

EVERY HUMAN NEED

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Articles from the Christian Science periodicals
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*"The 'still, small voice' of scientific thought reaches
over continent and ocean to the globe's remotest bound.
The inaudible voice of Truth is, to the human mind,
'as when a lion roareth.'"*

— Mary Baker Eddy

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*... seek ye first the kingdom of God,
and his righteousness;
and all these things
shall be added unto you.*

(Matt. 6:33)

WATCHING A HOLE IN THE GROUND

A HUNTING dog can be trained to watch a hole in the ground until called away by his master. He may spend hours at a particular hole and in the mean time be oblivious of all that goes on about him. All sorts of tempting indications of the presence of many kinds of feathered or four-footed game may try to lure him from his watch, but he notices nothing except the one particular hole to which he has been assigned. If nothing comes out of that hole, he will secure nothing at all. This educated trait of our friend the dog, when under the influence of human domination, may teach a lesson to humanity itself.

Many a man is mentally watching a hole in the ground, and if nothing issues from it he is destined to be grievously disappointed. He falls under the supposed spell of limitation and is oblivious of the unlimited opportunities which are all around him. Such a one comes to the Christian Science practitioner and laments his lack of success. In his own thought he has narrowed down God's infinite resources to a single hole in the ground. He is engaged in a certain business, trained to a certain profession, or derives his income from a certain investment. If this one avenue should fail, he believes he has lost everything, because he imagines that God is even as helpless and petty as himself. On page 255 of Science and Health Mrs. Eddy has written: "Mortal man has made a covenant with his eyes to belittle Deity with human conceptions. In league with material sense, mortals take limited views of all things."

But what a genuine relief comes to this small-minded human being when Christian Science teaches him the boundless abundance of the Principle governing the universe, the unstinting generosity of a loving Father-Mother, the never ending activity of Life eternal, the inexhaustible reservoir of health and happiness complete. This fearful one should know that God has millions of ways of supplying him with everything that he needs, that strictly and scientifically speaking every right desire is already fulfilled. Does he yearn for substance, strength,

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ability, talent, discernment, beauty, wisdom, love? Then they are his already in reality. Does he envy in another some charm, some grace of speech or bearing, or the marks of intelligence, cleverness, quickness of decision, firmness of resolve? Let him forego his envy, for it strikes beside the mark. All good belongs now to man, who is the manifestation of the infinite source of being, and humanity becomes possessed of these divine qualities by claiming them from God, whose giving is boundless. We read on page 60 of Science and Health, "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul."

Limitation plays singular tricks with the unwary. Every Christian Science practitioner can remember among the complaints poured into his ears, the familiar one which sounds somewhat as follows: I am reduced to a single piece of property, which gives me a great deal of trouble; I can neither sell it nor let it — nobody seems to want it; and to tell you the truth, I look upon it as a nuisance. Then the Christian Science practitioner may ask a few well aimed questions in order to heal the belief of limitation. How can a stranger be expected to appreciate a piece of property if the owner of it considers it a nuisance? Let us learn to give thanks, to bless instead of curse, to realize that supply proceeds from limitless Principle.

The more this habit of watching a hole in the ground is observed, the more thoroughly unsatisfactory it becomes. Scripture tells us that the ground was cursed for the sake of mortal man, and that this same belief of a counterfeit man was formed of the dust of the ground, while Christian Science states, in the words of Mrs. Eddy on page 537 of Science and Health, "Error tills its own barren soil and buries itself in the ground, since ground and dust stand for nothingness." According to the ancient conundrum, a hole in the ground is that which keeps on growing smaller the more you add to it.

William D. McCrackan
Editorial in The Christian Science Sentinel, April 28, 1917

*Ask, and it shall be given you;
seek, and ye shall find; knock,
and it shall be opened unto you:*

*For every one that asketh receiveth;
and he that seeketh findeth;
and to him that knocketh
it shall be opened.*

(Matt. 7:7,8)

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"HE THAT SEEKETH FINDETH"

CHRISTIAN SCIENTISTS have become such largely because they have had proved for them the availability of righteous prayer as the most efficient means of healing the sick, and from this starting-point they have progressed to a knowledge and understanding of God which they have found to be the only trustworthy guide for human action and endeavor. They have found that through the practice of this knowledge and understanding "whatever is wrong in social, civil, criminal, political, and religious codes" (Science and Health, p. 340) must be and is being annihilated; and that to the extent to which they apply this knowledge of God to their every-day affairs, are they and the whole world blessed.

Mrs. Eddy taught this in her classes, through her writings, and ever sought to impress its truth in her conversation with those who were brought into immediate contact with her. She believed implicitly the saying, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," and she taught her students and followers to believe it as implicitly as she did. Her seeking of the kingdom included much study of the Scriptures, and she tells us in Science and Health that for three years after her discovery of Christian Science she read little else. In this constant, persistent, and prayerful study of the Bible she set a splendid example to her students, for those who would emulate her understanding and demonstration of divine Science.

It has been the experience of the oldest and most successful students of Christian Science that systematic daily study of the Bible and Science and Health is a necessary preliminary to the proper practice and demonstration of this Science, and it cannot be too strongly urged upon all students — whether old or new — that this daily study be not neglected. We find in every line of human endeavor that the successful person is the one who has most thoroughly prepared himself for the task to be performed, and the rule is the

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same whether the task comprises mental or manual labor. On page 495 of Science and Health Mrs. Eddy answers the question, "How can I progress most rapidly in the understanding of Christian Science," in part as follows: "Study thoroughly the letter and imbibe the spirit." This answer implies that there is no royal road to the complete understanding of divine Science, and that progress is made only through the understanding which comes from faithful study.

There is no more important business or pleasure which we can have on hand at any time than that of seeking first the kingdom of God, and it should be our unswerving purpose to let nothing interfere with our study of how to seek this kingdom. We should remember that the earning value of the talent, as well as the talent itself, is dormant so long as we fail to make use of it; also that only through study and practice of Christian Science can we hope to arrive at the place where our work will be certain and effective. God requires of us no unreasonable service, only that we improve to the utmost the talents bestowed upon us, be they many or few, — "redeeming the time," as Paul expresses it. It is the faithfulness with which each opportunity for service, no matter how small or humble it may be, is perceived and improved, that will bring the "Well done" of the Master, the guerdon which awaits those who, patiently, persistently seeking, find.

Archibald McLellan
Lead Editorial in The Christian Science Sentinel, June 8, 1912

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*... wist ye not that I must
be about my Father's business?*

(Luke 2:49)

SEEKING FIRST THE KINGDOM

SINCE the process of making a living has always been attended with difficulty ever since the day when Adam began to get his supply from matter and to earn his bread in the sweat of his face, it is not surprising that quite as many persons seem to be struggling with what is popularly termed "the business problem" as with any other phase of human experience. We are all busy at something, and we want that something to be successful, and if it is not successful we want to know why. "Why?" is the cry of the ages; and to humanity's appeal Christian Science makes compassionate reply, for it teaches that if anything seems wrong or unjust or unsuccessful, we have a right to know why. Hence it is as proper and legitimate to bring our financial problem to Christian Science for solution as it is to bring one which is called purely physical.

To the young student of Christian Science, however, some perplexities often arise along this line. It matters not what his business may be, whether it be selling groceries or running a bank, or financing a new business, or driving a street-car, he who enlists the services of a Christian Science practitioner to help him, usually finds that his former theories about business must undergo a radical readjustment before he can hope to make any progress in solving his problem metaphysically. Whatever he may have been doing, the first thing he has to learn is that in reality there is just one business, and that is the "Father's business," of which Jesus spoke, and it is never in matter at all.

Another thing which the student quickly learns is that he cannot come to Christian Science to "put through" any specific business deal. The man who fancies he can turn to this religion to make money is laboring under a grave mistake. Although a lack of anything which is good, desirable, and essential is not in accord with God's government, and can be and should be overcome by right thinking, yet to attempt to utilize metaphysical treatment for the purpose of material gain is

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seriously to misunderstand the nature and purpose of this pure and undefiled religion. It is not the business of Christian Science to accumulate matter for any one. A treatment is not given in order that a small supply of matter shall straightway become a larger form of the same thing. A correct treatment, on the contrary, would include the realization that since "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), there is no matter, and hence no material business.

To the man, for instance, who has a stock of hardware to sell, it is not always easy at first to make clear the fact that his real problem is purely spiritual, since Christian Science deals with thoughts and not with things; yet it is obvious that it cannot deal with matter in what is termed a financial problem any more than in one which is called physical, if there is no matter to start with. When a mortal believes he is sick, one does not treat sick matter so that it shall presently become well matter. We must look away from matter altogether, to behold the imperishable, indestructible, changeless perfection of God's spiritual creation; and when this is done, the false belief calling itself a man who is sick, disappears from consciousness. What is the difference between a sick man and a sick business? Metaphysically speaking, there is none whatever. A false belief is never anything but a false belief, whether it names itself lack of health or lack of money. It is only a lie, an illusion, "nothing claiming to be something" (Science and Health, p. 330), and the truth destroys it.

Mortals, however, sometimes seem to love to continue in the footsteps of their progenitor, and to look to matter to supply their needs, even though it has failed them time and time again. Instead of saying: "I need God. I need to be good. I need to grow more to the 'measure of the stature of the fulness of Christ,'" mortal mind says: "I need to sell this piece of real estate. I need a position. I need a music pupil. I need proper recognition of my services. I need five dollars." Manifold, truly, are the specific forms of human need, each clamoring for consideration! And yet there is but one need, and that is to know God.

The wise practitioner understands this, but the so-called patient does not; in fact he heartily disagrees with it. He wants the five dollars first, and to know about God afterward. This is not, however, in accord with the method which Christ Jesus pointed out when he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." They are added just as a sick man's restoration to health is "added," — as a natural and inevitable result of his better understanding of God.

There was once a marriage feast at Cana of Galilee when the wine gave out. Jesus was told of it, but was it his business to provide wine? Not at all. The moment this seeming sense of lack was brought to his attention his realization of his Father's limitless spiritual abundance was so perfect and complete that whatever called itself the material need of the moment was instantly supplied. It was not Jesus' true business to turn the water into wine; it became wine because, according to the marriage customs of those days, wine was the need of the moment, and no human need, in the bright light of that spiritually illumined consciousness, could remain unsupplied. Wine was not, however, the real point at issue; it was simply "added" as an incidental. In like manner so will all that we need today be added when we apply scientific right thinking, as did our Master, to all the emergencies of daily life. Whatever the need may call itself, we may safely trust its fulfilment to God, whose boundless love is amply able to supply all good.

In the mean time, while we are waiting to see this eternal, ever present good made manifest, suppose we stop outlining what we should have. Some one has written, —

So weak is [mortal] man,
So ignorant and blind, that did not God
Sometimes withhold a mercy which we ask,
We should be ruined at our own request.

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How can we, how dare we, outline our path and then implore divine intelligence to permit us to walk in it? Our Leader has reminded us that "the wisdom of man is not sufficient to warrant him in advising God" (Science and Health, p. 3). Prayer which demands a specific answer is not prayer at all, as Christian Science understands it. Prayer is the joyous acknowledgment of perfect God, perfect man, and a perfect universe, wherein there is nothing left undone, unfinished, unsupported, or unsupplied. Prayer is the glad realization that God has already done all. Can we not trust Him to care for His own work? Would it be in the nature of Love to make a world and then go away and forget it?

Instead of worrying over the future, let us rise each morning to greet the coming day with a heart full of gratitude for its radiant possibilities. Was yesterday dark and dreary? Do storm-clouds seem gathering for tomorrow? Let us be glad that we live in the eternal now, and see in each new dawn only a thing of fresh hope and promise. Let us drive out the dark shadows of fear, anxiety, discouragement, and human responsibility, that in their place may shine the rainbow tints of joy, gratitude, patience, and a glorified trust which is ready to cry out as did Jesus, "Father, I thank thee," even before Lazarus came forth.

In those sweet, still moments before the work of the day begins, let us ask ourselves, as the prophet Elisha once asked the woman of old in her time of need, "What hast thou in the house?" Let us take a mental inventory, and discover what we are holding in consciousness. Are we sufficiently grateful for what we already have? Are we making as good use of it as we can? Are we sharing it with others? Are we overlooking present opportunities in longing for new ones? Are the channels open for God's abundance to reach us, or are we ourselves unconsciously closing them by indulging in self-pity, pride, bitterness, resentment, envy, and condemnation of others? Is self looming large in our daily walk and conversation? Are we much more concerned about getting than giving? What is the ruling motive in our thought as we go to our work each day, — the desire to make money that we may fancy ourselves rich, or the desire to share with others our rich spiritual

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blessings, that nobody may be poor? In short, are we seeking first the kingdom, leaving all else to be added in God's own time and way?

Let us endeavor to get a better estimate of values, to see things in their right proportion. One may hold a copper cent so close to his eyes that if the most beautiful sunset in the world were just beyond, he would never see it. Sometimes we sit staring so long at our so-called business problem that we become self-mesmerized and are able to see nothing else. Suppose we turn it over to God for a while. Have we not been standing long enough at a certain window, looking wistfully out for the thing which never comes? Perhaps the reason it has never come is that we are looking out of the wrong window. Suppose we walk away altogether, just for a little while, and give it a chance to get in from whatever direction God sends it. Suppose we remember that other people seem to have problems too. Why not help them a little? Let us see what we can do for some one else. There are so many sweet, simple, unselfish things which we can do while we are waiting on God, things which cost not always money, but only love and compassion and a tender brotherly kindness. It sometimes happens that while we are doing these things our own problem takes advantage of our absence to solve itself while we are not looking.

Then let every weary heart staggering along under the belief of a business problem take courage, for the problem is not his at all, but God's. Does everything seem to be going wrong? Let him remember that nothing can go wrong, since God is All and does all. God, divine Mind, governs, guides, controls, maintains, supports, and supplies His spiritual universe, including man. His creation is finished, perfect, complete. He made all "in the beginning," and His work, His business, so to speak, is to maintain this allness in its original perfection. He impels, inspires, and directs every action of His every idea, controls every emergency, and is the cause of every real effect.

Since every idea was created as a part of God's all-inclusive plan, there is not an idle, useless, or superfluous idea in existence. Each was created to fill its respective place and to do its allotted work. Its

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position is the place it occupies in divine Mind, from which it can never be displaced, misplaced, or replaced. As God's spiritual reflection, man has boundless opportunities, infinite capabilities, ceaseless occupation. His capital is Mind's resources, unlimited and ever available. Since the reflection of good can never lack anything which is good, man already possesses all he requires to conduct his business harmoniously, uninterruptedly, and perfectly. His business, being the reflection of God's business, must be active, progressive, productive, prosperous, and successful now.

What, then, has man to do, if God has already done all? Man's work is to stand as a grateful witness of this allness, to rejoice each day more understandingly in his unity with God. Mrs. Eddy says: "God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. He would be without a witness or proof of His own nature. Spiritual man is the image or idea of God, an idea which cannot be lost nor separated from its divine Principle" (Science and Health, p. 303). This, then, is the divine copartnership, God and His idea (the only partnership which really exists), and in this indissoluble spiritual union each takes a part. God's part, or business, is to maintain His universe, and man's business is to know that He is doing it.

Louise Knight Wheatley
The Christian Science Journal, November 1916

... my God shall
supply all your need
according to his riches
in glory by Christ Jesus.
Now unto God and our Father
be glory for ever and ever. Amen.

(Phil. 4:19,20)

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ALL NEEDS SUPPLIED

WHEN listening to the testimonies given at one of the Wednesday evening meetings, the text, "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 490), was frequently repeated. I had often repeated it to myself in my daily needs, but that evening a new interpretation of the passage came to me. I saw how I could make it a reality for myself and help others.

Before this I had thought of the words as meaning, God looks after me and protects me, being a power for good, but outside myself. That evening it came to me like a flash that for me it means, In the degree that I reflect Divine Love in thought and act, is every human need supplied; for I am then not withholding any good thing from my brother.

And so it is individual work that brings us consciously into the kingdom where we have all; and that work is in *all ways* reflecting the Father's love which is helping others to see this beautiful reality; this omnipresent, *all-mighty* power.

W. L. M., Boston, Mass.
Testimony in The Christian Science Sentinel, June 27, 1901

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. (Matt. 6:19-21)

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DEPENDING ON GOD

TO become conscious of that peace and joy which is the rightful possession of all mankind, we must realize that we are dependent upon God alone. For the Christian Scientist who, each day and many times a day, is declaring mentally or audibly, "All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468), the realization of his utter dependence upon God, Mind, would seem to follow as a matter of course; but the suppositional, material opposite of this one and only Mind has for so long been mistaken for reality that it takes earnest and persistent effort to overcome the habit of expecting to receive good from a material source.

Man, who is forever dependent on Spirit for health, happiness, and immortality, is seemingly counterfeited in so-called material man who is always looking to some material circumstances to improve his condition. Depending upon matter for health, a man can feel little security; for does not matter claim to give disease and death as well as health and life? Even when, through the study of Christian Science, thought has begun to turn to Mind for health, previous material health laws relating to food, air, exercise, and so on, may linger in human thought to prevent the realization of that perfect health which comes from dependence upon Spirit alone. It is well to remember that it is always error, not Truth, that tells a man he is dependent upon something besides Spirit for harmonious existence. God is not the author of material law and man is not in bondage to it. Man exists under the changeless law of Mind. We must know our way out of a false sense of law; and whatever can be done to-day had best be done to-day. There is no more convenient season. It is manifestly impossible to live beyond one's understanding; but Christian Science demands that we prove understanding as rapidly as possible and live up to it. Says Paul, "If we live in the Spirit, let us also walk in the Spirit."

The student of Christian Science should find it no more difficult to rely on God for his supply than for his health. His desire for enough is

a righteous one. Failure to understand Jesus' teaching on this subject is doubtless responsible for a more or less general impression that a Christian should be satisfied with little. A world whose substance is matter reads the advice of the Master to the rich young man, "Sell that thou hast, and give to the poor," and goes on its way, sorrowing; but awakening spiritual thought grasps the vital import of the accompanying promise, "Thou shalt have treasure in heaven," and follows the spiritual idea with rejoicing. Jesus' life was devoted to showing mankind this treasure in heaven, this practical understanding of ever present Life, Truth, and Love, which healed the sick, raised the dead, stilled the tempest, and replaced lack with abundance. Is it possible to have this treasure and lack any good thing?

So long as a man depends on matter for supply he can never be free from a sense of limitation. So-called material wealth will not free him. Do not the material senses say there is both want and plenty? They would give us abundance to-day and take it all away to-morrow. "This night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" pictures the helpless poverty of the man who thinks he has found supply outside of Spirit. Since there is in reality no matter, but only a false sense of something besides Spirit, he who believes he has material wealth and depends on it for supply is after all only entertaining an erroneous sense which separates him from real riches just as completely as though he believed he had no supply and nothing to depend on because he had no money in the bank.

Here the query naturally arises: Are we depending on matter for supply and have we nothing that is real and permanent because we cannot yet multiply the loaves and take coin from the fish's mouth? On page 442 of "Science and Health with Key to the Scriptures" Mrs. Eddy answers this question thus: "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually." How can this be true in our daily living? How can we know that it is Christ, Truth, that is giving us our food and clothing? How can we know that we are not

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depending on a false sense of supply that may fail us any moment? These questionings are profitable, for they compel us all to examine our thoughts, and there we shall find our answers. Each one can know for himself, and no one else can know, to what extent his sense of supply is based on the spiritual man's possession of all things because of his unflinching reflection of Mind. Every one can watch his own thought processes and learn for himself how much he is depending on uncertain material conditions and even more uncertain human personalities for his supply. Each one can likewise know which dependence brings him peace and joy, and which fills his days and often nights with fear and anxiety. Dependence upon Spirit sets a man free from any irksome sense of earning a living. The gift of God is eternal living. Each one's part is joyously to express the intelligent activity of Mind. He who is intelligently depending on Spirit learns that his supply is always the same; it is only his sense of supply that varies and that only in illusion or supposition. The true relationship between Mind and its idea, man, is presented by these words from one of Jesus' parables, "Son, thou art ever with me, and all that I have is thine." Can *all* change?

On page 60 of Science and Health Mrs. Eddy has written, "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul." How many hearts have overflowed with gratitude for this statement of revealed Truth! The human heart, though yearning for happiness, finds it difficult to part with those material habits of thought which continually rob it of happiness. Remembrance of past joys or past sorrows, discontent with the present, doubts and fears for the future, claim presence and activity as consciousness until conquered by the steadfast purpose of the student to have one Mind. The arguments that claim to separate a man from the happiness he craves claim also to be infinite in number and variety for the very simple reason that these arguments, having no real entity, exist only as suppositional opposites of the countless joy-bringing thoughts with which Mind is forever blessing its idea, man.

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The belief that we are being unkindly or unjustly treated, that those who should love and encourage us are cold and critical or perhaps even skeptical of our sincerity, the temptation to yield to self-pity because of human selfishness and indifference, even these beliefs should not be difficult to take into the realm of pure Mind for healing. When the human mind has become sufficiently humble to admit its own nothingness and acknowledge the allness of divine Mind, it becomes clear that those errors which this mind claims to be supported by material facts have no more reality than those which this same mind classifies as purely imaginary. Then we shall no longer believe we can suffer for another's fault but shall rejoice in the understanding that, as Mrs. Eddy says (Science and Health, p. 57), "Happiness is spiritual, born of Truth and Love."

Lela M. Darlington
Lead article in The Christian Science Sentinel, May 7, 1921

*And God is able to make
all grace abound toward you;
that ye, always having
all sufficiency in all things,
may abound to every good work: ...*

*Being enriched in every thing
to all bountifulness, which causeth
through us thanksgiving to God.*

(II Cor. 9:8,11)

**"LET US COME BEFORE HIS PRESENCE
WITH THANKSGIVING"**

THE WORD "thankful" is defined as: "Deeply sensible of kindness received and disposed to acknowledge it; grateful; as, a thankful spirit." "Thanksgiving" as: "The expression of gratitude, of the acknowledgment of kindnesses, particularly, the rendering of such thanks to God." Paul says: "For every creature of God is good, and nothing to be refused if it be received with thanksgiving."

The word "gratitude," as a synonym for thanksgiving, more properly and correctly interprets the true thought of the subject in this instance, as the following definitions amply testify: "A sense of appreciation of favors received, accompanied with good will toward the benefactor. Gratitude is the natural response of the heart to kindness intended or received" (Standard Dictionary). The author of "Science and Health with Key to the Scriptures" on page 3 clearly defines the true Scriptural meaning of gratitude — and in this case thanksgiving — thus: "Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech." And on the following page she says, "Outward worship is not of itself sufficient to express loyal and heartfelt gratitude." It is well also, in this connection, to study the words of opposite meaning. "Ingratitude" is defined as: "Indisposition to reciprocate; insensibility to kindness." Seneca has said, "Ingratitude is, of all the crimes, that which we are to account the most venial in others, and the most unpardonable in ourselves." Mrs. Eddy associates ingratitude with injustice, sensuality, hatred, and greed, in connection with the betrayal and persecution of Jesus. (See Science and Health, pp. 47, 94)

After the supposed fate of Daniel had been sealed and he was about to be cast into the lions' den, he "prayed, and gave thanks before his God, as he did aforetime." Jesus the great Master prefaced his demonstration over sickness and death with "Father, I thank thee." Paul admonishes the Colossians: "Continue in prayer, and watch in the

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same with thanksgiving." He counseled the Ephesians to give thanks "always for all things unto God;" and to the Thessalonians he said: "In every thing give thanks: for this is the will of God." The Bible is pregnant with this thought of gratitude as being a necessary condition of mind in order to experience the influx of divine aid, guidance, and ministrations. Paul says that thanksgiving should be continuous, — "for all things" and "in every thing," — for this is according to divine law; meaning thereby the quality of thought as expressed in the deeper sense of appreciation, as well as the just recognition of God as the Giver of all good gifts.

It is quite evident that the psalmist as a teacher well knew the import of this amiable and conformable condition of mind when he sought to purify and elevate the minds of the people by urging them, one and all, to sing, to give praise, and to give thanks. His method of address, "Let us come," precludes a gentle, leading, kindly frame of mind, which would join together in unity of thought, and which presupposes right desire, the effort to put aside any and all of those traits of the carnal mind designated as hate, malice, envy, jealousy, revenge, selfishness, since these are at "enmity against God." To come before God's presence by or through the avenue of thanksgiving or gratitude must surely mean to receive a divine blessing — to be healed of every mental and bodily ill; to be made every whit whole; to be regenerated, and this without regard to the limitation of age or time, of place, circumstance, or condition; in fact, it is not even thinkable that any one could approach the presence of divine Love and not receive the blessings which God, who is Love, can and does bestow.

Aside from the Biblical admonition to "give thanks," human experience furnishes abundant proofs of the benefit derived from this quality and attitude of human thought. Indeed it is quite evident that he who cultivates the true spirit of thankfulness is a most fortunate and happy individual; and as the definitions plainly indicate, the attainment of this Christian state of mind is worthy of the highest aspiration and constant effort of every human being.

For nearly two thousand years the Bible has proffered to mankind gracious promises and assurances: that "God is a very present help in trouble;" that He is "no respecter of persons;" neither withholdeth He good from any man. Scholastic theology has and still does proclaim these divine promises, but it has failed to make them practical and available to suffering humanity, and because of this many an unfortunate sufferer has become disheartened. To such, the advent of Christian Science is the dawn of a new day in its practical fulfilment of these promises. The tens of thousands who bear testimony to this fact furnish the irrefutable evidence of its value. This practical record of Christian Science is of itself a sufficient reason for praise and thanksgiving to God as the Giver of all good, and for deepest gratitude to the one whose purity of thought, integrity of purpose, fidelity to truth, and depth of love enabled her to "come before his presence" and receive the revealed word which, today as of old, is healing "all manner of sicknesses," setting the captive free.

The import of thanksgiving to students of Christian Science is a law of harmony to their well-being. Experience has taught them that the more freely they give praise to God for the blessings which Christian Science has brought them, and the more obedient they are to the command, "Seek ye first the kingdom of God, and his righteousness," the more freely do they receive from the infinite abundance. Christian Scientists know the truth of what Mrs. Eddy teaches, that "Soul has infinite resources with which to bless mankind," and that "giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, pp. 60, 79). Therefore the free giving of all things does not take from but rather adds to the capacity and opportunity of receiving. This wisdom of generosity and kindness must include the giving of a cup of cold water in Christ's name, the forgiving of our debtors, the putting aside of cherished views and beliefs of so-called human knowledge, and the breaking asunder of the bonds and limitations of sense.

This open way of gratitude in Christian Science, which leads us into the presence of the all-good, all-truth, all-intelligence, and all-

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love, is now and forever free and unobstructed for all, and to all, who may choose to enter the path to the "green pastures" of plenteous grace, and "beside the still waters" of living sustenance, and who receive the healing, redeeming influence of omnipotent Love, the infinite blessings which Christian Science confers upon men and women here and now, whereby they may enter into the joy of the Lord.

Franklyn J. Morgan, M.D.
The Christian Science Sentinel, November 20, 1909

Bring ye all the tithes into
the storehouse, that there may be
meat in mine house, and prove me
now herewith, saith the Lord
of hosts, if I will not open you the
windows of heaven,
and pour you out a blessing, that
there shall not be room enough to
receive it.

(Mal. 3:10)

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MERITING SUPPLY

EVERY individual at some time has read or heard read the Scripture from Matthew, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened," and has wondered why it is seldom if ever made practical. Often it has been dismissed in a spirit of unbelief, or, if through previous training or an innate reverence for the Bible one were fearful of admitting utter disbelief in the truth of the statement, he would at least venture that the statement did not apply to him or his time.

Jesus said, "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ... for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Are we seeking first the kingdom of God? Is it not a secondary consideration in our daily round of material living? Have we not been taught that what we have of supply for daily needs depends on our own material efforts? Is not the entire education of men away from God rather than seeking for God as the giver of all good, because men have had little comprehension of God as being of any assistance, or even interested in supplying the needs of mankind? Instead, a man's training is such as to fit him best to acquire this supply for material needs in a wholly material way and according to certain material laws, matter creating the demand, and a man, through matter, seeking a supply for this demand. To those reasoning, as most of mankind are doing, from a wholly material basis, life consists only of the ceaseless struggle for the acquisition of matter to meet material needs, thus measuring life wholly by material standards, and in so doing seeming to reverse God's entire plan of existence. Through ignorance failing in his part of the covenant to "seek first the kingdom," a man may try to force God's part and acquire all these things through matter and matter's laws, until he has lost sight of God,

almost wholly, and it has become a mania to measure success by mammon. He exceeds the mere supplying of material needs and seeks to pile up fortunes that he may be accounted a successful man, losing sight of the real basis of success, which Mrs. Eddy later revealed in her statement on page 9 of her Message for 1900, "Sincerity is more successful than genius or talent."

In the fourth chapter of James we read, "Ye lust, and have not ... ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." This passage infers that there are some who have asked and have not received, and because of this the world in general has arrived at a doubting state of thought. But this Scripture has plainly stated the reason they have not received: "Ye ask amiss, that ye may consume it upon your lusts." In other words, the asking has not been for the sake of advancing spiritually, but in order to add to an already overburdened sense of materiality. This basis for living finally resulted in a general bewilderment of thought, and there seemed to be no clear vision of the Christ. Mankind were hastening remorselessly on, only sooner or later to be startled with the realization that they had neglected the most essential things, and were reaping the consequences of their neglect. Not until this realization comes, usually through suffering, do they cry out, "What is wrong?" and "Where is the place of understanding?"

Mrs. Eddy, the Discoverer and Founder of Christian Science, learned Christian Science as the result of spiritual discernment and unbiased study of the Scriptures. She discerned that the promises contained therein are all based on conditions and results. The fulfillment of these conditions, in each specific case, is essential to bring into human experience the desired and promised results. The condition is man's part of the copartnership or at-one-ment with God, with whom alone rest the results, and these results are the inevitable outcome of fulfilling the condition.

Christian Science has reversed the whole process of material living and thinking. It bids us turn face about in everything we have

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previously learned. It teaches us to base all things on an understanding of Principle and man's relation to Principle. It has attributed all our failures, including sin, sickness, and death, to our lack of knowledge of God. It has established a new basis for man's education whereby man finds himself the idea of God; the emanation of Life, Truth, and Love; the reflection of intelligence. It teaches that as the sun is responsible for the ray, and the ray exists only because the sun exists, and reflects every quality of the sun, so man is the offspring of Spirit, and cannot help being the full reflection of Mind, God. He is not responsible for his own existence, but is one with the Father, and it is the Father that "doeth the works," as Jesus taught.

In strict accordance with the Scriptures Christian Science teaches that God is both demand and supply, that right where the demand is, is the supply, as Jesus proved when he fed the multitude, turned the water into wine, and furnished the tribute money. When the demand was for health he healed sickness, and even raised the dead, thus proving the ever presence of Life, just where there was the demand. Jesus knew that God demands only good, and the supply of good is omnipresent for man's use. On page 2 of "Science and Health with Key to the Scriptures" Mrs. Eddy has written, "Shall we plead for more at the open fount, which is pouring forth more than we accept?" Let us examine ourselves carefully and learn why we are not availing ourselves of the practical results of Scriptural promises. The Scripture is true, hence the difficulty must be failure to comply with all the rules laid down.

Christian Scientists would do well to study various Scriptural passages on demand and supply in the new light that Christian Science has thrown on the Bible. In Isaiah we read, "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Note the condition, "If ye be willing and obedient," followed by the inevitable result, "Ye shall eat the good of the land." If we are not eating the good of the land, which in its spiritual sense must mean being conscious of and bringing into our experience only the goodness

of God, then it must be that we are not willing and obedient. Personal sense is always seeking and putting forth some very plausible excuse for its lack of freedom, little knowing that in just the proportion of a man's obedience to righteous living does he find God's part already done and the results of goodness already accomplished. God never fails in His part, but a mortal may fail to comply with the conditions laid down and then blame fate for his ill fortune.

Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." How often we deceive ourselves by saying, "I do know the truth, but such and such a condition is responsible for my bondage," when the real fact in the light of the Scriptures is that we lack freedom because we do not know the truth. If we are not manifesting freedom in every sense, then it is because we do not know the truth about the condition. In most instances it is because we are not willing to pay the price of knowing the truth, that of willingness to seek God in season and out of season, by being obedient to every rule laid down in spiritual living.

Students of Christian Science should often analyze their thinking to see if there is aught in it that is unwilling and disobedient, and if so remember that as we sow we shall reap. Reflecting on Jesus' life, we recall that in no instance did he yield to a material suggestion of Life or any power apart from God, but before he was able to say, "I have overcome the world," he was also able to say, "'Not my will, but thine, be done," thus yielding willing obedience to the great fact which he later demonstrated, that God is man's Life and that Life does not exist in nor of matter because there is no matter and no material living or thinking; hence man's living cannot be impaired or destroyed. This willingness and obedience brought Jesus the good of the land because it gave him that spiritual understanding which enabled him to perform miracles and later to rise above all material beliefs, in what history has termed the ascension. Mrs. Eddy has tersely expressed this condition of Jesus' thinking on page 58 of "Retrospection and Introspection," in these words: "With our Master, life was not merely a sense of

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existence, but an accompanying sense of power that subdued matter and brought to light immortality, insomuch that the people 'were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.'"

When we turn the searchlight on our thinking and acting, is it not very plain why we are not eating the good of the land, but are rather being devoured by the sword? Is not the world's thinking made up of refusal to accept the truth about man's relation to God, which Jesus came to establish and which later Mrs. Eddy through her writings so plainly revealed, and do we not manifest rebellion because we are asked to deny the material beliefs of sense and self? Mankind have not made a covenant with God in these matters but have blindly left Him out of the question altogether. They have desired above all things to eat the good of the land and have set out to obtain it through human efforts, bending every energy in that direction but losing sight of God as the giver of all good. Through spiritual ignorance many may be found trying to force God's part of the pact from a material basis, seeking out positions with salary to bring the desired result, without even so much as knowing that there is a condition laid down which, according to the prophet, if followed in a spirit of willingness and obedience, would bring all good into their experience as a natural consequence. But they have had no comprehension of the mental qualities of willingness and obedience and the benefits accruing from such qualities.

In Malachi we read, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Again the same condition followed by results. When we have brought every thought into obedience to Principle surely we have fulfilled our part of the pact and brought every tithe into the storehouse. Then and only then can we hope to see the fulfillment of God's part in the form of blessings poured out such as we humanly are not able to conceive of. These blessings will extend to the minutest

detail of human existence, supplying every need and proving that man is in complete accord with God, bringing to light the good in experience and making even the "wrath of man" to praise God, until all material beliefs give place to spiritual understanding. Throughout her various writings on Christian Science, Mrs. Eddy has said much on this question of demand and supply, such as this statement from page 307 of "Miscellaneous Writings": "God gives you His spiritual ideas, and in turn, they give you daily supplies." Mrs. Eddy had discerned that substance is Spirit and not matter and that therefore spiritual ideas, the emanation of Spirit, are necessarily true supplies. For the most part, spiritual ideas may seem very remote and abstract when one is facing a real need for money and the things money will give, and yet the Christian Scientist is learning that these spiritual ideas alone reflect substance. When we waken to the fact that our daily needs can only be supplied through spiritual ideas, then we will "seek first the kingdom," and here we must most carefully analyze our motive and see that we are seeking for righteousness' sake and not merely for the loaves and fishes. This true seeking comes because we have discerned that man, in the image and likeness of God, does have access to all good. With the realization of this fact will also come the mental quality which characterized Jesus' whole earthly existence, namely, freedom from desire to lay up earthly treasures of money or material things. Because of his understanding of true substance every need was supplied in its right time and place. God being the giver of all, and man having all that God gives, supply is manifested according to the individual's highest sense of both the need and the supply.

From out the storehouse of spiritual ideas will come this supply, either scanty or abundant in proportion to our store thereof. This store of ideas depends on our own efforts, as we may have all we willingly and obediently work for, and freedom and abundance is attained by turning our thoughts and aims away from material living and seeking in every instance the spiritual idea which replaces every false concept of material existence, even to the laying down of our false sense of life. When we think the struggle is too long and hard we need to recall that Jesus, after his days of teaching, often spent all night in prayer, and

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after these periods of meditation the multitudes came to him and were healed. If mankind could be convinced that the Christ were in any city, every one would find some means by which to make his way thence, no matter how difficult, to avail himself of the Christ-healing. This healing is at our very doors, yet many give it no recognition, but, like Naaman, because it is so simple, pass it by as not worthy of attention.

The Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy contain the Christ-healing for this age, and all may avail themselves of it if but willing to pay the price, that of seeking first the kingdom of God. Then will be demonstrated the statement in Science and Health (p. 494), "Divine Love always has met and always will meet every human need."

Janet D. Burbridge
The Christian Science Journal, October 1921

*Now unto him that is able
to do exceeding abundantly
above all that we ask or think,
according to the power
that worketh in us,
Unto him be glory in the church
by Christ Jesus
throughout all ages,
world without end. Amen.*

(Eph. 3:20,21)

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SUPPLY MADE MANIFEST

THE LAW of supply is stated in Jesus' words: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It is the law of compensation, the inevitable consequence of Love. True substance being Spirit, God, the understanding of this reveals the spiritual idea as a complete expression or manifestation of Principle, God. Since Principle includes in itself all good, the discernment of Truth leads to the perception that its idea is forever conscious of unlimited good, — is the forever expression of all-inclusive Mind.

A student of Christian Science, dimly perceiving this and realizing her need to be healed of a sense of limitation, followed this line of reasoning, willing to realize abundance only as divine Love made manifest or spiritual substance expressed. Daily, hourly, she strove to reflect the love of God in every thought and act, hungering for spiritual understanding that would not be satisfied with the crusts of material reasoning, and humbly desiring to receive only that which is the result of enlarged spiritual perception. The realization came that supply is unlimited, but our own limited sense of good prevents us from receiving abundance. The larger desire for spiritual good must precede the larger expression. Receptivity and gratitude for good already received open the way for further good to be manifested. This truth was glimpsed as the student pressed steadily onward, and yet the sense of limitation was not met. The growing demands of a little family of children were persistent.

Never a doubt presented itself as to the law of supply, but there was a thorough analysis of thought to discover what was unlike the Christ in her own thinking. Many were the stones uncovered which would impede progress along the path of spiritual growth, — selfishness, criticism, the love of approbation; still she pressed onward. The nothingness of personal worship under the guise of love had to be proved, and still further steps were necessary in the demonstration of

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true substance, for reliance on a probable inheritance of money had to cease. The path became smoother, but selfishness had still to be broken up more completely. About this time the student expressed the wish that she could know that abundance is a fact as readily as she knew without doubt that every actual need is always met. Like a glorious shaft of sunshine, uncovering and destroying the last obstruction to the realization of supply, came the revelation that for years of faithful, untiring service to her little ones she had with a great sense of duty given them every available comfort and care, met every actual need, but — a pause, a lifting of thought to the Christ-ideal — where had been the joy of giving? There had been dutiful serving, but the joyous, spontaneous, loving desire to bestow all abundance upon the little ones and the joy in their joy — it had been absent. Thus in her own experience every need was always met but abundance withheld itself. Yet then she knew: And the days of thy bondage shall be ended.

Thought was filled with light, love, and freedom from a sense of a selfhood apart from God, good. True substance dawned clearer than ever before. A few days later her husband informed her that he had been given a position with brilliant prospects and doubling his salary. She realized in humility the meaning of "bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," and she joyously acknowledged that "God's promises are kept." The kingdom of God, the consciousness of Love and His righteousness, the rightness of true thinking, had been sought, and all these things in full measure had been added unto her.

Fannie S. Wilkinson
The Christian Science Sentinel, April 24, 1920

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*... Man shall not live by bread alone,
but by every word that proceedeth
out of the mouth of God.*

(Matt. 4:4)

GOOD TIMES

TO STUDENTS of Christian Science there comes to-day a powerful challenge for correct thinking. The whole world believes itself to be suffering under an economic depression, and that the so-called "hard times" ensuing must be accompanied by privations, reversals of fortunes, and even suffering. The frightened world halfway admits that the depression is psychological or mental; the Christian Scientist knows that it is a state of mind. Since the so-termed depression is a state of mind, it can be modified or removed by adjusting one's thought. Paradoxical as it may seem, in this time of apparently little business, there is for the Christian Scientist a great deal of business. It is his duty to maintain the high level of pure scientific thought and demonstrate by right thinking that hard times are unreal usurpers in the kingdom of God and man. Mrs. Eddy, on page 105 of "Miscellaneous Writings," tersely epitomizes the whole of Christian Science thinking in this unequivocal sentence: "Because God is Mind, and this Mind is good, all is good and all is Mind." Since all is good, then the only bad is in thinking otherwise; all our suffering, sinning, sickness, and hard times result from neglect to realize the absolute truth of this fundamental statement of divine science: "Because God is Mind, and this Mind is good, all is good and all is Mind."

Mankind has obstinately refused to obey the injunction of our wise Master: "Let the dead bury their dead." They are prone to be slaves to the past, to allow their lives to be regulated by foolish precedents and unscientific beliefs of forefathers. Because after former disturbances and wars there have followed periods of commercial dullness and inactivity, the majority of people try to instill into the general public the belief that such depression is a result of law invariably observed; as a consequence, the entire world may seem to yield for a time to the ungodlike forces of timidity, fear, and limitation. Christian Scientists know that the only law is God's law, and that this law operates in order that the omnipotence of Mind may be reflected in all times and in all places. There is no place but God's place, and no

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time but God's time. All time belongs to God and has for its single purpose the unfoldment and operation of the law of God, good. Clearly, then, there is no time but God's time, no law but God's law. Yielding to the belief that the law of perfection has given way temporarily to a law of imperfection implies a belief in an imperfect God and an imperfect law of God. But we must not swerve a hair's breadth from our fundamental precepts; we must be ever conscious that there is one power, good; that this omnipotent power expresses itself in only one law, the law of absolute, harmonious good; that this law has no concept of place or time, but is eternally operative, yielding not for one moment to any lesser law.

A Christian Scientist should be ever on guard to deny any lodging place in his mentality for thoughts of limitation and privation. He must realize that whatever is rightfully his cannot be denied him; he must realize that time is a human concept unknown to God, and that man's bugbear of hard times is a mere figment of the carnal mind. Whenever the suggestion of limitation or unemployment tries to enter our thought, we should flood our whole mentality with gratitude and thanksgiving, with an unflinching realization of the eternal, inexhaustible source of all real things, drowning the unwelcome invaders before they gain a foothold. Isaiah voices the sublime hope of all the ages when he declares that perfect peace is ours if our minds are stayed on God. That is the only solution for our seeming hard times; we must stay our minds on God and His law. Robert Louis Stevenson says that man should armor himself with mental triple brass: courage, fearlessness of the future, and freedom from the shackles of the past. It is this triple brass, girded tight with scientific understanding, that we must wear constantly. We must face the present with the God-inspired knowledge that all is good; the past and future matter not, the only verity is the present, — God's time.

If we are threatened with loss of lucrative employment, we must realize all the more firmly that our only real work is God's work, and that there is a boundless amount of it to be done. If we do God's work conscientiously, that is, if we think God's thoughts, reflect the perfect

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Mind, we need have no worry about any other business. We know that our needs will be taken care of as naturally and as surely as day follows night. The unselfish efforts of the United States to check starvation in Europe are indeed laudable; but Christian Scientists realize, perhaps more poignantly than others, that man does not live by bread alone, and are silently and prayerfully demonstrating the unceasing operation of God's law of love, protection, and supply.

Alice Bright Cordell
The Christian Science Sentinel, November 5, 1921

*And whatsoever ye do,
do it heartily, as to the Lord,
and not unto men;
knowing that of the Lord
ye shall receive the reward
of the inheritance:
for ye serve the Lord Christ.*

(Co. 3:23,24)

EMPLOYMENT

TO REALIZE what true employment is destroys forever the fear of unemployment. There can be no fear of inactivity when one perceives that man as the image of Mind, God, reflects Principle. It is only when reasoning is reduced to the level of matter that the arguments of progress in industry, changing occupation due to changing world demands and various other economic conditions, can claim to deprive workers of their employment. The understanding in Christian Science that man's real employment is in right knowing opens at once the way of liberation, for right knowing or the activity of the one infinite intelligence is unceasing in its operation and manifestation. Unemployment is unknown to omnipresent Mind, and, therefore, likewise unknown to man, the image and likeness of Mind.

Legislative protection of trade never creates employment. Since it is a quality of Mind, employment can never be assured to the individual by acts of Parliament or statutory regulations, for any narrowing process that deals with employment as an end to be achieved at the sacrifice of others is doomed to failure. Personal and national points of view must be eliminated in favor of the viewpoint of Principle which provides equal opportunity for all mankind. Inasmuch as the one reliable corrective is to establish for the individual the certain knowledge that man is always and forever employed in reflecting Principle, the problem of unemployment cannot be solved by dealing with the outward phases of the situation. Employment is the individual demonstration of the activity of Principle.

General employment is ordinarily supposed to be governed entirely by business conditions, by a nation's prosperity or adversity, by certain so-called economic laws. On page 73 of "Miscellaneous Writings" Mrs. Eddy states, "Belief fulfils the conditions of a belief, and these conditions destroy the belief." As long as mortals submit to the mesmerism of belief and accept certain economic conditions as law, just so long will employment to them depend upon business prosperity,

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and unemployment follow upon so-called financial depression. But the student of Christian Science, knowing that understanding frees him from the belief that conditions of belief control him, recognizes that man is governed only by the just law of God which provides righteous and productive work for each and every individual. What becomes then of the misleading assertion, "In suing for employment luck is everything"? The element of luck or chance has no place in the ordered and equitable design of God. Notwithstanding mortal sense testimony to the contrary, one needs only to know that man is always rightly placed, justly conditioned, and forever provided with useful occupation.

Neither can lessened seasonal activity in any branch of industry injuriously affect the man who understands that constancy of employment is not dependent upon the seasons or variable climatic conditions but is subject only to his understanding that the industry of Principle proceeds harmoniously in utter disregard of what mortals call good or bad crops, wet or dry weather. God is supreme in season and out of season, and His law of righteous activity continues always unchanged. There is therefore no need to fear transition either from one season to another or from one occupation to another when one knows that the law of progress, governing man in a constantly ascending scale, is the inevitable law of God.

Employment should not be looked upon as the end-all of life, but as the means of a better understanding of Principle, for employment is really advantageous only when it advances men spiritually. However lucrative the employment, if it impedes spiritual growth or the individual's increasing attachment to Principle, it should be regarded as disadvantageous. In general practice advantageous and disadvantageous employments have been weighted in the scale of materiality with the balance in favor of the employment that would result in personal preferment, promotion to power and influence, and accumulation of worldly wealth, but with the advent of Christian Science, business standards are being raised and that employment which gives one the greatest opportunity for spiritual unfoldment in the service of Principle is seen to be actually the most advantageous.

Seeking first the kingdom of righteousness a man shall have added unto him whatever is necessary to make happy his existence.

If one recognizes Mind as his employer it is unnecessary to resort to coercive methods to secure a just wage, for the individual employed by Mind finds Mind expressing justice to its idea, man. The economics of Principle, maintaining that "the labourer is worthy of his hire," establishes a recompense that is justly commensurate with the labor. When this recompense is seen as the individual's understanding of Mind there need be no lack, for the understanding of Mind, God, is available to all in immeasurable degree. Dealing with effects never satisfactorily solves the problem of unemployment, the reason for which must be recognized as the fundamental belief that man is a separate entity, quite apart from the parent Mind — in other words, the supposition that matter is real. Any temporary provision such as government maintenance for the unemployed or other relief measures will never destroy the mortal's belief in matter and therefore can in no way offer any conclusive solution. The secret of happiness is to acknowledge that God's guidance can never be thwarted, that it is supreme in every circumstance and situation. Mrs. Eddy gives helpful advice on page 85 of "Retrospection and Introspection" when she says, "Seek to occupy no position whereto you do not feel that God ordains you." The sure knowing that God does place man in his proper sphere of usefulness forever silences the suggestion of lack of ample employment.

Since all living is the practice of one's understanding of God, one can never succeed in any line of endeavor, whether in business, in the professions, in the trades, or in healing the sick, if one is persistently employed in wrong thinking. Christian Science teaches that God, good, is omnipotent, a premise to be proved by the demonstration of Principle.

The Christian Science Monitor, February 5, 1921
as republished in The Christian Science Sentinel, March 26, 1921

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... not my will, but thine, be done.

(Luke 22:42)

CHRISTIAN SCIENCE IN BUSINESS

I HAVE found Christian Science a wonderful aid in solving the knotty problems of every-day experience, since it has helped me to set aside such annoyances as fear, anxiety, and indecision. Nevertheless Christian Science has not always enabled me to carry out the plans which my judgment has outlined. This has probably been in some cases due to the insufficiency of my trust in God, while in other cases it has doubtless been because the plan was not wise from the standpoint of supreme intelligence. I believe that in some instances my own prayers in behalf of the prevalence of the right course have defeated my own human judgment as to what ought to be accomplished.

One can depend upon God to help him only in a right course, and, therefore, the only intelligent prayer is that right shall prevail. Paul may plant and Apollos may water, but God alone can give the increase, and He will not give it if the planting and watering are not as they should be.

Christian Science is not based upon human will. It cannot be employed to aid un-Christian schemes or produce evil results. Any mental *modus operandi* that may be employed for selfish or wicked purposes must be the direct opposite of Christian Science, and its fancied power will be counteracted and destroyed through the operation of Christian Science.

To demonstrate Christian Science means to bring out that which is right. Therefore, one's effort to trust and realize that divine intelligence shall govern his actions and that they cannot be interfered with by human opinions or suggestions, might bring apparent adversity into one's business schemes; consequently one might be led to believe that his application of Christian Science is a failure, instead of a success, while in after time it might be manifested that his apparent ill

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success was a blessing in disguise. For example: a Scientist once lost his position in business. He came to me in his sorrow. and, more for the purpose of saying something comforting than because of any special faith that a good thing had happened, I suggested that perhaps it was well that he had lost his position; that perhaps it was meant simply to detach him from the place where he was employed, in order that he might be free to seek and find a better position. On the same day or the day after he did secure a position which paid him almost twice as much as the first. This illustrates the fact that sometimes what appears to be a calamity is really in the line of progress, and it is difficult to know just when a change in one's experience is a calamity and when it is a blessing. Therefore the wisdom of doing one's best and leaving the consequences with God. Of this much we are certain, — that if we lean as heavily upon divine wisdom as we are able and seek to be guided by supreme intelligence at every step, we shall be safe in deciding that our reward, whatever it may be, is according to our deserving, for nothing can thwart divine justice.

I do not wish to leave the impression that one should look upon adversity as a proper answer to prayer, but this is what I would say: That what appears to be adversity is not always a proof that our prayers are not being answered or that Christian Science is not benefiting us. Sometimes we misinterpret an experience and call that adversity which, in the day of a brighter sense of what is proper and desirable, we may learn to recognize as a blessing. The principal benefit to a business man in Christian Science is that it brings peace and harmony, makes one's judgment more keen and accurate, strengthens one's manhood, one's faith in God and in the final triumph of right, and gives one an ability to go forward, to endure, and to persevere, that he would not have without Christian Science.

Thousands of business men, on the verge of collapse and failure, have been strengthened and uplifted by Christian Science in such a manner as to stand the test and ultimately succeed. Christian Science

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will help every individual to do right, and will insure to him a just reward, whatever that may be.

Alfred Farlow
Somerville (Mass.) Journal
as reprinted in *The Christian Science Sentinel*, May 26, 1906

EVERY HUMAN NEED

*Trust in the Lord
with all thine heart;
and lean not unto
thine own understanding.
In all thy ways acknowledge him,
and he shall direct thy paths.*

(Prov. 3:5,6)

"SEEK YE FIRST THE KINGDOM OF GOD"

ONE OF the greatest blessings which the understanding of Christian Science unfolds to the earnest and faithful student is the positive knowledge that all right endeavor is rewarded, no matter how much opposition there may seem to be. Several months ago it seemed necessary for the writer to find employment in an office as a stenographer, and all the usual means, such as advertising, making personal applications, etc., were tried without success. As time went on and there seemed no prospect of getting anything to do in this line of work, it required great effort not to yield to discouragement and stop trying to find employment; but, as the need seemed urgent, I sought aid of a Christian Science practitioner. The help was very lovingly given, and after a helpful talk with her I went home, convinced more than ever that Christian Science is true, and that when rightly and persistently applied it would solve this as well as all other problems that might come to me.

Opening the Bible, my eyes fell on these words: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Then came the thought, I have taken all the material steps, but have I been doing sufficient metaphysical work? Realizing that I had been working more materially than spiritually, I earnestly searched my thought to see what might be there to hinder the accomplishment of that which it seemed right for me to do. What was my motive for wanting a position? Was it selfishness, pride, ambition, and a desire for material things, or was it to learn more of the truth and how better to reflect God? If the latter, surely I had that opportunity now and did not need to outline where or what my temporal work should be, for our Leader tells us that "when we wait patiently on God and seek Truth righteously, He directs our path" (Science and Health, p. 254).

Soon after this a position was offered me which, while it met my immediate need, seemed very humiliating. Pride rebelled, but after a

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severe struggle with self the position was accepted. Our text-book tells us that "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (p. 22). Not feeling at all in harmony with my surroundings, the work seemed hard and at times unbearable. Again I realized the need of more metaphysical work, and a further search revealed much lack of gratitude, since every need had been met. After several days of sincere prayer and effort, one morning I was able to go to my work willingly and gratefully, and that very day I was offered a position where I not only had the opportunity to do stenographic work, but also to gain a greater understanding of Christian Science.

The memory of this experience has been an inspiration to me many times since it occurred; and it goes to show that our real need is always spiritual rather than material.

Annie L. Baker
The Christian Science Sentinel, May 25, 1912

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*The Lord is my shepherd;
I shall not want.*

(Ps. 23:1)

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I SHALL NOT WANT

I shall not want —
No matter what the seeming lack;
With God my source of all supply,
Naught is held back.

I cannot fear —
No matter what the senses say;
God's presence gives me courage, turns
All foes away.

Earl McCloud
The Christian Science Sentinel, February 28, 1920

Give, and it shall be given unto you;
good measure, pressed down,
and shaken together, and
running over, shall men give
into your bosom.

For with the same measure that
ye mete withal it shall be
measured to you again.

(Luke 6:38)

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AS YE GIVE

THE AVERAGE mortal, when called upon to contribute to a charitable undertaking, usually consults his pocketbook or his bank account in order to determine the amount of his contribution, and he gives according to what he has materially. He reasons from the false premise that supply being material it is therefore limited, and his outstanding thought and purpose is to conserve his material resources and be prepared for the proverbial rainy day. This line of reasoning would be sound if matter were substance, but the teaching of Jesus and of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, shows us that matter is only a mental concept and an utterly perverted sense of substance, as is proved by the fact that material things are perishable. We have not yet reached the place where we may dispense with things material and temporal, but Jesus said that all these things would be added as a result to our seeking "first the kingdom of God, and his righteousness." In other words, the only thing we really need is the true understanding of God, and this one thing will do all the other things, or will lead us to do the right thing at the right time and in the right way, and this right thinking and doing will externalize itself in a harmonious condition, socially, physically, and financially.

We shall look in vain for health, happiness, supply, or for anything worth while in matter, for they are not there; and to regulate our giving according to our receiving is the reverse of the teaching that "all things, whatsoever ye shall ask in prayer, believing, ye shall receive." When we give in the right spirit we shall find that the chief beneficiary of giving is the giver. One should not, however, give with the view of receiving something material in return, nor think of receiving in terms of matter, the effect of which would be to strengthen his belief in the reality of matter. In the Bible we find evidence of the fact that giving precedes receiving. In Malachi we read, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of

heaven, and pour you out a blessing, that there shall not be room enough to receive it." The text does not say that God will pour out a blessing to enable one to bring in the tithes. The command is to bring in the tithes. On page 595 of Science and Health Mrs. Eddy gives the metaphysical definition of tithe, two of the synonyms being "homage; gratitude."

Another illustration is found in the case of Elijah and the widow of Zarephath. When he came to the gate of the city he saw a widow gathering sticks, and he asked her to bring him some bread. She replied: "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse; and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." According to the evidence of the senses, they must starve when the meal was exhausted, but Elijah said: "Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. . . . And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail." The first thing that Elijah did was to destroy the fear that called itself the woman's fear, and when she was no longer afraid to give of her morsel, the material sense of supply was displaced by spiritual sense, and the result proved the supply to be infinite and inexhaustible.

Scientifically speaking, when a need arises, it is evidence of the fact that the supply is present to meet it. Where the need is, supply is, otherwise the law of harmony would not be preserved; and when we fail to find the supply for every need it is because we are looking in the wrong place for it. There is no material law of supply and demand in Mind. Infinite Mind is forever unfolding in abundance; and man, the infinite idea of infinite Mind, exists at the standpoint of receptivity. The belief of lack is the offspring of another false belief, — that matter is substance. Christian Science teaches that Mind alone is substance, presence, law, power, action, and the source of all being. We learn in Christian Science that lack, accident, fear, pain, and all things

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discordant are nothing but suggestion, error seeking lodgment in human thought, to call itself our consciousness and talk for us, and if we accept the suggestion we shall have an undesirable result.

Mrs. Eddy writes (Science and Health, p. 411), "Disease is always induced by a false sense mentally entertained, not destroyed," and the same is true of a sense of lack, or any other phase of error. If Christian Science could not destroy the belief of poverty, it could not destroy disease or any other false belief. The same power and law that enabled Jesus to raise the dead and feed the multitude with the five loaves and two fishes is present and operative to-day, and just as available as then; and to have the Mind which was in Christ Jesus is all that is required to demonstrate the presence and availability of that power and law. To have this Mind is to think the thoughts that establish man's relation to the divine. Then, as Jesus said, "what things soever he [the Father] doeth, these also doeth the Son likewise."

Christian Science is redeeming the world, and it will bring enduring peace on earth. At this hour, therefore, when the organized forces of evil are arrayed against the Christ-idea, there is urgent need for whole-hearted moral and financial support of all the activities of the Christian Science movement by all Christian Scientists. These activities will continue, and additional needs will arise by reason of the very growth of the movement. Instead of seeing these needs as demands, let us see them as an evidence of the growth of our cause and as added opportunities to demonstrate the allness of God and the infinity, presence, and availability of supply.

Reuben M. Strother
The Christian Science Sentinel, November 9, 1918

... take no thought, saying,
What shall we eat? or,
What shall we drink? Or,
Wherewithal shall we be clothed?
(For after all these things
do the Gentiles seek:)
for your heavenly Father knoweth
that ye have need
of all these things.

(Matt. 6:31,32)

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NUMBERING ISRAEL

THOSE who seek help in Christian Science will find the 21st chapter of I Chronicles of deep interest; in fact, its opening statement is enough to arrest the attention of any but the most superficial Bible student. "And Satan . . . provoked David to number Israel." If we understand "Satan" to mean merely a wrong thought, the question naturally arises, Why was it a wrong thought? Moses had numbered Israel at God's command; why, then, in this case, was it Satan that tempted or "provoked" David to do likewise? As the narrative unfolds, however, we perceive the difference, — that it lies in the motive back of the act. Moses, in time of peace, numbered Israel as a mere matter of statistical record, while it is clear that David, in time of war, intended to find out just what he had to depend upon in the shape of chariots and horsemen. And we read that because he did this God was "displeased" and "smote Israel," and that David was obliged to admit that he had done "very foolishly." Repentance, however, is not in itself enough to exempt mortals from the results of their own folly; and while Christian Science does not teach that God is ever "displeased," in the sense in which some theologians would construe the term, nor that He who is Love ever "smote" in anger any of His children, yet it does teach in terms most unmistakable that sin brings its own punishment; and upon this basis David had to pay the penalty. He was given his choice between famine, defeat in battle, or three days of pestilence; and, choosing the latter, "there fell of Israel seventy thousand men."

Unconsciously we enter a mental protest at what seems like a punishment so terrible as to be out of all proportion to the mistake, but, upon reflection, do we find the mistake so small as it at first appears? Just what was David doing? Was not he (and most likely his people) looking to "chariots and horsemen" for his resources, when he should have known that his real resources — his only ones — were not in material things at all, but in the limitless realm of Mind? Was he not looking to matter for his source of supply, when "Soul has infinite resources with which to bless mankind" (Science and Health, p. 60)? If

he had stopped to realize that his strength lay, not in "things temporal," but in that conscious unity with God which gives man dominion over all the earth, it would never have occurred to him to number Israel. It does not occur to any one to number the amount of figures he has at his command when starting to solve a problem in mathematics. He does not say, for instance, "I must be careful not to use the figure five too many times, for fear it might give out. Perhaps I had better begin by counting all the fives, so I will know just how many I have to depend upon." No one would think of doing anything so absurd, for the veriest schoolboy knows that there is no limit to the supply which the basic law of mathematics affords. He knows that every one can have all the figures he needs; that he cannot deprive any other pupil of a single figure, nor can any other deprive him.

Nor does it ever occur to the boy to look upon the one in the next seat in the light of a competitor, because he happens to be working at the same sum at the same time. Is there not enough for everybody? There certainly was enough for everybody until the Adam-dream crept in, with its belief of life, substance, and intelligence in matter; but as soon as matter came to be regarded as substance, the first thought of "thine" and "mine" arose, and Cain and Abel lost their sense of brotherhood to become competitors. Of course the schoolboy does not reason this all out, as we are doing, and would only stare blankly at us if we told him that the reason his "five" is inexhaustible is because it stands not for a thing at all, but for a mathematical idea. Nevertheless he proves his faith in it by continuing to use it, with never a fear that it can give out. Why? Because no one has ever taught him to think that it can. And, in the same way, were it not for a false system of education, as old as the serpent's first lie in the garden of Eden, we would have the same simple, unquestioning faith in divine Principle that the boy has in the basis of mathematics. What wonder that Jesus rebuked the educated thought of his times by setting a little child in the midst of the disciples, when they were disputing as to who should be greatest, and saying, "Except ye . . . become as little children, ye shall in no wise enter into the kingdom of heaven"!

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Sooner or later, David's lesson must be learned by all of us; one by one material objects will fail us, as they did him, until our understanding of their absolutely unreliable and unstable nature is complete; or, as our Leader expresses it, until the lesson is "sufficient to exalt" (Science and Health, p. 266). No one who has experienced it can ever forget the day on which he began to learn this lesson, — when he first stopped reckoning as to how and why and when and where his supply was to come, and began to see that divine intelligence would attend to that for him! The sun is always shining — somewhere — and ready to do its part, but perhaps the reason that the light did not come streaming in very clearly, for a while, upon our problem, was because we ourselves were blocking up the window. Suppose we move away from the window where we have stood so long, gazing rather forlornly down upon our chariots and horsemen, and turn our thoughts for a while upon that which Jesus tells us to seek first, — "the kingdom of God, and his righteousness." Suppose we honestly examine ourselves to learn how much we possess of the only things of which He takes cognizance, how much we are reflecting of Life, Truth, and Love.

Are we gentle? Are we kind? Do we love anybody enough? Do we love some people at all? (Do we even try very hard to love them?) Are we more charitable than we used to be? And more patient? Slower to judge? Less critical? Less "easily provoked"? Do those in trouble turn to us for relief from physical and mental "disease," and if not, do we ever ask ourselves why? Do we forgive more readily than we used to do? (And, in forgiving, do we remember also to forget?) Are we so busy looking for some great thing to do for God, that we fail to see the little thing which, in the mean time, we might do for our neighbor? Are we cultivating the rare gift of telling people things they do not want to hear, with a tact so delicate that they are glad they heard them; or do we ride, roughshod, over sensitive humanity, in the misguided notion that honesty means bluntness, and then wonder why nobody likes us? Are we satisfied just to talk our religion, or is our daily life so radiantly serene that its gentle influence falls upon those about us like a benediction, winning others to Christian Science by the sweetly

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irresistible argument of a beautiful example? In short, are we constantly laying up treasures in heaven, — the pure gold, tried in the fire, — of unselfishness, purity, faith, obedience, gratitude, fidelity, brotherly kindness, compassion? And if not, is not our pitiable state of self-righteous satisfaction equal to that of the church at Laodicea, to whom St. John wrote, "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Artists tell us that a picture seen at too close range loses its "values;" and in a similar way, we who live in the midst of this busy, money-getting and money-worshiping twentieth century find it not always easy to view things in their right perspective. A dollar looks so big, especially when some other one has it! But the Christian Scientist, struggling bravely with his financial problem, cannot afford to be blinded by the mesmeric glitter of that bit of silver into believing it to be the real substance, after all. Dollars may dazzle, may entice, may deceive, "if it were possible, even the elect;" but he is most wise — and most near the end of his demonstration — who lifts his clear, steady gaze above them, and forgetting them altogether for the moment, remembers only that not money, but "more love is the great need of mankind" (Miscellaneous Writings, p. 107)

Louise Knight Wheatley
The Christian Science Journal, January 1909

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*For he shall give his angels
charge over thee,
to keep thee in all thy ways.*

(Ps. 91:11)

GOD THE TRUE SOURCE OF SUPPLY

IN MY journey through the wilderness of human experiences, the glorious fact has been proven to me that God is the true source of supply when we apprehend and faithfully apply our understanding of our relationship to Him daily, in every need. About six years ago I was suddenly deprived of a certain monthly income, which provided not only for myself and daughters, but also for the monthly payment on our home, which had been purchased under this arrangement.

For a few minutes after the news came, a sense of utter despair seemed to take away from me my knowledge of the allness of God. Through a wonderful physical healing, I had learned to study faithfully the Bible, together with Science and Health and other Christian Science literature, thus gaining a knowledge of the omnipotence of God which I earnestly endeavored to apply to my daily problems, with "signs following," and in these moments of darkness and disappointment I wondered who could help me in my need. Then suddenly the truth came to my consciousness that my supply would come not from man, but from God. Our Leader's words, "Divine Love always has met and always will meet every human need" (Science and Health p 494), comforted me greatly. I went to sleep, awakening in the morning refreshed and able to fulfil my duties that day, as I have every day since.

All my needs were met each month through my own earnings, nor did I ever want for a dollar, and the full reward of faithful trust and toil is now demonstrated. I have paid for a very comfortable home, and more recently have had the privilege of making a trip through the East, including the opportunity to visit our dear Mother Church. Many times I received special help from Mrs. Eddy's article, "Angels," in "Miscellaneous Writings" (p. 306). Her counsel that we should never doubt was held to faithfully when evil suggestions tried to enter consciousness from within or without. Another help was the article "Love Your Enemies," on page 8 in the same book.

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I give this experience with the earnest desire to help those who are still struggling to reach the supply for their daily needs. The psalmist says, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

J. Behrens
The Christian Science Sentinel, July 29, 1911

*Surely goodness and mercy
shall follow me
all the days of my life:
and I will dwell
in the house of the Lord for ever.*

(Ps. 23:6)

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FINDING A HOME

IN THE book of Proverbs we read: "Whoso hearkeneth unto me shall dwell safely," a message of reassurance which recalls a past experience. A few years ago I was teaching in a conservative New England city. In the part where I was obliged to live there were no regular boarding-houses, and no one who seemed to desire to accommodate a stranger. After many attempts I found a place for the first year, and another place for the second; but neither afforded the love and companionship which a home in its true sense implies.

Before starting on my vacation, at the close of the second year, I tried to find a place for the following year, but failing absolutely to do this, I left the matter in the hands of some friends who were to be in the city most of the summer. The last of July, however, they wrote that it was a hopeless case; that there was nothing to be found; that they really could not see what I was to do. On receiving this word, I straightway began to worry.

One night, as I lay awake, pondering this problem, a mental voice whispered: "You have given much time to what mortal mind says about this home; why not ask divine Mind about it?" It was dark, but I felt as if I must hide my face. There was, however, something better to do; namely, to get to work. So I began to seek earnestly for divine guidance, and strove to know the truth about this homeless condition. Instantly, came the answer in the words of Christ Jesus, "In my Father's house are many mansions: ... I go to prepare a place for you." Then came such a glorious sense of peace, and I slept, awakening with a clear realization of freedom which enabled me to enjoy the remaining weeks of my vacation.

At last the morning came when I must start. As I took my train, fear began to growl a bit, but Science and Health was in my bag, and as soon as I was seated I began to study it diligently. My thought was not clear, but mortal mind could not influence me while I read the

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words of truth. When the journey was half finished, fear again presented itself, with the "common sense" argument which sometimes trips us up, suggesting that it would just be common sense to consider what I would do if I could not find a place. Where, for instance, would I sleep? In a moment I recognized this as error, and saw that my thought had wandered from the truth I had been reading, and was getting me into trouble. I turned to our text-book again, it was open at page 254, and my eye caught the last line, "Stranger, thou art the guest of God." I closed the book, and sat thinking, this time with a deep sense of peace, for if I was indeed a "guest of God," divine Love would meet me at the station and guide me to the home prepared for me. I sat there, rejoicing at the beauty of the truth until my station was reached.

As I stepped from the train, I felt led to a street which was not familiar to me, then to a house, and it is enough to say that in about twenty minutes from the time I left the train I was in a beautiful sunshiny room, unpacking my things and preparing to send my address to family and friends. The ten months that I lived in this house proved it to be indeed a home such as our Father provides, with love and companionship as His gifts.

Florence Eustis
The Christian Science Sentinel, April 8, 1911

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*... Of a truth I perceive
that God is no respecter of persons:
but in every nation
he that feareth him,
and worketh righteousness,
is accepted with him.*

(Acts 10:34-35)

SUPPLY

ANXIOUS thoughts as to our supply of needful things for the morrow, as well as anxiety for our health, is causeless, since our supply is in God — Good; but until we *know* this through actual demonstration, all are anxious to a greater or less degree.

I would say to those who are now working out this problem of God's plenty: never let the evidences of the senses, and suggestions (of mortal mind) as to the morrow's threatened calamities, make you afraid. Although I have seen our meal barrel nearly wasted and our oil cruse almost empty, and nothing *in sight* wherewith to replenish them, when the threatened to-morrow came there was no lack. This threatening lack of what is needful will never be experienced, if we remember God's promises of His ever-present protection, and follow the teachings of Science and Health.

We need not fear that our understanding of Christian Science is insufficient to make this demonstration if we are working faithfully; for God's promise is, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able to bear it." That this promise is true I know from practical experience, for when the clouds seemed darkest and most dangerous, there was always a way of escape opened for me.

Our heavenly Father's storehouse is full of good and needful things, and He is no respecter of persons but gives to all alike. He has given to each of His children a key wherewith to open the door of His storehouse, and we must use this key in order to receive of the abundance He has provided for us. The key is love. Love for God — Good — and love for our fellow-man.

Louis Helm
The Christian Science Sentinel, August 28, 1902

*Bless the Lord, O my soul,
and forget not all his benefits:
who forgiveth all thine iniquities;
who healeth all thy diseases; who
redeemeth thy life from destruction;
who crowneth thee with
lovingkindness and tender mercies;*

(Ps. 103:2-4)

LACK OVERCOME

DURING a time of great sense of lack, a couple of years ago, opportunity was given a Christian Scientist to prove the truth of the statement that "man in God's image can lack no good thing." She was then working long hours as a stenographer in a busy commercial office, and her evenings were employed in writing fiction, which did not sell. Discouragement with all its train of wrong thinking crept in, and persuaded her that if only she had a better typewriter to use at home when she was too weary from her day's work to remain in the office, she could write better stories and thereby meet with sales. But there appeared to be no way to procure a new typewriter.

Presently a Christian Science friend called, and during the conversation the troubled one spoke of her problem and of her sense of discouragement. The friend asked why she did not buy a new machine, to which the reply was made that she simply could not afford it, that her salary barely met expenses. The friend looked earnestly at her for a second and then asked, "Why do you not work it out in Science?" To this the response was made that she did not know how, with the hope that the friend would offer help. Instead the friend said, "If you really want to work it out scientifically, you will be shown a way."

Later, in accompanying her friend to the train, she carried some of her companion's books and parcels, and after the train had gone, discovered that she had inadvertently retained one of the little books, which proved to be a pamphlet containing reprints from the Christian Science periodicals. As she walked home, idly turning over the leaves, these words seemed to stand out from the printed page: "Man in God's image can lack no good thing," and she said to herself with a smile that a typewriter was a good thing, and that she certainly needed one. She thought no more about the little book and its message, however, until later in the evening, when on going to her desk she again noticed it, and picking it up, turned over the leaves so as to get an impression

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of its general contents. Again the same words arrested her eye.

Immediately came the thought that this message must be for her. Always she had turned to some one else for the working out of her problems in Christian Science, but now she saw this was an opportunity to prove her own understanding of supply and recognized the occasion as a privilege to see herself as God's image. Systematically she set to work to clear her thought of all that was unlike good. All at once she remembered an article which a practitioner had at one time advised her to read, and the next day she went to the Christian Science reading-room, looked up the article, and carefully read it. It made clear the fact that the only work she had to do was to seek first "the kingdom of God, and his righteousness," and that in proportion as she did this her problem was already solved; that God's work is always done — it was her work which yet remained to be done.

From that time on, in everything she did she endeavored to put into practice this thought of seeking "first" the kingdom of God. If it were to take dictation in the office, she tried to realize that the only employer she had was God, and that it was her privilege to serve Him in reflecting accuracy, perfection, and love. If it were just to buy a loaf of bread, she saw the person from whom she bought it as God's image and likeness. If it were to put her little son to bed at night, she realized that right then they were both in the kingdom of God, which is "righteousness, and peace, and joy in the Holy Ghost" — joy in the unfolding of Life, Truth, and Love. In everything she gave thanks, and in this way so far as possible kept her thought lifted above material things as a source of good or happiness.

A week or perhaps ten days had passed in this way, when she went to a typewriter agency and made arrangements to trade her old typewriter for a new model, leaving a balance of forty-five dollars, on which she was given sixty days' time. She told the salesman she would pay the amount within that time, though to herself she acknowledged she did not know how it was to be done. She had no money and no more prospects for it than heretofore, but she had come into the

understanding of supply as being spiritual. The typewriter was installed in her home, and she continued her endeavors to seek in every possible way the kingdom of God. She tried to realize that, as Mrs. Eddy tells us in "Miscellaneous Writings" (p. 107), "more love is the great need of mankind."

It was probably a week after this that she returned from her office one evening and found among her mail a letter from a New York agent who had been trying to put her stories on the market. Upon opening the envelope she found a note stating that a story had been sold, and the enclosed check was in payment therefor. The check was for forty-five dollars, the exact amount of the deferred payment!

She had sold her first story, and she owned a new typewriter! Surely here was the fulfilment of the promise — these were the things that had been "added." But it was not for these material proofs that her heart began to sing a song which has grown ever sweeter as the years pass. It was because she had been given absolute proof that supply is spiritual, — that "the kingdom of God is not meat and drink," and that "man in God's image can lack no good thing" when he seeks "first the kingdom of God, and his righteousness."

This was her first demonstration, and it has led to many more both for herself and others. The belief in lack, which had held her in bondage for years, has been entirely overcome, as will be the erroneous belief of any one who is willing to follow God's commands in the light of Christian Science.

Lida Hervey Spence
The Christian Science Sentinel, January 22, 1916

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*... God anointed Jesus of Nazareth
with the Holy Ghost and with power:
who went about doing good ...*

(Acts 10:38)

SERVING IN BUSINESS

ONCE, when Mary and Joseph sought the boy Jesus and found him in the temple, he said, "Wist ye not that I must be about my Father's business?" This simple question has a profound lesson for the man or woman in the business world; it can indeed be made so practical in the individual's career that continuous activity will become a pleasure instead of a hardship. Such has been the writer's experience. At one time, before he knew of Christian Science, business seemed a monotonous drudgery, and each day the thought would come, What is the use of it all? Suppose we make a little more or a little less, what good is it? Since studying Christian Science, however, an entirely different viewpoint has been reached. In fact, the change is so radical that one not having some understanding of Christian metaphysics would scarcely believe it possible.

Very recently a gentleman who sought help in Christian Science said that he thought it sacrilegious to ask God to help him in his business. It was explained to him that Christian Science teaches that to be in business means to have the opportunity to reflect God, divine Mind, in all the minutiae of daily affairs. He was shown this statement by our revered Leader on page 40 of *Science and Health*: "It is sad that the phrase *divine service* has come so generally to mean public worship instead of daily deeds."

A study of the human experience of Jesus will show that his life was spent in serving his fellow man. Can anyone imagine that this pure man, while working as a carpenter, stooped to practice greed or dishonesty? Can we not see him protecting his fellow beings in every dealing? And did not Mrs. Eddy dedicate her life to serving her fellow man? Her thought is beautifully expressed in the last stanza of her poem "Christ My Refuge" (*Poems*, p. 12): —

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My prayer, some daily good to do
To Thine, for Thee;
An offering pure of Love, whereto
God leadeth me.

This is the only satisfactory thought about business: to do good to all. During an especially busy season recently an immense amount of joy was experienced by holding steadfastly to the thought of service rather than remuneration. The proprietor said to his helpers: "Let us be more watchful about getting our goods into first-class shape and ready to sell, so that those who get them will have much pleasure from them. Let us not bother so much about the selling end; that will adjust itself." This advice was heeded, and the result was a perfect demonstration of the equality of supply and demand.

One often hears the statement, "Competition is the life of trade." Christian Science would revise this statement and make it, Cooperation is the life of trade. When the world awakes to the metaphysical meaning of these words from the forty-first chapter of Isaiah, "They helped every one his neighbour; and every one said to his brother, be of good courage," business will no longer seem a drudgery, but a pleasure. There are seasons in every line of business when there seems to be an unusually heavy demand on the strength of the business man. On these occasions he will experience much help if he will turn to page 119 of Science and Health and study the passage: "As astronomy reverses the human perception of the movement of the solar system, so Christian Science reverses the seeming relation of Soul and body and makes body tributary to Mind. Thus it is with man, who is but the humble servant of the restful Mind, though it seems otherwise to finite sense."

Suppose a customer tells a confectioner, "I have a little friend going to camp to-day and would like to send him some of your wares to make him happy." According to Christian Science this kindly thought is, like all good, from God, and is finding a human expression through

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words. The Christian Science viewpoint gained and applied makes business a real pleasure; if it is not, there is something that needs correction. The more active a Scientist is, the happier he is. If some one tells him he has a headache, or that he is suffering from overwork, it is his business to know that divine Mind governs man and that matter has no sensation, because God is All. This is being about our Father's business.

One does not need to have a practitioner's office in order to think metaphysically. The thanks of one who has been helped in truth will bring more joy than the biggest sale. When we truly learn in Christian Science how to love our fellow man, then will we be constantly alert to protect him, and that is the only business worth while. We shall be following the command of our Master, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

A. Warendorff
The Christian Science Sentinel, January 19, 1918

*No man can serve two masters:
for either he will hate the one,
and love the other; or else
he will hold to the one,
and despise the other.
Ye cannot serve God and mammon.*

(Matt. 6:21)

CHRISTIAN SCIENCE IN BUSINESS

IS CHRISTIAN SCIENCE of any real value from a business man's point of view? We find Christian Scientists who have demonstrated considerably in healing the sick, asking this question. Business men generally are regarded as rather serving Mammon, than God, and in their eagerness to serve Mammon they cannot be overscrupulous as to the methods employed.

What little experience I have had in Science would tend to establish the fact that every business man should be a Scientist for his own protection and the purification of the business methods of a very large majority of the so-called business men.

It means much from a mortal mind view to assert that in all business transactions, we must be guided by Truth alone, for the world has grown to look upon so-called business lies as excusable sins. It questions the possibility of a man who is strictly honest, being successful in business. When men have become so degraded and dishonest as to question the possibility of honesty and success going hand in hand, is it not high time that Christian Scientists should begin demonstrating that it is not only possible, but absolutely necessary for real success to be honest. Can we assert for one moment that it is not necessary to be pure in our every act in business?

To conduct a business strictly on Christian Science Principle means a great deal. It means that the entire modes of business as conducted by a large majority of our merchants to-day must be set aside, — that the evidences of our corporeal senses must be reversed in many instances, that we must not only be Christ-like and God-like on Sunday, but on every day of the week as well.

After having fully determined to demonstrate business upon a Scientific basis, we will very soon find animal magnetism asserting itself and trying to allure us from the chosen straight and narrow path.

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It will tell us that it does not pay to be honest, — that no sane man would attempt to run his business that way, — that there is no money in it, etc., etc. Here is where our sincerity will be put to the test. Advance seems next to impossible. Our personal sense tells us that we are going to ruin straight. This, however, should not make us halt or go back to error. We must carry out our program to the very letter. This we should do calmly and fearlessly, knowing full well that having chosen to serve God, we have God for us, and as a consequence all seeming obstacles are doomed to utter annihilation for God eternally sustains His own.

Having taken our stand firmly in Science and being perfectly willing to leave all for Christ-Truth, we can and will demonstrate success in business, and though the result at the beginning may fall far short of our anticipation, this should not cause us to lose faith, but rather should be an incentive for us to press onward, never losing sight of God and His idea, and to be willing with a well-known General to "fight it out on this line if it takes all summer."

In Science, we are taught that man to a great extent makes his own environments, hence it would follow that by keeping in mind God's perfect man and reflecting him — we will of necessity so purify our surrounding atmosphere, that impure and dishonest thoughts would be impossible, and we would find that those with whom we are doing business will cease their dishonest methods and even our enemies will honor and respect us.

This is my understanding of Christian Science in business, and my experience confirms my conviction that the only safe way of conducting one's business is upon the basis of Christian Science. By strict adherence to its Principle and demonstrating it in each and every act, we will accomplish our purpose and prove to the world, that it not only is possible to be right in every transaction, but that it is the only way in which a business should be conducted.

It is the only way to be assured of God's protection and guidance,

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therefore we should not be tempted to do business on any other basis but right, not from any fear of the penalty that is attached to wrong doing but because it is right to do right.

G. W. K.
The Christian Science Journal, October 1895

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*Be kindly affectioned one to another
with brotherly love;
in honour preferring one another;
not slothful in business;
fervent in spirit;
serving the Lord;*

(Rom. 12:10,11)

"MY FATHER'S BUSINESS"

THERE is perhaps no more mistaken view of any subject in the world to-day than the false sense regarding business. This is evidenced by the general thought of uncertainty regarding success; whereas, were its activities directed from a basis of scientific understanding, the result would be correspondingly certain. The prevailing erroneous view is based upon a conception of business as a mere money-making proposition, involving little regard for the rights of others, provided it can only be made profitable to those engaged in it. It thus becomes "a false god," upon which the individual is depending for supply, and not infrequently ultimates in a state of fear and discouragement which paralyzes intelligent effort and invites defeat.

Christian Scientists have one God. They do not make an idol of their business or vocation, but serve God while attending to it. They do not worry, nor do they fear their business or allow it to make them anxious or discouraged. Recognizing all legitimate business as affording opportunity for the expression of the truth, they do not assume the responsibility that belongs to God, but fulfil their own through faithful service. When problems confront them, they seek wisdom of God and work out their salvation through self-abnegation and divine leading. There is no greater opportunity for demonstrating the teaching of Christian Science than that offered in this line of activity, and for the reason that business in one department or another touches the lives of practically all men.

To be genuinely successful, business must be based upon a true ideal, entirely apart from selfishness. It must have for its inception a Christlike purpose. In its true conception, business has for its purpose the problem of effecting an exchange of the result of one man's labor for the result of another man's labor, money being used as a representative of values in the exchange. It includes justice to every employe and equal justice to capital. It thus becomes an instrument of God, good, for the benefit of mankind; in other words, it is God's

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business, and every individual engaged therein is equally a servant in his or her place. When we thus recognize in business the abundant opportunity for serving our brother as well as our Father, business loses the sense of uncertainty and becomes a positive Christ service; and there is assured to each one who discerns this truth and puts it into practice, the reward promised by the Master, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things."

Let us do our work to-day in the place where we are, well knowing that God will call to higher service as we are ready for it. Our Father's business is the only business there is, and all other thought of it will finally yield to this eternal demand: "Be . . . not slothful in business; fervent in spirit; serving the Lord." It is as servants and not as masters that we attend to our Father's business.

Elisha B. Seeley
The Christian Science Sentinel, June 13, 1908

Blessed is the man that walketh
not in the counsel of the ungodly,
nor standeth in the way of sinners,
nor sitteth in the seat
of the scornful.

But his delight is in the law
of the Lord; and in his law
doth he meditate day and night. ...
whatsoever he doeth shall prosper.

(Ps. 1:1-3)

CHRISTIAN SCIENCE IN RELATION TO BUSINESS

CHRISTIAN SCIENCE is sometimes spoken of by its students in such a manner as to give the impression, to those who do not understand its method, that it is capable of being used to further one's business or financial interests. Although nothing is of greater value or imparts more practical good to the man in business than does his understanding of Christian Science, it is evident upon its very face that it cannot be practised for any selfish or mercenary purpose. Christian Science is helpful to the student in working out his problems, whether expressed in lack of means, of health, or of goodness, but it is a misapprehension of the nature and operation of Christian Science to suppose that it can be made a medium to sell stocks, real estate, or merchandise, any more than it can enable the lawyer to win his case or the politician his election without respect to the righteousness of the cause he represents.

The relation of Christian Science to business problems is not different from its relation to physical or moral problems. It heals the belief of a discordant business on the same basis and by the same rule that it heals the belief of a sick body. The function of Christian Science is to right the wrongs of humanity; and the wrongs that oppress a business, or rather the thoughts of those conducting it, are as amenable to correction by right thinking as are wrongs appearing in other ways. Envy, greed, jealousy, selfishness, if allowed to rule, will sooner or later cause a business to suffer as certainly as they cause a person to suffer who indulges them; but the remedy in either case is not an increased sense of material things, but a knowledge of man's real relation to God. The disturbing source of business depression or failure is spoken of as economic, but in fact it is mental and moral; and the obstructive and destructive false view of things must be replaced by the true to restore normal conditions on any permanent basis. Regarding the man whose "delight is in the law of the Lord," the Scriptures teach that "whatsoever he doeth shall prosper;" and this

indicates the only foundation or source of business prosperity that is in line with Christian Science.

It is true, of course, that one may transact business and sell merchandise according to the rule of Christian Science, but that is very different from using Christian Science, or attempting to use it, expressly with the object of attracting business or increasing sales. The object of all legitimate business is primarily to benefit mankind, rather than to accumulate a surplus of wealth for one's self; hence, whatever is not calculated to bless all parties concerned, is not a good business, and to that extent does not merit God's favor. It is logically evident that the truth of the all-power of good cannot be utilized to aid a bad business, and that the all-sufficiency of divine Love cannot be relied upon to forward any selfish transaction. One who thinks to sell goods or to negotiate a deal solely for the sake of the profits to himself, irrespective of the soundness of the proposition or of the welfare of the other side, is not moved by the spirit of Christian Science, and cannot from that standpoint honestly or successfully look to it for help. The practise of Christian Science rests upon love for God and man, upon the Master's precepts to seek first "the kingdom of God, and his righteousness," and to love one's neighbor as one's self, and this is the only spirit in which this Science can be understood and demonstrated.

Christian Science is the Science of demonstrable knowledge of Spirit and spiritual law; it does not, therefore, recognize any reality in matter, or bring material things to pass, although Christ Jesus through his understanding of this Science fed the five thousand with bread, and procured his tax money from a fish's mouth. In these instances he proved the power of spiritual truth to meet human need, even though apparent as material lack; but Christian Scientists do not claim that at the present time they can obtain their bread or their money in quite the same manner. As they gain the understanding that God is man's ever-present supply, the belief of lack, that is of God's absence, is rebuked, and the way is opened for the material sense of need to be satisfied. In the same way it is helping men and women in business to

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realize a larger measure of prosperity by enabling them to overcome those conditions of thought which make for fear and failure, not by producing financial means in some mysterious or occult way. A supreme confidence in good, that is not weakened or counteracted by a contrary belief in evil, makes for lasting and substantial prosperity and success in every line of legitimate human activity, and nothing else can.

That Christian Science "is susceptible of no misuse" is taught in the Christian Science text-book (*Science and Health*, p. 410). Its only possible action or influence is to heal and bless all whose thought it touches. One who ignorantly or intentionally attempts to use what he thinks he understands of Christian Science for the promotion of selfish ends, is prevented by the very unworthiness of his motive, and consequently by his misapprehension of the divine nature and operation of this Science, from rising above the plane of the so-called mortal mind. Any mental influence exerted from that standpoint is of the nature of mesmerism, or mental suggestion, and is therefore the antithesis of Christian Science. Christian Science is the Science of the golden rule, of impartial, divine loving, and is not operative in any transaction in which one is intended to profit at his neighbor's cost. Unless one is concerned to safeguard his customer's or client's interest equally with his own, he is not conducting his business in accordance with Christ's teachings, and cannot consistently ask the Giver of all good to prosper it.

It is possible for an unscrupulous person so to manipulate figures as to lead to his financial gain and others' loss, but no one would think of calling that mathematics which enables him to consummate his dishonesty, notwithstanding that the figures used were the same as in legitimate work. Likewise, although one may use mental statements and arguments similar to those which are sometimes employed in Christian Science treatment, it does not consequently follow that he is practising Christian Science. In working out a mathematical problem, the figures must be used in the right relation to their basic law and

with a view to bringing out the correct result; similarly, the statements or arguments used in mental practise must maintain their proper relation to the divine Principle and rule of Christian Science, and with the sole view to bring out the godlike solution of the problem. The object before the Christian Scientist is to demonstrate the supremacy and government of God; but the manner in which this shall be manifested must be left to divine direction rather than to human desire. Our work is to bring our thoughts into harmony with God, to be obedient and responsive to divine Love, the Principle of all real being; not to practise mentally with the idea of making things come our way.

To be sure, Christian Science helps a man to be successful in his business, if he adheres to the Principle and rules of Christian Science, even as it helps the laborer to dig a ditch, the housewife to sweep her floor, or the teacher to teach his class. The help of Christian Science in financial problems does not come through exerting any influence upon material conditions or circumstances, but through correcting and purifying thought, by enabling the student to understand and to rely upon the infinite resources of the one Mind; and its beneficent influence thus reaches every phase of his experience. It is not a lack of money, but a lack of knowing the truth about God and man, that causes business, health, or human life to fail. To know God aright, as the divine Principle guiding and governing every affair of man and the universe, and to let this knowledge permeate the human consciousness, is the only remedy for human discord, lack, or failure, whether expressed in mental, moral, or material terms. To acknowledge God, good, in all ways, and to be governed by Him, is the only safe and successful rule for human conduct, commercially, socially, or politically.

We should seek Truth, not for any selfish purpose, but for its own sake, and for the sake of being made free from a sense of evil. Even the perfect man, the image of God, is nothing of himself apart from his divine Principle; and when we reach the point where God, or good, means everything to us, our life, substance, health, prosperity, and

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when we realize that to know God is our only real business in earth or heaven, we shall be ready to take no anxious thought concerning our material affairs, knowing that the Father always careth for His own.

Samuel Greenwood

Lead article in The Christian Science Sentinel, May 24, 1913

*Go through, go through the gates;
prepare ye the way of the people;
cast up, cast up the highway;
gather out the stones;
lift up a standard for the people.*

(Isa. 62:10)

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TRUE BUSINESS

IT IS axiomatic to the monotheist that whatever is true is of God, and that whatever is not of God is untrue. Plainly, then, an understanding of God is a prerequisite to the ascertaining of the truth about anything and everything. The man who is trying to make Christianity practical in the light of Christian Science is endeavoring to gain this understanding of the one creator, and in his thinking he is therefore trying to accept as real only what God has caused to be.

Such a one realizes that Christian Science, pushing past the multiplicity of human opinions and incongruous conditions with which the world is laboring, strikes deep into the basic reality and finds its reason and its faith on the one intelligent cause of all that is true. Through the study of Christian Science he becomes convinced that the only correct concept of Deity is as divine Mind, infinite, all powerful, all wise, the sole cause primarily, presently, eternally. He perceives that this Mind is expressed in all true activity, which it originates and governs. Mentally laying hold of the truth about God as the single premise for all right thinking, Christian Science reasons with unimpeachable logic to rational and demonstrable concepts of peace and perfectness with regard to every problem confronting mankind.

The demand of this Science is seen to be radical, its road of reason straight and narrow, God the only cause, — God manifest in all effect, one loving creator, one perfect creation. This is the truth which it requires men to recognize and begin to make use of in their daily lives. The complexity of the human problem matters not a whit, save to increase the reasons for turning from the mesmerism of it and raising thought above earth's shadows to supernal truth, man's birthright, thus dispelling with the light of scientific scrutiny the claims of mortal sense. On page 355 of "Miscellaneous Writings" Mrs. Eddy says, "To strike out right and left against the mist, never clears the vision; but to lift your head above it, is a sovereign panacea." Such is the demand of Science in matters financial and vocational as well as in

problems physical.

In an age when the world is deeply involved in commercial pursuits, when a large part of the human race is heavy laden with the burdens and perplexities of business problems and the struggle for existence, Christian Science comes to mankind showing by reason and demonstration the applicability of the creator's law to business life. It reveals that through the simple process of right thinking the only true business — God's business — can be found, the business in which all are entitled to share in the same ratio that each one gains the Mind of Christ.

Business is the expression of activity. As the world regards it, it is the expression of activity along the lines which directly or indirectly have to do with the production, distribution, and consumption of the things desired by the human race. Activity is predicated upon mind, is its expression. As business, then, is seen to be the expression of mind, all righteous activity is recognized as the expression of the divine Mind, and this is God's business. To be sure the world is yet many leagues from cognizing the absolute truth about business from God's standpoint. A temporary, relative condition is, however, no cause for mankind to delay thinking scientifically and demonstrating practically, in so far as they are now able, the science of that business which is eternal.

Business in its true sense is thus discerned to be the infinite activity of divine Mind, God, throughout His universe of ideas, including man. Other than this nothing is or can be, since all that is, is God and His expression, forever one, whole, harmonious, inviolate, indestructible. Man's part in God's plan is certain and satisfying, since he is the living manifestation of God, the exact expression of Mind. Indeed it is as natural for man to be righteously busy and lovingly supplied as it is for the divine activity to be manifest. Nor does God ever surrender or relinquish control over man and the universe of ideas. One Mind governs each and all, and all live in unity, in loving obedience to the divine will.

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Reasoning thus from the one supreme cause of all things real, the man in business, as the world knows it, begins to clarify a perspective clouded with false education and worldly standards. He begins to realize that in truth, since God is the only cause, true substance consists of the things God gives; that true business is God's business, the righteous and only means for gaining substance; that man, who is God's son, shares in the Father's business, has his part in God's infinite expression, and his business is already determined by the Father. He perceives that man as an idea of Mind can never for an instant be severed from his intelligent cause, that he is indeed essential to complete the wholeness of God's expression, and that his place, his part, his business status, his destiny, — in short his whole life-activity, — is in God's hands now and always.

True business being recognized as God in active expression, it follows that its resources are unlimited, that its organization is perfect, its efficiency the maximum. Mathematical exactness characterizes its order and arrangement. Chance is unknown. The sole director and executive is divine Principle. Wisdom and justice formulate its methods. Love determines its policy. Honesty marks every operation. The object is to express God; the means, right thinking. The profits — the fruits of the Spirit, of which the world knows little, but which are rich beyond compare — are harmony and peace, joy, gladness, spiritual substance, eternal truth. In extent these are beyond measure, in duration without end, in value greater than mortal sense can understand. Man's birthright through divine sonship with the Father becomes revealed to human sense, and his living oneness in God's activity is discerned as the manner of its bestowal and acquisition.

He who would begin to share in the Father's business while he walks on earth, must think in heaven. He must begin to neutralize with Truth's ideas the mortal imaginary sense of business. Selfishness, crying out from its myriad masks to be let alone, must be uncovered and destroyed. The human self must be lost in love, the human will dethroned. Honesty and humility must be lifted up. Love must form

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every purpose. Justice must measure every action. Confidence must be placed lovingly and understanding in the wisdom and power of Mind's management. Fear must be banished through love. Not the selfish interest of one or a few, but the welfare of all, must be the standard rule for every transaction. The carnal mind, falsely claiming jurisdiction in the consciousness and over the affairs of men, must be rebuked and arrested in its claim to place and power. In the midst of the money-changers of worldly sense man must wield the cords of divine Science, driving out the devastating traffic of evil belief.

No longer does business, its divine order brought to light, appear as a complexity of many minds, forces, laws, and customs, in the midst of which men are striving and struggling, blindly battling for material substance. Men are beginning to realize, and realizing to demonstrate, that there is but one Mind, one business, — Mind's expression, — in which God is the giver and the receiver, the demand and the supply; a business in which every transaction is perfectly balanced by the love that extends equally to all; a business harmonious in expression, indissoluble in its unity. In it all men exist in loving relationship with one another, loving and being loved by all. There is no strife, no competition; no one desires to monopolize or control, since what belongs to one belongs to all. No one desires to be above another, but all rejoice in their equality before God, giving and receiving not for self but for God, unselfed good, that He may be manifest and His kingdom established. Love, the only animus, rules all with equity and law, and in its all-encompassing embrace rests the business of God, expressed by man.

Stringency and stress, lack and want, stagnation and failure, are seen for what they are, — temporary earth shadows, ignorant mortal concepts, belonging neither to God nor to man. Activity becomes coincident with right thinking, supply contemporary with right living, and success the only natural outcome of obedience to God's law, for Mind cannot fall away from its idea, nor can God desert His manifestation. Truth thus understood stills panics, individual and collective, and becomes the "Peace, be still" to the tempests of human

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fear.

Having turned the footsteps of his thinking heavenward, one's first aim is to glorify the Father; his ambition, to secure the Father's blessing. This is the goal of attainment, beside which worldly riches no longer attract or hold sway. Nor is the ideal unattainable. Guarded by wisdom, nurtured by love, waited on by patience, the Christ-idea must gain in ascendancy until its light glows in and over all. Christ Jesus asked of those who sought to hold him in the grooves of material sense, "Wist ye not that I must be about my Father's business?" To his enlightened thought the demand was imperative. Time has not lessened man's obligation or narrowed his opportunity. Truth is forever within the reach of its idea, man.

Paul Stark Seeley
The Christian Science Journal, July 1916