowledge . . . then we shake our heads and turn away."

"Every true Christian Scientist will be careful that his words are not intended to deceive, but rather to elucidate the truth. Mortals, in talking to mortals about mortal experiences, must speak in terms which will be understood in the dictionary sense of the language used, otherwise they may create a wrong impression about the teachings of Christian Science and render themselves liable to be charged with having lied" (*Christian Science Sentinel*, September 18, 1909, Archibald McLellan).

Materialists are most readily led to God along the line of least resistance and should be shown in a way they understand most easily, that matter is not a solid, indestructible thing, but a fleeting evanescent belief, of which scientific men admit they know practically nothing, named electricity. This has now been discovered to be simply an elementary false impression of the Christ, God's spiritual manifestation. They have to be shown that the material veil can be caused to entirely disappear simply by short-circuiting it, when there is nothing material left mathematically, philosophically, or logically. Mathematically we know that if a thing ever was nothing, or ever becomes nothing, it cannot possibly ever be anything, however much it appears to be something. When one shows not only that matter is electricity, and merely due to action of the tension of lines of force acting upon themselves, that is to say, that matter is a manifestation of thought, or thought made visible, it is quite easy for people to understand how the only method of working with any chance of permanent success is in the way that Mrs. Eddy has been pointing out for the last forty years.

The technical terms here made use of are in common usage, and appeal to the average materialist, enabling him to see that Mrs. Eddy, when speaking of matter, uses metaphysical terms in place of those that he understands and uses. Here let me quote her words: "As a literature, Christian metaphysics is hampered by the lack of proper terms in which to express what it means."¹ "As human thought changes . . . error will be no longer used in stating truth."² The time for this change has surely come. Now that the constitution of matter is understood, the statements of unfolding truth will become easier to express.

Once you can shake the fundamental basis upon which a materialist founds all his theories, he at once reconsiders his position and gladly turns to the study of the Bible and Mrs. Eddy's explanatory writings as the only way by which he can emerge from the seeming difficulties that he now admittedly cannot solve. "[I shake not the earth [the theories of the natural scientists] only, but also heaven [the ideas of the spiritual workers]. And this word . . . signifieth the removing of those things that are shaken, as

¹ *Miscellaneous Writings*, p. 366.

² *Science and Health*, pp. 125, 126.

of things that are made, that those things which cannot be shaken may remain" (Heb. 12:26, 27). "And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts" (Hag. 2:7).

Knowledge of God is Necessary.—"They shall not hurt nor destroy 5
in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

"The term Christian Science relates especially to Science as applied to humanity" (Mary Baker Eddy).¹ It is the Science of God and man, and the only true knowledge is the knowledge of the ideal or real world. To 10 obtain this thorough knowledge of the real world, not only is it essential that what matter claims to be should be comprehended, but the underlying causes and the forces that claim to be at work must be uncovered. "Is God the Principle of all science, or only of Divine or Christian Science? . . . All true Science represents a moral and spiritual force, 15 which holds the earth in its orbit. This force is Spirit."² "Science often suffers blame through the sheer ignorance of people, while envy and hatred bark and bite at its heels."³

Knowledge of Evil is Necessary.—"The proper knowledge of evil and its subtle workings . . . is indispensable." "To know the what, when, 20 and how of error, destroys error. The error that is seen aright as error, has received its death-blow; but never until then"⁴ (Mary Baker Eddy).

"Study and practical work in Christian Science speedily bring error to the surface and give a new and more correct apprehension of its nature and pretences, its asserted laws and *modus operandi*. It is necessary that 25 evil's progeny be thus recognised before it can be destroyed, and it is equally important that they be destroyed as soon as recognised" ("Watching versus Watching Out," *Christian Science Sentinel*, September 16, 1905, J. B. Willis). Mrs. Eddy, in a letter to the *Sentinel*, of the following week, emphasising the absolute necessity of careful and ceaseless watch upon one's 30 thoughts, writes: "Does not the text-book of Christian Science, *Science and Health with Key to the Scriptures*, read on page 252, 'A knowledge of error and of its operations must precede that understanding of Truth which destroys error?'"

Only by uncovering error can we thoroughly deal with and destroy the 35 evil that is at work in the material so-called world. In the words of Mrs. Eddy I would repeat to-day: "Those who deny my wisdom or right to expose error, are either willing participants in wrong, afraid of its supposed power, or ignorant of it."⁵ Mrs. Eddy is most emphatic on this point. She says: "Many are willing to open the eyes of the people to the power 40 of good resident in divine Mind, but they are not so willing to point out the evil in human thought, and expose evil's hidden [so-called] mental ways

¹ *Science and Health*, p. 127.

² *Rudimental Divine Science*, p. 4, Mary Baker Eddy.

³ *No and Yes*, p. 43, Mary Baker Eddy.

⁴ *Miscellaneous Writings*, pp. 108, 299.

⁵ *Ibid.*, p. 335.

of accomplishing iniquity. Why this backwardness, since exposure is necessary to ensure the avoidance of the evil?"¹ She also says: "The visible universe declares the invisible, only by reversion."² Also, "The use of a lie is that it unwittingly confirms Truth, when handled by Christian Science, which reverses false testimony and gains a knowledge of God from opposite facts, or phenomena."³

Mrs. Eddy makes it perfectly clear that every detail of evil has to be understood and laid bare. Under the marginal reference, "Fallacious Hypotheses," she writes in *Science and Health* (p. 79): "Science must go over the whole ground and dig up every seed of error's sowing." She points out the care with which this exposure has to be made, and says that it must be done sooner or later. "This uncovering and punishing of sin must, will come, at some date, to the rescue of humanity." "Have mortals, with the penetration of Soul, searched the secret chambers of sense? I never knew a student who fully understood my instructions on this point of handling evil—as to just how this should be done—and carried out my ideal." "If spiritual sense is not dominant in a student, he will not understand all your instructions."⁴

She says: "Mortals must first open their eyes to all the illusive forms, methods, and subtlety of error, in order that the illusion, error, may be destroyed."⁵ She also has said: "Our time, means, and health are required for the fuller investigation of this subject; to teach, write, establish practices for students, or halt, perhaps, at measures to be adopted, because of persecution." Again, she says: "Led by a solitary star amid the darkness, the Magi of old foretold the Messiahship of Truth. Is the wise man of to-day believed, when he beholds the light which heralds Christ's eternal dawn and describes its effulgence?"⁶ The fulfilment of the above prophecies has brought the knowledge that such investigations and needful explanations could only be made as man finds his rightful dominion over evil of every kind.

When a man understands evil he has no fear of it. Mrs. Eddy points out that "His [Jesus's] earthly mission was to translate substance into its original meaning, Mind."⁷ We must not expect to get an accurate knowledge of the real spiritual world if we do not understand the illusive presence of a material world. Jesus said to Nicodemus: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:12). Mrs. Eddy says: "As mortals do not comprehend even mortal existence, how ignorant must they be of the all-knowing Mind and of His creations." "If you wish to know the spiritual fact, you can discover it by reversing the material fable, be the fable *pro* or *con*,—be it in accord with your preconceptions or utterly contrary to them."⁸ But how can you possibly expect to gain knowledge of the

¹ *Science and Health*, p. 570.

² *Miscellaneous Writings*, p. 218.

³ *Unity of Good*, p. 36.

⁴ *Miscellaneous Writings*, p. 293.

⁵ *Retrospection and Introspection*, p. 64.

⁶ *Science and Health*, p. 95.

⁷ *Miscellaneous Writings*, p. 74.

⁸ *Science and Health*, p. 187.

spiritual by reversing the material, if your knowledge of the material is inaccurate?

To destroy the human belief in its own theories is to strike a fatal blow at their power to harm.

To do this thoroughly, an accurate knowledge of what it claims to be is essential. Mrs. Eddy, in *Science and Health*, points out the value of understanding its false basis, that is, what it claims to be. "Mortal mind is ignorant of self, or it could never be self-deceived" (p. 186). "As mortal mind is the husbandman of error, it should be taught to do the body no harm and to uproot its false sowing" (p. 180). Speaking of the transient potency of drugs, she also says: "These lessons are useful. They should naturally and genuinely change our basis from sensation to Christian Science" (p. 370).

Mrs. Eddy says, in *Retrospection and Introspection*, p. 55: "Let us follow the example of Jesus, the master Metaphysician, and gain sufficient knowledge of error to destroy it with Truth." She also says, in *Science and Health*, p. 102: "The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle." These are "the rulers of the darkness of this world" and the "spiritual wickedness in high places," spoken of in Ephesians 6, verse 12. Each of us has his work to do, and it is fortunate that some are found that can handle such wickedness without any fear. These have to know "evil aright,"¹ to understand every detail of its action in order to prevent succumbing to its "serpent's sting." "The diabolism of suppositional evil at work in the name of good, is a lie."² We have to face this evil, to have the courage of our convictions, however much we are misunderstood and reviled. God will lead us if we are doing our work properly, and no ignorance or other form of evil can check the work or harm us. "Herein is our love made perfect, that we may have boldness in the day of judgment" (I John 4:17).

Fortunately we can retire into the kingdom of God that is within, the secret place of the Most High, and there, secure in the love of God, knowing what we really are, destroy every false and lying thought that tempts us to believe in this so-called evil. John follows on after the previous quotation by saying: "Because as he is, so are we in this world."

In *Of The Supersensual Life*, Jacob Boehme says: "And then should a man wrap his soul in this, even in the great love of God, and clothe himself therewith as with a garment; and should account thence all things alike; because in the creature he finds nothing that can give him without God, the least satisfaction; and because also nothing of harm can touch him more, while he remains in this love, the which indeed is stronger than all things, and makes a man hence invulnerable both from within and without, by taking out the sting and poison of the creatures, and destroying the power of death. . . ."

"Such a man gets greater favours than the world is able to bestow upon him. He hath God for his friend; he hath all his angels for his friends. In all dangers and necessities these protect and relieve him; so that he need

¹ *Miscellaneous Writings*, p. 108.

² *Ibid.* p. 334.

fear no manner of evil; no creature can hurt him. . . . Nay, but he gets the hearts of all his good friends into his possession, and loses none but his enemies, who before loved his vanity and wickedness. . . .

“For all the children of God are but One in Christ, which one is Christ
5 in all So that he can have no want of spiritual friends and relations
. . . . These are friends worth having So in like manner, those who
love Truth and righteousness will love that man . . . yet they cannot
resist being of one mind with him, and being united in affection, for the
great regard they bear to the truth, which shines forth in his words and in
10 his life. By which they are made either his declared or his secret friends;
and he doth so get their hearts, as they will be delighted above all things in
his company, for the sake thereof, and will court his friendship and will
come unto him by stealth, if openly they dare not, for the benefit of his
conversation and advice; even as Nicodemus did unto Christ, who came
15 to him by night, and in his heart loved Jesus for the truth’s sake, though
outwardly he feared the world. And thus thou shalt have many friends that
are not known to thee; and some known to thee, who may not appear so
before the world.” This took place in the past amongst the early Chris-
tians, and is being repeated to-day in the life experience of both men and
20 women in the advanced field of Christian Science. It bears on its face its
tale of fear, and in these enlightened days should be a thing of the past.
It can only continue until greater knowledge dispels the night of ignorance
which tries to hide the truth. On the other hand, the lack of moral courage
evinced by such learners, being fatal to rapid advance, should be lovingly
25 rebuked by all true friends.

“They are slaves, who dare not be
In the right with two or three” (*Lowell*).

Charity is Necessary.—“*If thou hast anything of good, believe still
better things of others, that thou mayest preserve humility*” (Thomas à
30 Kempis). “*Courtesy is the sister of charity, by which hatred is extinguished
and love is cherished*” (St. Francis of Assisi).

All of those who know the history of Mrs. Eddy, and value aright her
reiterated teachings, refrain from breaking the Golden Rule,¹ and if differ-
ing from what they hear or what they read of another, “substitute silence
35 for censure” and rely upon the mental work. “Do thou hold thy tongue for
one day. On the morrow see how much clearer are thy purposes and
duties” (Carlyle). This silent work either destroys that which might at
first appear a menace to Christian Science, or, if right, alters the first false
impression of it. Shakespeare says: “Virtue itself ‘scapes not calumnious
40 strokes,” and those who through ignorance pass on untruths, and those
who for want of sufficient protection of themselves start untruths through
misunderstanding, will be helped by the following words of our leader:

“Envy or abuse of him who, having a new idea or a more spiritual
understanding of God, hastens to help on his fellow-mortals, is neither
45 Christian nor Science. If a postal service, a steam engine, a submarine
cable, a wireless telegraph, each in turn has helped mankind, how much

¹ Matthew 7, verse 12.

more is accomplished when the race is helped onward by a new-old message from God, even the knowledge of salvation from sin, disease, and death." ¹ Jesus said: "Forbid him not: for he that is not against us is for us" (Luke 9:50). Let us honour Christianity wherever it be found, and however imperfectly presented.

5

"Whatever in Love's name is truly done
To free the bound, and lift the fallen one,
Is done to Christ. Whoso in deed and word
Is not against Him, labours for our Lord" (*Whittier*).

Whenever there is a feeling of censure, however merited, we know that 10 there is a wrong thought that has to be destroyed, and the mental work must be done in our own consciousness. It is there the evil lies.

Mrs. Eddy writes in *No and Yes*, pp. 7-9: "No personal consideration should allow any root of bitterness to spring up between Christian Scientists, nor cause any misapprehension as to the motives of others. We 15 must love our enemies, and continue to do so unto the end. By the love of God we can cancel error in our own hearts, and blot it out of others. . . .

"I recommend that Scientists draw no lines whatever between one person and another, but think, speak, teach, and write the truth of Christian Science without reference to right or wrong personality in this field 20 of labor. . . .

"We should endeavour to be long-suffering, faithful, and charitable with all. To this small effort let us add one more privilege—namely, silence whenever it can substitute censure. Avoid voicing error; but utter the truth of God and the beauty of holiness, the joy of Love, and the 25 peace of God, that passeth all understanding. . . .

"This one thing can be done, and should be: let your opponents alone, and use no influence to prevent their legitimate action from their own standpoint of experience, knowing, as you should, that God will well regenerate and separate wisely and finally; whereas you may err in effort, 30 and lose your fruition."

Blanche Hogue writes: "If Christian Scientists in their work together dwell upon those things in which they concur, their diverging view-points concerning non-essentials will soon slip into secondary importance and unity will prevail. Upon this matter John Ruskin in 'The Mystery of Life 35 and its Arts,' uses words both plain and strong. He writes: 'Whenever in any religious faith, dark or bright, we allow our minds to dwell upon the points in which we differ from other people, we are wrong, and in the devil's power. . . . At every moment of our lives we should be trying to find out, not in what we differ from other people, but in what we agree 40 with them . . . push at it together; you cannot quarrel in a side-by-side push; but the moment that even the best men stop pushing and begin talking, they mistake their pugnacity for piety, and it is all over.'"

"There is so much good in the worst of us,
And so much bad in the best of us,
That it ill behoves any of us
To find fault with the rest of us."

45

¹ *Message for 1902*, p. 11.

To complain of the exposure of electrical theories, and at the same time, through fear, to systematically avoid the seemingly destructive action of electricity in a charged electric wire is a mere exposure of the ignorant assent generally given to the hidden physical working and the so-called laws of matter, until their whole detail is recognised as a bald imposition.

Again, to complain of the exposure of an accurate, basic theory put forward as a necessary method of cutting away the false authority of material phenomena, an exposure essential to the destruction of a belief in it, and to complain of the use of a man's knowledge of God for the better performance of every-day details, and at the same time to take advantage of every material condition, such as the electric telegraph and the electric railway, is the hypocrisy of ignorance. Such individuals, mistakenly advertising their want of knowledge, with the object of being of use to their fellow-men by exposing what they think is ignorance of true science, are unaware of the danger of the intensification of material thoughts and conditions by their own seemingly harmless use and even dependence upon these material phenomena, instead of the implicit reliance, even in trifles, on God alone, up to the fullest extent of their knowledge. A tame submission to the seeming laws and limitations of matter is simply evidence of the mesmerised condition under which the individual labours. Fortunately, however, we live and learn, and a man's statements in the past are no criterion of his knowledge, and therefore spirituality, in the present.

Mrs. Eddy writes: "Why I loved Christians of the old sort was I could not help loving them. Full of charity and good works, busy about their Master's business, they had no time or desire to defame their fellow-men. . . . Their convictions were honest, and they lived them; and the sermons their lives preached caused me to love their doctrines."¹ "He who has suffered from intolerance is the first to be intolerant."² "The original text [of the Bible] defines 'devil' as 'accuser,' 'calumniator'; therefore, according to Holy Writ these qualities are objectionable, and ought not to proceed from the individual."³ "We should draw no lines whatever between one person and another" lest we be as "sounding brass, or a tinkling cymbal." "It is the healing power of truth that is persecuted to-day, the spirit of divine Love, and Christ Jesus possessed it, practised it, and taught his followers to do likewise."⁴ It was the self-righteousness of the Pharisees that crucified him, and this same self-righteousness is vainly beating its head to-day against a rock, the rapidly spreading knowledge of God.

"It is the persistent tendency to judge, criticise, and impugn the motives and purposes of others which has come down to us from the old thought, that often prevents us from meeting the demands of true ethics. We are certainly departing from true right conduct, under any rule of ethics, when we set ourselves up as the judges of the conduct or motives of others, to criticise and condemn. When we are able to see scientifically the per-

¹ *Message for 1901*, p. 32.

² *Christian Healing*, p. 11.

³ *Message for 1901*, p. 16.

⁴ *Ibid.*, p. 9.

fect man, and view our brothers' shortcomings (as we conceive we see them) as the operation of uncontrolled evil, then . . . we shall have made a great stride towards true ethics" ¹ (Judge J. D. Works). "Judge not according to the appearance, but judge righteous judgment" (John 7:24).

Beware of Jealousy.—*"When the Pharisees saw Jesus do such deeds of mercy, they went away and took counsel how they might remove him"* ² (Mary Baker Eddy).

Jealousy is the tyrant that proved the undoing of the scribes and Pharisees in all their dealings with Jesus. "The mischief of jealousy, manifold and fruitful, extends widely. It is the root of all evils, the fountain of disasters, the nursery of crimes, the material of transgressions; thence arise hatreds, thence proceed animosities. ¹⁰

"The mischief is much more trifling, the danger less, the cure easy where the wound is manifest. But the wounds of jealousy are hidden and secret, nor do they admit of the remedy of a healing cure, since they have shut themselves in blind suffering within the lurking-places of the conscience. Whoever you are that are envious or malignant, observe how crafty, mischievous, and hateful you are to those you hate. Yet you are the enemy of no one's well-being more than your own; whoever he is whom you persecute with jealousy he can evade and escape you. You cannot escape from yourself; wherever you may be your adversary is with you; your enemy is always within your own breast. Your mischief is shut up within you. You are captive under the tyranny of jealousy" (Cyprian, A.D. 250). "Beware of no man more than of yourself; we carry our worst enemies within us" (John Ploughman). ²⁰

How thankful we should be to realise that all that is now necessary to attain perfect freedom from this tyrant is to recognise its absolute non-reality, and open our mind to the ever-active divine Principle, Love, and so manifest love in all dealings with our fellow-man. When false thoughts attack through so-called individuals, it is merely the call to still higher work in bearing our brother's burden. "For the weapons of our warfare are not carnal, but mighty through God" (II Cor. 10:4). We must both live and let live, and let God choose His own time. "The Science of man and the universe . . . is on the way . . . purifying all peoples, religions, ethics and learning." ³ ²⁵

All evil that comes into our consciousness has to be destroyed in that self-same consciousness. "For though we walk in the flesh, we do not war after the flesh" (II Cor. 10:3). If we fail to destroy in our own consciousness such wrong thoughts concerning individuals, we have to recognise that it is merely through want of sufficient of the love that our Master and his beloved disciple pointed out as the foundation of all law. "Love thyself last: cherish those hearts that hate thee" (Shakespeare). "Draw the curtain of night upon injuries; shut them up in the tower of oblivion, and let them be as though they had not been" (Bacon). ³⁵

If we are living Christian Science throughout the day, neither criticism ⁴⁰ ⁴⁵

¹ *The Christian Science Journal*, October, 1909.

² *Miscellaneous Writings*, p. 370.

³ *Message for 1902*, p. 2.

nor untruth about us can possibly harm us in the slightest, but must infallibly result in our additional purification and help, through the impersonal work of all true Scientists who hear the statements of error. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad" (Matt. 5:11, 12).

In Mrs. Eddy's letter to the General Association of Teachers, of October 21, 1903, she says that we must "work 'midst clouds of wrong, injustice, envy, hate, and wait on God, the strong deliverer, who will reward righteousness and punish iniquity." "Work is the first chapter of human life; God is the conclusion" (Sri Ramakrishna). "If God be for us, who can be against us?" "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:31, 28).

"If you launch your bark upon the ever-agitated but healthful waters of truth, you will encounter storms. Your good will be evil spoken of. This is the cross. Take it up and bear it, for through it you win and [perchance unrecognised in the house of so-called mortal "mind"] wear the crown. Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God" (Mary Baker Eddy).¹

20 The Grave-Clothes of the Letter.—"*For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn* 25 *from the holy commandment*" [the law of love, the new commandment] (II Peter 2:20, 21).

The knowledge of the letter is "the sword of the Spirit, which is the word of God" (Eph. 6:17). If the students of the letter of the great law of Mind, eternal good, break the new commandment and are not loving 30 to their fellow-man, but imagine evil of their neighbour, being held in fetters by "the dead body of Science,—pulseless, cold, inanimate"² "their sword shall enter into their own heart" (Ps. 37:15). These we must help impersonally when we think of them. Mrs. Eddy says: "Such so-called Scientists will strain out gnats, while they swallow the camels of 35 bigoted pedantry."³

Right throughout history we find exemplified the truth of the statement "the letter killeth, but the spirit giveth life" (II Cor. 3:6). *The more the statements of truth are enunciated without the essential spiritual realisation and consequent human sympathy, the more deadly the result upon a* 40 *human being—if, through ignorance, off his guard—and upon the self-righteous lawgiver. The reason for this is, not that the statement of truth can possibly do any harm, but "when the mechanism of the human mind" has not given "place to the divine Mind"*⁴ and the human endeavour to enforce *what it considers* God's law by the exercise of human will-power

¹ *Science and Health*, p. 254.

² *Ibid.*, p. 113.

³ *Ibid.*, p. 366.

⁴ *Ibid.*, p. 176.

instead of by the destruction of the evil that lies at the root of all wrong thinking and doing, then the innocent ignorant one and the Pharisaical law-enforcer both suffer, in proportion to the violence of the attack of personal evil. This is the use of the letter of truth by the spirit of evil, evil working in the name of good, producing an illusory "negative right and positive wrong."¹ Verbal statements of God's power, cloaking the wrong thoughts behind, are the "sword" of evil—counterfeiting the two-edged sword of Truth—which morally slays the individual using it, bringing on him troubles innumerable, until, learning his lesson, he bears his brother's burden by reversing all evil thoughts of man, and knowing only the truth, that man is in reality spiritual and good.

The essence of Christianity lies in the words of Jesus in the Sermon on the Mount, "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12). Mrs. Eddy writes: "The teacher of Mind-healing who is not a Christian, in the highest sense, is constantly sowing the seeds of discord and disease. Even the truth he speaks is more or less blended with error; and this error will spring up in the mind [so called] of his pupil. The pupil's imperfect knowledge will lead to weakness in practice, and he will be a poor practitioner, if not a malpractitioner. The basis of malpractice is in erring human will."²

"Then said Jesus . . . I am the door of the sheep" (John 10:7). "When once the master of the house is risen up, and hath shut to the door,³ and ye⁴ begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out . . . Behold, there are last which shall be first, and there are first which shall be last" (Luke 13:25-28, 30).

Take Heed.—It is unhappily needful to warn those seeking for the better knowledge of God, and that wisely come to those who rely upon the writings of Mrs. Eddy to explain the teachings of the Bible, against appealing for help to anyone who is found habitually to speak against any person or persons, or to attach evil to their fellow-man in thought or word. Whatever their claims to a true knowledge of Christian Science may be, and however much they are trying to help their fellow-man, this judgment of another stamps them as wholly disqualified to teach, or even practise, the healing of sickness with any safety to those with whom they come in contact. Mrs. Eddy says: "It is important to know that a malpractice of the best system will result in the worst form of

¹ *Science and Health*, p. 491.

² *Rudimental Divine Science*, p. 9.

³ That is, when night cometh and no man can work.

⁴ Those who have learned the scientific truth that all is Mind, and should then "bury the morale of Christian Science in the grave-clothes of the letter."

medicine."¹ She also says: "Better suffer a doctor infected with small-pox to attend you than to be treated mentally by one who does not obey the requirements of divine Science."²

Results of healing in some cases apparently follow their efforts, but these are due to the recognition of truth by the patient, who is healed by the impersonal Truth. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23). Even the formal declaration of truth on the part of the would-be healer, met by the spiritual receptivity of the patient, demonstrates the unailing action of the omnipotent Principle which, when either the letter or the Spirit is absent, merely shines as a glorious, but unrecognised, presence over a troubled world. At the same time, the patient cannot escape contamination through association with an infected human instrument. Beginners so taught, instead of shrinking with horror at this deadly sin of attaching evil to their fellow-men, get careless, and at last actually excuse such guilt, on the ground that they are only telling you the position, or only letting you know about such-and-such persons, so that you can keep away from them and warn others to do the same. This is exactly the reverse of what has to be done in fulfilment of the Golden Rule, the law of Love, and therefore the law of Life.

Not the least of the dangers threatening the would-be searchers is that, in very human gratitude for the initial physical benefit received, they are liable to be held for a further interval under this dangerous influence. "A slight divergence is fatal in Science."³ On the other hand, if the helper obeys the Golden Rule in thought and word, however slight his knowledge of the latter, some good must, and no harm can possibly, result. This practical charity is the signet of the true and safe worker. Criticism is the danger signal. Love is the beacon light that infallibly guides us into the safe harbour of Science, where holiness, health, and happiness alone are found. "Oh! be swift to love, make haste to be kind" (Amiel). While the slanderer will offer many excuses for voicing evil concerning persons, the true worker knows that this is only justifiable when in treatment the evil is uncovered for the purposes of destruction, either audibly or silently, then and there. He also knows the absolute futility of any human attempt to oppose the action of God, and rests securely upon this knowledge.

Personality.—Personality is the bane of mental workers. Whether a person is a saint or a devil, is no business of ours. We, in any case, have to keep our thoughts off him if we wish to avoid harming ourselves, and making things worse. "He who worships man is neither Jew, Christian, nor Mohammedan, and cannot but become debased and degraded. He who worships man with all his imperfections and his weaknesses, cannot but deaden the spark of divinity placed within him by a higher power"⁴

¹ *Miscellaneous Writings*, p. 233.

² *Science and Health*, p. 235.

³ *Rudimental Divine Science*, p. 17.

⁴ Sermon on "The Jewish Idea of God," preached in the Jewish Synagogue, Sacramento, 1902.

(H. Weinstock). We have to form a right estimate of God's idea, and only Christian Science can enable us to gain this scientific knowledge. John records the reproof that followed his personal worship before the feet of the angel, which showed him the truth: "See thou do it not: for I am thy fellow servant: . . . worship God" (Rev. 22:9).

Many have not yet recognised that when a person appears to be harming us, mentally, physically, or otherwise, it is only impersonal evil making him a channel. It is he that has to be pitied and protected. If we do our work properly the evil cannot harm us. Retaliating, or even feeling antagonistic, is not scientific. If a man threw a stone at us we would not blame and punish the stone. It is the evil that has to be dealt with and destroyed—by right thinking.

Safety is at Hand.—"*Christian Science appeals loudly to those asleep upon the hill-tops of Zion*"¹ (Mary Baker Eddy).

The time is close upon us when there will be no mistaking the true worker for the false. Both may be trying to do their best, the latter often failing through want of love. "Cast not your pearls before the unwise, but with increased power and patience press on. The fight is against an effort to enthrone matter, to enthrone self. The feverish pride of sects and systems is the death's-head at the feast of Love, but Christianity is ever storming sin in its citadels . . ." ² Principle will always demonstrate where the clearest channel for truth can be found. Unselfed love is an unfailing sign, and the earnest seeker can never fail for lack of right direction, if he turns solely to Principle. Mrs. Eddy also writes: "Wheresoever you recognise a clear expression of God's likeness, there abide in confidence and hope."³ And again, "Only a firm foundation in Truth can give a fearless wing and a sure reward."⁴ The Christ is made manifest by demonstration, and Love alone heals sickness and sin. "Therefore, come what may, hold fast to love. We win by tenderness; we conquer by forgiveness" (F. W. Robertson). "The divinity of the Christ was made manifest in the humanity of Jesus"⁵ (Mary Baker Eddy). Although an accurate declaration of truth is better than a declaration of error, it requires the spirit of Truth and Love to demonstrate omnipotence, and nothing less can save humanity.

We have to recognise that throughout the history of religious experiences we find that those previously persecuted when lifted into a position of eminence by the action of God, if not continually protecting themselves properly by true prayer, become the target of evil "thoughts" which are always trying to find a joint in the spiritual armour. A victim of personality, they in turn become the persecutors, condemning and maligning those who put forward a more spiritual view of life and practise more closely the teachings of our Master. In this fast-approaching end of evil, we cannot expect the world to be free from the Pharisaism, and its attendant envy and jealousy, that made the so-called Christians of Con-

¹ *Message for 1901*, p. 35.

² *Ibid.*, p. 2.

³ *Pulpit and Press*, p. 21.

⁴ *Message for 1901*, p. 2.

⁵ *Science and Health*, p. 25.

stantine persecute those of Northern Africa, because they refused to accept forms and ceremonies for the worship of the one God and the realisation of the living Christ.

“The day when the cry of ‘Heretic!’ was potent to stir up the passionate
 5 superstitions of unthinking crowds has passed away. The world is recognising that the heresy of yesterday is always the orthodoxy of to-morrow. The same spirit accused Jesus of blasphemy, dismissed Paul as a pestilent fellow, decried Wyclif as a forger of lies, and claimed Luther was a drunken friar”¹ (Frederick Dixon). What applied to the orthodox church twenty
 10 years ago applies to the leading spiritual church to-day. Excommunication without the slightest chance of defence, the constant dissemination of untruths² of every kind, so vile, in many cases, as to be their own undoing; the warning (against persons) of beginners, up to that time aglow with the beauty and worth of the right understanding of God and man; the stop-
 15 page of the teaching of others, and then even of free speech, and, finally, of access to the church edifice; the secret espionage, and later the open watching and waiting; the searching of private letters to obtain evidence of wrong statements. All these occurring to-day are only repetitions of what has occurred in the past, and, probably, until they realise this, those
 20 persecuting are just as certain that they are doing what is right as the bitterest exponents of the hellish system of the Inquisition. (See John 16, verses 2, 3).

Impossible as this latter triumvirate of evil may seem, it is only a recurrence of the usual Pharisaical methods wherever the letter of religion
 25 is divorced from the spirit: “And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor” (Luke 20:20). Even in this position we find our instructions from him who was called to meet the same injustice, and who in the
 30 culminating moments of his human agony was able to say, “Father, forgive them; for they know not what they do” (Luke 23:34). “Truth needs no champions: in the infinite deep of everlasting Soul her strength abides” (J. R. Lowell).

Bearing the above facts in mind, let each one, trying to understand and
 35 live Christian Science, examine his inmost thoughts and see whether there is any criticism, any thought of others not being correct exponents of truth. If you find these devilish thoughts attacking the temple of the Holy Ghost, beware! Humbly in prayer silence the lie, realise God’s man, and prayerfully and tearfully turn to God, certain that this recognition of the
 40 evil is its uncovering, and this uncovering is its destruction and the relegation for ever to outer darkness of such futile efforts to delay Truth’s progress.

“The arrow that doth wound the dove
 Darts not from those who watch and love” (*Mary Baker Eddy*).

45 ¹ *The Christian Science Journal*, March, 1911, reprinted from *Cosmopolitan Magazine*.

² “It requires courage to utter truth; for the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion” (*Science and Health*, p. 97). See also Ezekiel 3, verses 25-27, and Luke 6, verse 22.

Whilst the leader is alive, such leader, protected by deep, systematic right thinking, bears the brunt of the unseen, so-called mental attack, and the sheep and lambs hardly recognise what is being done for them. This bearing the sin of many is the joy of all spiritual leaders everywhere. Great is the honour of such leaders, for "sweet are the uses of adversity." On the departure of this leader, those most advanced have to bear this attack. Where the knowledge has been imbibed and the lessons put into practice, such attack merely lifts the worker into still loftier regions, close to God's right hand, and from the region of this holy mountain the two-edged sword of Truth ends evil's claim to reality and power. Those whose claim to the title Christian Scientist rests only on the letter, find that evil gets the upper hand, and "stings and jaws and claws" are evident. Thank God they only mark the coming end of all such devilish, so-called thoughts.

The world now awakening eager-eyed, listens with bated breath and heart-throbs deep to the wondrous unfolding story of ever-living man, man that is the love of Love, the love of God.

Never again can the door be closed by ignorance in an assembly of enlightened humanity. Any unchristian regulations that would infringe on the human right of free speech and free entry into and enjoyment of the services of a scientific and religious church assembly, would be obviously in direct contradiction to and an exhibition of disloyalty to the teachings of the Discoverer and Founder of the Church of Christ, Scientist. "To perpetuate a cold distance between our denomination and other sects, and close the door on church or individuals—however much this is done to us—is not Christian Science."¹

Strive above all things to obey our Leader's express command, and always to leave each student "free to follow upwards individual convictions," and avoid the guilt of attempting to deprive him of his divine rights of the freedom of "the sons of God," and so to unwittingly "fight against God" and cloud the glorious view unfolding, which blesses each and all. Self-abnegation is demanded from us up to the last, if we would not delay the fulfilment of our own dearest hopes and reap the inevitable punishment that awaits all those who crucify the Christ idea and hold it up to scorn, leaving the dark pall of ignorance to cloud a suffering world.

Christ is the living life, the love of Love, that lifts *the church that is within*, the love that we have to build, that is, develop, for our fellow-men, when high above all sense of vicious personality, it shines a blazing beacon light, a guide for infancy and ignorance, till, lifted up by Love's demands, all see the truth and all are free.

The Manner and Period of the End.—"Then shall the deep pit of judgments lie open before the region of consolation, and the furnace of hell appear before the paradise of joy. . . . And the day of judgment shall be equal to the space of seven years" (II Esdras 7, Revised Version, T. J. Hussey, D.D.).

Recognising that the channel through which false thought attacks cannot escape the divine penalty incurred by this crime, the true worker, leaving his opponents alone to God's fiat—material self-extinction—with "Father,

¹ *Pulpit and Press*, p 21.

forgive them; for they know not what they do,"¹ will rise to a sense of his unity with the Father,² and knowing the only real forgiveness, will realise that we are the love of Love, and will let an overwhelming sense of his divine prerogative wipe out all traces of the devil's work. This impersonalises the error and frees the unfortunate victim. So only do we really love our brother and fulfil the whole law (Rom. 13:8), finding then that there is no attack, and consequently no channel and no victim, for THERE IS NOTHING BUT GOD AND HIS MANIFESTATION.

Should any hesitate to accept the truth put forward in this book for the benefit of the world in general, the advice of Gamaliel, the Pharisee, should be prayerfully considered, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:38, 39). "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2:1-3).

"As for the truth, it endureth and is always strong; it liveth and conquereth for evermore. . . . And all the people then shouted, and said, Great is Truth, and mighty above all things" (I Esdras 4:38, 41).

¹ Luke 23, verse 34.

² "I and the Father are one" (John 10, verse 30, R.V.).