

PRAYER AND CONFIDENCE

Articles republished from the Christian Science periodicals
Published as a pamphlet in 1917 by
The Christian Science Publishing Society
and now in the public domain

Published in e-book transcription and presented as a gift of love by
cslectures.org

*"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

PRAYER AND CONFIDENCE

CONTENTS

Individuality and Simplicity of Prayer 3

Confidence 12

Victory Over Fear 19

"In God We Trust" 28

PRAYER AND CONFIDENCE

INDIVIDUALITY AND SIMPLICITY OF PRAYER

IT has been said, "No two men come to Christian Science by the same mental journey." Each man comes to the threshold of his acquaintance with God through the pathway of his own individuality. So complex is the problem of humanity, from the material standpoint, that no two people share the same mental experience, however closely their lives may be woven in external interests.

Outwardly there may be the same needs, the same educational interests, the same models in art and literature, the same standards in home and business; men may have the same desires, struggles, ambitions, failures, and achievements; may speak a common language, weave together a universal social fabric, eat and sleep, work and play as one family in this school of experience which we call the world; and yet individuality remains uninvaded. Experiences may be similar in kind, but lives touch only at points of common interest. Because of the individual problem, one may in a measure understand another's need, or loss, or victory, but the fact remains that each man lives in his own world and pursues his own mental pathway to the working out of his own salvation.

It is not strange that from this complexity of thought many theories of existence and salvation should arise. Individuals, communities, and nations have groped in the darkness of uncertainty, abandoning with each progressive step the beliefs and opinions which had before been deemed invaluable and indispensable. The crumbling of past supports, through the failure of some cherished theory to save in an hour of trial, makes evident the need for help outside and above this uncertainty and confusion.

The things which once satisfied the intellect and heart fail in their promises, or are outgrown and forsaken as are a child's toys, and thus experience pushes the individual to the first faint utterance of real prayer in the determination, "I will arise and go to my Father." In his

PRAYER AND CONFIDENCE

mental journey he has come to the desire for something better than materiality; to the place where his thoughts join the current setting Godward.

Whether he has been prayerless heretofore, or whether he has had a form of prayer more or less satisfactory, the substance of true prayer has been unknown to him until this awakening is reached. Turning from husks, desiring a living knowledge of his heavenly Father, a relationship hitherto unknown and unappreciated is discovered. Hope is awakened, doubt is dispelled, and thought begins its journey onward, upward, homeward through this open doorway of access to divine Love.

This process of thought which reaches Godward has been termed prayer. Technically the word has been used to designate a formulated thought of petition, confession, supplication, invocation, adoration, or thanksgiving, but in its broader meanings it covers any individual approach to the loving Fatherhood we call God. Richard Chenevix Trench, in his poem "Prayer," says:—

Say, what is prayer when it is prayer indeed?
The mighty utterance of a mighty need.
The man is praying who doth press with might
Out of his darkness into God's own light.

Many weary Christians have been refreshed and cheered by our Leader's teaching regarding prayer, especially by the simple yet inspiring statements on the first page of "Science and Health with Key to the Scriptures." Learning that the desire for a higher knowledge of good is the one open doorway through which this good is found, these tired hearts have taken courage and have journeyed onward.

Because of righteous desire the thought is led from the valleys of sin and the mountains of selfishness, from varying forms of belief and dogma, from the depths of agnosticism and superstition, from the darkness of fear, sorrow, and suffering, to the threshold of the Science

PRAYER AND CONFIDENCE

of Christianity. This mental journey, under the guidance of right desire, brings humanity out from the complex conditions of ignorance or immersion in theories, into a common experience, an experience in which all mankind may unite; the acquaintance with the revealed truth given to the world in Mrs. Eddy's book, *Science and Health*.

We stand together at the threshold of this great discovery. The Science of God, man, and the universe dawns upon the awakened thought, but the transition from the old to the new is not immediate. This surer acquaintance with God and His laws brings an upheaval of old theories, an overturning of old methods. The student may find the old forms of prayer inadequate, yet he hardly dares abandon them. If he has had no prayers in his old pathways, he knows not how to begin to pray. On the one hand, he may fear his prayer of petition to be unscientific, or on the other, that his declaration of the perfection of man lacks humility. He has learned that he cannot plead with a changeable God; he may be bewildered by his first knowledge of a God who sees not evil, but he feels the need of some method of humble approach toward the giver of all good.

May not the disciples have reached this same point in their mental journey when they said, "Lord, teach us to pray"? And for an answer Jesus gave them that wonderful prayer, so complete in its simplicity, which turns with reverent acknowledgment to God, affirms "Thy will be done," asks for bread, measures mercy received by mercy given, pleads for protection and deliverance, and knows that the kingdom, the power, and the glory belong to God, and to God alone. In this Jesus clearly showed his students that they could approach God in any way which seemed right and good for the individual. And may not the disciple today who stands bewildered between the complexities of his old beliefs and the dawning of Truth, receive the same assurance, that if his thought turns honestly to God, the manner of its turning need cause him no anxiety? Must a flower be technical in turning its face toward the sun? Need a child use set phraseology to merit and find the loving care of a parent? If as students of Christian Science we are growing into a living companionship with "our Father which art in

PRAYER AND CONFIDENCE

heaven," if we are daily striving for better acquaintance with Him, and are profiting by that acquaintance, we may well trust that every sincere desire for holiness will receive the blessing promised to all those who "hunger and thirst after righteousness."

Students of Christian Science sometimes reach this point of growth only to be confused and hampered by the careless speech of those whom they look upon as older and wiser than they are. It may have been said, "Well, you know in Christian Science we pray very differently from the old way," or, "If God has already done everything, it is not scientific to ask Him for anything," or, "You must just affirm that you have all good," etc. And what is the result? The student may become almost afraid to approach God at all, for fear that he will not do it in the right way. He has abandoned his old forms of prayer, and goes through a desolate stage of believing that prayer in Christian Science is such a difficult and complicated thing that he cannot clearly attain to it. Or worse, he may go his way, saying that Christian Scientists do not pray as Christians pray, and so do not pray at all.

Have we not as Christian Scientists encountered some of these misconceptions concerning the true teaching regarding prayer, and should they not humble us? Should they not teach us to avoid intellectual discussions and to turn inquirers and ourselves to the simplicity of the written word upon this subject? The Bible and our text-book, *Science and Health*, reveal more than we have yet discerned regarding prayer, and we may well leave the sacred unfolding of each individual to this loving guidance. As we learn that the mental process of longing for God is in itself an action which opens all the windows of thought heavenward, we see that an honest, hungry heart cannot pray wrongly. Elaborate attempts to explain how to pray are abandoned, the hem of the garment has been touched, and we bow reverently in the simplicity of true communion.

The growing Scientist may well watch and pray that he be not led into the temptation of too much metaphysical declaration and too little Christian humility. The need is not for anxious striving to be correctly

PRAYER AND CONFIDENCE

metaphysical in the approach to God, but for the abiding trust that he may pray in any way which helps him to the discovery that God is with man, here, instead of in a far-away heaven, listening to him; that this actual presence understood is the answer to even the unformed, unbreathed prayer.

When we remember the teaching of Christian Science, that true and effective prayer is an active mental exercise, a mental process which quickens and purifies our thought, enlarges our understanding, and ushers us into a knowledge of our relationship with the Father, we will trust it to be fashioned aright and bring its blessing, whether it assumes the form of petition, declaration, or thanksgiving. It is a stepping-stone to a higher altitude, and must be as individual in its expressions as we are individual in our needs.

In the Christian Science church services no man formulates a prayer for another, but each man approaches through the vestibule of his own quiet thought the clear spiritual interpretation of that mighty prayer, the one given by the Master, which is the inspiration of all Christendom. Thus we are taught not to molest the sanctity of individual access to the throne of grace.

David speaks of "the secret place of the most High." Longfellow, in his "Saga of King Olaf," gives to the world a beautiful picture of a heart refreshed by abiding in this place, secret only because unknown to those who seek it not: —

As torrents in summer,
Half dried in their channels,
Suddenly rise, though the
Sky is still cloudless,
For rain has been falling
Far off at their fountains;

So hearts that are fainting
Grow full to o'erflowing.

PRAYER AND CONFIDENCE

And they that behold it
Marvel, and know not
That God at their fountains
Far off has been raining!

The Christian often asks himself, "What does it mean to 'pray without ceasing'?" There are many hours of the day when one's occupation prevents formulated prayer, either mental or audible; yet the command stands for unceasing prayer. Christian Science has answered this question in teaching that all right thinking about God's man and God's universe, the constant effort to see things as God sees them, to do things as God would have them done, is prayer; and that all righteous action springing from this righteous effort is the fruitage of prayer.

Prayer has as many modes of expression as there are human needs. It is the upspringing of every holy purpose, the budding and blossoming of every pure aspiration. Its pathway lies through the patient daily struggles with self, through quiet humility, steadfast endeavor, unfaltering trust, glorious victory. At times it is found in the hidden corners of thought, as the violet grows in a sheltered nook. Again, its mighty pressure bursts through all obstructions, demolishing mountains of fear and doubt, flooding a life with sunshine, illumining a world. It is the open door through which God's actual presence finds its way into the currents of our daily living, cleansing, ennobling, transforming all experience. Whatever may be its purpose, its form, its fruit, it is the continual effort to adjust thought to the highest good we know, and so may be trusted to "mold my will to Thine." To quote again from Richard Chenevix Trench, in his poem "Prayer,"—

Crooked and warped am I, and I would fain
Straighten myself by Thy right line again.

Christian Science makes a mighty demand upon its students for activity in right thinking and right doing, an activity which is the only obedience to the command, "Pray without ceasing." Recently a very,

PRAYER AND CONFIDENCE

helpful illustration was given by a student in analyzing the question of purity of thought. The statement was made that in one's present environment purity is impossible without activity; that stagnation always means impurity and obstruction, while activity brings purification. By way of illustration, reference was made to the stagnant pool, which has become defiled and is cleansed only by the inflowing of water from a pure outside source. Water which is in motion is in process of purification, and the degree of its activity determines the rapidity of the progress. Throughout the universe purity and activity go hand in hand, in evidence of the fact that the incoming of that which is clean and wholesome removes the unwholesome accumulations of stagnation.

Unquestionably this applies to the trend of our daily thinking. After we are convinced that Christian Science indicates the way of right thinking, we have before us the task of clearing away the accumulated effects of wrong thinking. We learn that every thought cherished produces its direct results for good or for evil, for health or for sickness, for the comfort or discomfort of daily life. The mental laziness which awaits a more "convenient season," or relies upon another's activity, leads the student who is tempted thereby into a multiplication of disappointments and discouragements, which not only obstruct his own pathway, but become a stumbling-block to the onlooker who is judging Christian Science by the achievements or failures of its adherents. The mental activity which establishes systematic and persistent right thinking, never questioning, never doubting, never losing time by worrying about results, never delaying the destruction of error by its temporary indulgence, is opening the way for healing, uplifting currents of righteousness, which must sweep through consciousness and touch each receptive man and woman with saving grace.

The difference between theoretical and practical Christianity lies in this: one believes and stagnates, the other understands and acts. One waits passively for future deliverance, the other works actively for present accomplishment. One lies dormant, in anticipation of a future

PRAYER AND CONFIDENCE

awakening, the other is a Christianity kept in continual motion, in constant practice, because it is awake now. May not the operation of such consecrated mental activity rightly be called prayer? Is it not individual? Is not the process simple?

The trend of history, as well as individual experience, shows us that not until man recognizes in some way his own helplessness, does he turn to his God for help. But history and experience show us as well, that somewhere, some time, each man does find himself helpless, and does cry out for a knowledge of better things. Gratitude untold should be ours that one in history has radiated the glory of divine understanding so clearly, that in the individual hour of need each man may find his savior in the Master's life and teaching, may learn from his wondrous example how to seek and find divine acquaintanceship.

Jesus is recorded in the tenth chapter of John's gospel as saying, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Modern thought may explore all lines of philosophy and psychology, seeking salvation through the tangled webs of human opinion, but it must needs return meekly to the life and teaching of Jesus the Christ as the one open door through which the actual knowledge of good may be found. Through this doorway — the understanding and practice of good as Jesus revealed it — man may indeed find pasture, — sustenance, shelter, rest.

To those in this age who are being led from the quicksands of human philosophy to the secure foundation of the Christ-mind there comes a mighty sense of thanksgiving; and to the Christian's gratitude for the open doorway Jesus the Christ has set before us, is added the Christian Scientist's gratitude that a century has come which found a disciple so pure, so devoted, that she could not only "go in and out, and find pasture," but could with scientific certainty point a world to that waiting doorway. This disciple not only discerned the pathway leading to this open door, but has seen, and has had the magnificent courage to point out, the treacherous by-paths of mortal thought which, with false promises, would lead the seeker in ways other than

PRAYER AND CONFIDENCE

the simple one of Christliness.

Mrs. Eddy's life gives evidence of loving desire to guide tired humanity into the way of peace. Those who hear her message, and hearing understand, are rising, a mighty throng, to seek and follow, with her, the Mind of Christ. And as the way grows brighter, as the wilderness blossoms, as the abundant fruits of righteousness multiply on every side, they unite in a great prayer of thanksgiving for the knowledge that simple and individual access to the Father, with "signs following," may be found by all who long to pray aright.

Blanche Hersey Hogue.

PRAYER AND CONFIDENCE

CONFIDENCE

FOR a long time I have been impressed with the necessity of understanding the meaning and place from a scientific standpoint of the word "confidence." The Century dictionary defines it, first, "Reliance on one's own powers, resources, or circumstances; belief in one's own competency; self-reliance; assurance." Second, "That in which trust is placed; ground of trust; one who or that which gives assurance or security." Third, "Boldness; courage; disregard or defiance of danger."

Christian Scientists soon learn that confidence in one's own ability, our human sense of strength, human will-power and determination, is misplaced confidence, "a reed shaken with the wind," a house built upon the sand, which will not stand. Over and over these statements are made: "I lack confidence," "I would not have confidence enough in myself to take a patient," "I wish I had more confidence," and so on.

Confidence is a mental condition, a quality of Mind, a quality of God. It is God given; and as God, good, is no respecter of persons, but gives to all men freely all that they will receive, the statement "I lack confidence" is false to begin with. The lack is in my acceptance and right application, but not in the confidence I possess. The very person who is declaring the lack of confidence to succeed in an undertaking does not stop to see that he is very confident of his ability to fail.

We read in John that the disciples toiled all night in the dark and caught nothing. "Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast, therefore, and now they were not able to draw it for the multitude of fishes." They were in the same boat, had the same nets, were the same men, were in the same waters; they had but to put their nets on the right side of the boat, even as they were called to decide for Spirit, not matter;

PRAYER AND CONFIDENCE

Soul, not material sense. Every man, woman, and child has the ability to cast on the right side, and there is no lack of confidence to do so, and they have ability to receive the reward, — full nets. The trouble is, we keep our net on the wrong side; there is plenty of confidence in failure, but little on the side of ability to do and to gain.

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." We are to work out our salvation — deliverance from the belief of power in evil of every name and nature — with fear and with trembling; not to wait until we get out of fear and the trembling has ceased before we attempt to overcome, not to try to get some one to do our work for us, because we know we are shaking, quivering, with a very great sense of fear, but right there where the fear and trembling seem to be, right with it, we are to go to work to prove the problem, knowing that it is God, our Father-Mother, omnipotent, all-potent Mind, Love, that is all-presence and worketh with us "to will and to do of his good pleasure."

Is it God's pleasure, His will, that we should fail in that which He has bidden us do (resist the devil)? Is it His will that we should make mistakes? Surely we can answer, "No." Jesus knew the Father, and he says to us, "It is your Father's good pleasure to give you the kingdom" — to give us dominion over whatever comes before us as an obstacle, impediment, difficulty; hindrance to health, holiness, happiness, right living, right thinking, right being. We are to take up the cross daily, — take up whatever is opposed to God that crosses our path, not as something, but as the nothingness of nothing, and put it out of the way; lay it bare; show its utter falsity by the understanding that God, good, is All. We do not lack the confidence or ability to do this. Get the confidence we have on the right side with God, and it will remove mountains of fear, doubt, error.

Fear is faith in evil. Courage is faith in good. Doubt is trust in evil. Confidence rightly directed is reliance, is trust in God, good. When we

PRAYER AND CONFIDENCE

are afraid we can ask ourselves: "Where is my faith? — what am I trusting in, good or evil, Spirit or matter?" There is no lack of faith, no lack of power to have faith. If we fail it is because our faith is in the wrong thing; and again we must cast our nets on the right side.

When a very young student I was called out of the city to see a woman who had not stood on her feet or sat in a chair for over ten years. Her child, ten years of age, had never seen his mother sitting up. Medical science had entirely failed. My teacher had given my name to the invalid's family, and I felt that obedience demanded that I should go. I surely went with fear and trembling. All the way I studied Science and Health, and all the time personal sense argued that some one else should have been sent, that if I should fail the cause of Christian Science would suffer — until I almost wished I could take the train back and send an older practitioner.

Then the consciousness came that those in need had not sent for me, that they had sent for Christian Science, for the applied knowledge of God as revealed through our text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I saw that all that was trembling and fearing had no part in it, could neither hinder nor help; that revealed Truth was to do the work and it was competent; that I did have confidence in God, and these words came: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Also, "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

My confidence in God's ability, in the power of the Word, began at once to take the place of confidence in my own ability to fail. I left self-reliance behind, and with God-reliance went to the woman, declaring that courage in the name of Christ Jesus is omnipotent now and here to heal, to deliver, to loose from bondage. I was able to remain only about four hours, but before I left the patient she walked across the room and sat in a chair. The next morning she was dressed and went

PRAYER AND CONFIDENCE

to her breakfast with the family. That was in 1889, and she has been a well woman ever since.

In this I learned that I must never let fear and trembling keep me from taking the step before me; that I must utilize what I have, and improve my present possibilities to the utmost, before I can possibly hope to gain more. We must take the first step before we can walk. We do not need confidence in our own ability, but we do need confidence in God's ability and willingness to work in us "to will and to do of his good pleasure," — to give us dominion over all the earth, — and we must have the willingness to take the steps and prove to ourselves and others that God is omnipotent. Solomon says, "Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken."

Moses stands for moral courage. (See Science and Health, p. 592.) He showed his confident trust in God against all the murmuring of the children of Israel — and how they did murmur! Josephus in his description of the crossing of the Red Sea has helped me many times to go ahead. He says: "When the Egyptians had overtaken the Hebrews they prepared to fight them, and by their multitude they drove them into a narrow place, for the number that pursued after them was six hundred chariots with fifty thousand horsemen and two hundred thousand footmen, all armed. They also seized on the passages by which they imagined the Hebrews might fly, shutting them up between inaccessible precipices and the sea, for there was (on each side) a ridge of mountains that terminated at the sea, which were interminable because of their roughness, and obstructed their flight. Wherefore they pressed upon the Hebrews with their army where (the ridge of) the mountains were closed with the sea, which army they placed at the chops of the mountains so that they might deprive them of any passage into the plain."

Then he tells how the Israelites murmured at Moses: "But Moses, though the multitude looked fiercely at him, did not however give over

PRAYER AND CONFIDENCE

the care of them, but despised all danger, out of his trust in God. When Moses was come to the seashore he took his rod and made supplication to God and called upon Him to be their helper and assist, and he said: 'Thou art not ignorant, O Lord, that it is beyond human strength and human contrivance to avoid the difficulties we are now under, but it must be Thy work altogether to procure deliverance to this army which has left Egypt at Thy appointment. We despair of any other assistance or contrivance, and have recourse only to that hope we have in Thee; and if there be any method that can promise us an escape by Thy providence, we look up to Thee for it, and let it come quickly and manifest Thy power to us; and do Thou raise up this people unto good courage and hope of deliverance who are deeply sunk into a desolate state of mind. We are in a helpless state, but still it is a place that Thou possessest; still the sea is Thine, the mountains also that enclose us are Thine, so that these mountains will open themselves if Thou commandest them, and the sea also, if Thou commandest it, will become dry land. Nay, we might escape by a flight through the air, if Thou shouldst determine we should have that way of salvation.'"

Is it any wonder that when such confidence, boldness, courage went before them straight into the sea, with all that it meant of darkness, fear, and possible death, that the waters should have parted, and that they should have walked through triumphantly? There was but one thing for them to do, — go straight ahead. There is but one thing for us to do, — go straight ahead, turning neither to the right hand nor to the left.

Christian Science has revealed to me the fact that the omnipotence and omnipresence of Spirit, Soul, means no limit to our resources; that I cannot demand too much, for there is always a supply. When I have seemed to be hemmed in on every side, — the army of personal sense behind, the jagged precipices on each side, and the Red Sea before, — these words have strengthened me: "My grace is sufficient for thee" — right here, right now, to bless and save. I do not have to see the supply with my eyes (personal sense), or to

PRAYER AND CONFIDENCE

handle it with my hands; I do not even have to know what it is. I simply have to accept the inspired statement of Truth that Soul hath it, and that it is mine because I am an heir of God and joint-heir with Christ. I must know and acknowledge this fact, and the knowing I have it, is the possession. Then I know that this being the spiritual fact, it must be externalized, and I can wait with God, using what I already see that I have, — improving my present possibilities to the utmost, right where I am. I have never known the waters to fail to part, never have failed to find that a supply beyond anything I could have outlined was there for me and all mankind, and that I only had to confide in Truth and it (the ever-present Saviour) would carry me through, and in the going through would consume the army of errors, the seeming power of evil.

When I think of our Leader and teacher, and remember how she has toiled on through the dark night of personal sense, striving to inculcate in us a ray of confident trust in our everlasting Father so wonderfully revealed to us through her inspired writings; how she has walked step by step before us, using wisdom's rod, and still is leading us on in the march out of error, I wonder that I can ever murmur, ever doubt, and that the fruitage is not far greater than it is. The infinite resources are here, but what do they do for mankind if we do not see that they are here, do not act as possessing all things, do not press forward, leaving behind the unbelief, distrust, and fear? Surely we have had abundant proof that evil is powerless to hinder the progress of truth if one stands with God, knowing that good is omnipotent and omnipresent. There is no lack of confidence; we have the infinite supply. It must, however, be on the right side; on the side of God, not on the side of evil. No need to ask for more if we do not use what we have; as fast as we do use the infinite supply, infinite resource is forever unfolding itself.

Christian Scientists can best show their love to our Leader by following in her footsteps courageously, confidently, patiently, obediently; joyously pressing on, neither too fast nor too slow, but guided by wisdom, keeping the commandments, for this is the only

PRAYER AND CONFIDENCE

proof of love that abides.

Martha Harris Bogue.

PRAYER AND CONFIDENCE

VICTORY OVER FEAR

FEAR appears as an assertion of being in opposition to the one great universal essence, divine Love. The Scriptural statements are therefore significant: "God is love; and he that dwelleth in love dwelleth in God, and God in him . . . perfect love casteth out fear . . . He that feareth is not made perfect in love."

Fear is the world's greatest slaveholder. Monarchs and peasants, learned and unlearned, the old and the young, the civilized and the savage, all in greater or less degree yield temporary obedience to the arbitrary dictates of this most cruel of cruel taskmasters. A mouse may stampede a whole herd of elephants. The greatest conquests of human history have not been the much heralded victories of nation over nation, army over army, or of man over the forces of nature. Such triumphs may be and have been great, but there is yet a greater conquest. This conquest is the victory gained over fear in the individual consciousness of every human being. The processes of man's awakening in the divine image and likeness seem to be from beginning to end a succession of victories over fear, both in the abstract and in the concrete. Fear is both the tempter and the tempted, the torment and the tormentor. Fear is the world's torture-chamber, to which the race through erroneous belief commits itself. Individual effort, moral courage, and mental ascension into oneness with the divine nature, reverse this sentence and destroy the element of human nature which would lead every individual into this place of torment.

Fear is parent to such mentally debilitating moods as apprehension, worry, timidity, cowardice, depression, superstition, self-depreciation, self-limitation, and that merely animal or foolhardy false courage which under stress will hazard the most unnecessary risks. Fear of suffering and of the discipline consequent upon the infraction of moral and spiritual law often begets dishonesty of thought and action; hence fear is frequently the parent of dishonesty. Fear is little less than atheism. It is a mood, belief, or sense of things which practically

PRAYER AND CONFIDENCE

denies the ever-presence of God as all Truth, Life, and Love. Fear is a component part of the Adamic or animal nature; a reactionary state of thought which is at all times delusion. Fear is the prolific cause of day-ghosts and of the nightmares of darkness. It has been well said that "fear is the devil's ablest representative agent, the child most resembling the features of its parent." Fear is the intimate and congenial accomplice of evil in the majority of the great tragedies of human experience.

The healing, saving consciousness of the all-good, all-Love — God — cures disease, destroys sin, enthrones the contentment of peace, and annihilates the false claim of remembered or present fear. This normal state is heaven's native atmosphere. The weak links of the chain of individual human nature are the cardinal fears of that nature, therefore an individual's weak points include his leading fears. The conquest of these fears through the acquisition of the thoughts of divine Mind constitutes the divine process through which is acquired the Mind of the Master and the gradual possession of immortal sovereignty.

Fear is a mode of error that has many subdivisions, and is in human belief especially contagious. Through the long centuries of human progress, fear has been the chief weapon in the hands of tyrants. In the ages past, fear rather than love has ruled the race, but the present hour sees the exaltation of Love as the supreme power. Fear will always be found arguing for the interests and victory of its own protégés, — catastrophe, loss, demoralization, accident, defeat, death. Fear rules over a house divided against itself, for it is the law of friction in itself and ultimately proves the occasion of its own destruction. The deanimalizing of the human mentality, and its purification through the recognition of pure Mind, leads consciousness by sure degrees into the repose of spiritual activity, wherein progress is painless and individuality is progressively discovered.

As the history of the individual is identical with that of the race in its upward climbings from sense to Soul, from the slavery of fear to the

PRAYER AND CONFIDENCE

liberty of spiritual fearlessness, so the actual history of the mental struggles of the race as a whole is identical with the history of the individual. The conquest of a sense of indefinite fear must be the starting-point for our victory over human limitation, and an innumerable succession of victories over fear constitutes the history of every ascending career. From earliest times, tribes, nations, and peoples, like individuals, have risen from low to high conditions by this overcoming.

Fear does not always define itself. At times it is without form or argument, instinctive and depressing. Under other conditions it conjures up from the dark chasm of materialism — the bottomless pit of nothingness — some mountain-peak of defined catastrophe, collapse, or fatality. Surrender to what may be denominated the fear mood, brings the mind into the mental realm of false argument, erroneous concept, and chaos, and effectively excludes peace, courage, and happiness. A man's leading fear is that man's personal devil. His minor or lesser fears may be termed the devil's satellites. His happiness and success are therefore in his own keeping, and it is largely his own fault if he is mentally hospitable to this devilish sovereign and his troop.

Strange as it may appear, the first tendency of the human mind seems to be to ascribe reality to the unreal. With further analysis and thought, however, the positive reality appears, and easy victory is gained over the condition feared. At all times it should be remembered that fear gains its power over thought from the fact that a false sense entertained argues for the reality of the obnoxious unreal. Fear is at all times a pessimist, an enemy to health and happiness, and a continued adversary to the normal rights of the individual. "Be not afraid, only believe," said the Master. He who refuses to think a fear thought and mentally affirms Love's allness, dwells secure in the embrace of the eternal. Thus is salvation wrought.

Because sickness, mental and bodily discord, and death menace the instinctive love of life, these errors are most feared by the human

PRAYER AND CONFIDENCE

mind. Forgetful of the harmful effects of fear, this mind fails to master the deep philosophy of the Pauline utterance, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Throughout the ages the realm of religious belief about God, man, heaven, hell, suffering, and individual salvation, has been more invaded and ruled by the monster fear than any other department of human thought. Past and present religious thought relates largely to man's future. Wherever the unknown or future tense enters in, there fear will always be found on the spot, ready to give a lurid description of that which is liable to happen. It has been truly said that "the fear of ill exceeds the ill we fear," and it is a true statement which reads, "Death is the fear of death."

Argue as we may, analyze as we may, search and penetrate as we may into the farthest domains of the enemy's country, thought comes back to the original proposition that the belief in error is error, as the sense of sin is sin. Victory over fear is not won in a moment. We are fearless and spiritually courageous in the ratio that we are developed in the understanding of Love, Spirit, God, our Father-Mother. Fear has been analyzed for what it is and what it does; not to cast reflection upon those holy souls who are nobly and bravely fighting the good fight of faith and overcoming with surety and certainty this common enemy. The fearless nature is neither brusque nor harsh, but honest, tender, and brave. Moral courage is moral because it has the fearlessness of morality, and is the offspring of a limited spiritual understanding of the first commandment, "Thou shalt have no other gods before me." Therefore moral courage in its higher sense is spiritual courage, and is truly "the Lion of the tribe of Judah."

Men possessed with a single idea, perhaps not at all commendable or exalted in itself, often face disease, catastrophe, and even death with visible fearlessness; but these forms of courage do not triumph in the great inner battles of life, or bring the individual to the realm of divine and immortal sovereignty. The most sensitive and spiritually enriched natures often tell us that their lives are beset with many fears and their mental processes register many hours of silent

PRAYER AND CONFIDENCE

conflict with self-distrust and timidity. They also tell us that these conflicts steadily lead to places of peace, repose, mental quietude, and bodily health, where God's children can rest from their labors and enjoy the blessedness of dominion and plenitude here and now.

As good, divine Love, and Truth, the synonyms of God, dwell forever self-conscious and harmonious, so man, the image and likeness of perfect being, is forever conscious of harmony, dominion, and immortality. Eternal life is progressive life, and the man of "Us" (see *Science and Health*, p. 591) even now and here has dominion over sin, sickness, and death, — over fear and its myriad subdivisions. The consciousness of the allness of divine Love as the infinite guide, healer, sustainer, and ruler of man's destiny, begets faith, which leads men to believe all the promises of the Most High, because so many of them have already been fulfilled in demonstration.

In no one way does fear show itself in a more pernicious garb than in its seeming power to perpetuate pain and disease. Physicians admit that the most hideous diseases are engendered by fear, and the severest form of sickness is prolonged by presence. Therefore love and faith as mental conditions are of especial healing value. Where fear is, love is not. Where there is real love, there can be no fear. We never really love those whom we fear, and the nature that is fearful has not yet tasted the bliss of true love, from which the fear element is forever absent.

Many temperaments, are kept in bondage to organized and personal domination because their fears are constantly played upon by the particular dogmas of the institution by which they are enslaved, or by the threats, arguments, and methods of some controlling mind. Slavery to duty is often a form of fetish worship, an attenuated expression of fear. The broad, hopeful, generous, pure-minded, and unselfish nature easily blends with the love order of the universe, and, conscious of its own individual sovereignty, makes of life one progressive song of triumph and well-doing. Fear is the habitual mood of tyrants, and those who most control others by playing upon their

PRAYER AND CONFIDENCE

fears are the greatest serfs to fear's despotic sway. It is a true saying that "the fear of the unknown and the un-lived future exceeds the fear of the known, even the fear of the possible repetition of past sufferings." Therefore there is an infinitude of value in the utterance of Jesus, "Sufficient unto the day is the evil thereof."

If children are guided, restrained, and educated through the sweet, patient activities of love, with a proper recognition of the child's individual rights of self-government when old enough to enter into their possession, this is the scientific method. But children made to obey through fear of punishment are in constant terror of their parents, and are made haters of the law of right rather than lovers of it. Is it unnatural that with the first privileges of individuality a mental reaction against enforced obedience takes place? This reaction is inevitable, and parents and guardians have themselves to thank for their grave disappointments in connection with those whom they have labored to educate in the right way. Even animals respond to the sweet influence of loving patience, and resent severity and government through fear. The natural and normal love of the good and pure expresses our recognition of the nature of infinite Principle, which is thus reflected more and more perfectly in us; whereas an enforced adherence to righteousness represents an abnormal condition which inevitably leads to retrogression and collapse.

The jealousy that is born of fear is curable through the understanding of that divine Love which is at once just and logical. An understanding of the law of relationship between individuals is in itself a positive cure for what can be called jealous fear, and the love that prefers another's good above its own is at all times a destroyer of every kind of jealousy, so truly defined by Shakespeare as "the green-eyed monster, which doth mock the meat it feeds on."

Moral cowardice is a form of fear which shows itself most conspicuously. Fear of public opinion, censure, criticism, and misunderstanding, is a prolific cause of mental torture and defeat-begetting timidity. Public opinion should not be thoughtlessly or

PRAYER AND CONFIDENCE

stupidly defied. On the other hand, it should neither be worshiped nor blindly obeyed. Public opinion is but the aggregate sense of the enlightened masses on a given question, person, or thing. To the extent that such opinion has a right basis and is made up of accurate deductions, which lead to true conclusions, it should be deferred to as a guiding influence in human affairs. But he who through fear of a mistaken public opinion does less than his duty, proclaims half truths where whole truths are needed, will be punished with many stripes for disobedience to the heavenly vision.

Moral timidity, another of fear's protégés, inculcates the erroneous idea that tradition, custom, and usage, because hoary with age and supported by the multitudes, should receive obedient deference from the individual. Herein fear again comes to the front and endeavors to keep man enslaved to mere institutionalism, or conventionalism. Fear of evil is the self-destructive characteristic of mortal mind, yet evil is the selfhood of this mind and, logically analyzed, it is afraid of itself. And why should this not be so? is it not the law of annihilation to itself? Therefore it fears itself as its own destroyer.

The human mind, always ready for new frights, is stampeded at the sight of our numerous modern synonyms for the one evil which Jesus defined as a lie without any truth in it; and because the modern terminology is couched in scientific phrases it begins to yield itself to a new reign of terror at the awful character of "the ghost" or "man of straw" that it is called upon to oppose and overcome. This very mind would laugh at the thought of fearing evil under its Biblical names, while it cringes and crouches in trembling fear before the apparent power of this same old lie under its modern terminology.

One of the grandest, bravest characters in the history of the race is Moses, the lawgiver and moral reformer. The moral standard, which is the forever afterglow of this "man of the law," stands as a sturdy bulwark of the highest good of the race, and in a foundational way it made possible the greater work of humanity's greatest spiritual leader

PRAYER AND CONFIDENCE

and regenerator, Christ Jesus, who added to his superb moral courage the richness of spiritual courage and faith, making morality mental as well as physical, and leading thought and life through a spiritual interpretation of the law and the prophets to the celestial glory of ultimate sinlessness. Moses and Jesus stand amidst the eternal ways of man's progress as beacon-lights of manhood's highest form of fearlessness. Moses stands for moral integrity, Jesus for spiritual law, and both witness to the law of Spirit, the triumph of true manhood over fear in all its forms. In our own age we are privileged, in the degree of our worthiness and spirituality, to participate in the wondrous triumphs of a type of moral and spiritual courage unique in the annals of history.

When amidst our present observations of the world-wide growth of Christian Science, its educational and institutional extension, we pause and go back in thought to the time when Mrs. Eddy, in the human loneliness of her position as Discoverer and Founder of Christian Science, stood on one life-platform with virtually the whole world on an opposite one, do we not stand face to face with a remarkable instance of woman's fearless courage? At that time cannot we picture her as saying, —

Whoso hath felt the Spirit of the Highest
Cannot confound, nor doubt Him, nor deny;
Yea, with one voice, O world, though thou deniest,
Stand thou on one side for on this am I.

And so on through the years, by utterance, act, and example, this torch-bearer has borne witness to the Christian Science religion of love. Courage is assuredly needed in the defense of truth, and it certainly takes a divine fearlessness to uncover the myriad operations of the claim of evil, — the origin of all human fear. Therefore is there not visible in the life-work of our Leader's history the grandest illustration of womanhood's progressive victory over fear?

Finally, thought turns away from the contemplation of all that is

PRAYER AND CONFIDENCE

fearful, or that is associated in any way with the element of fear, either in the abstract or in the concrete, and with attention fixed on the eternal type of humanly divine character revealed through Christ Jesus, we behold "as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The mind freed from fear, purified, chastened, and ennobled by the strength gained in holy warfare, mounts as on wings of eagles, partakes of the primary glory of man, and enters into sonship with God. All types finally emerge into the Christ-type, as the seven primary colors make the perpetual chastity of white.

Jesus prayed that all men should be one with the Father, even as he was, and that all should with him partake of the life celestial. Therefore when fear presents itself to the man or to the woman who would be an imitator of Christ, when timidity projects into human thought the fallacious argument of self-limitation, when apprehension would doom the clear-eyed vision of aspiration and spiritual longing, when distrust of one's ability to fulfil the law and enter into the possession of the promises of Christ seems to eclipse hope and limit courage, let the individual rise in the conscious strength of God-given dominion into the eternal likeness of the all-perfect. Let us remember that the Father of Jesus is still our Father, and that as with the virgin, our own pure sense, immaterial and supersensual, still "doth magnify the Lord." Let us be fearless and untiring in demonstrating that the pure in heart are eternally blessed because they see God in man and in the universe, and are forever the fearless children of the eternal Love.

Carol Norton.

PRAYER AND CONFIDENCE

"IN GOD WE TRUST"

THE inscription "In God we trust" is stamped upon the coin of our country, and it was of no small moment that we as a nation should send forth a medium of commercial exchange bearing this declaration to all people. It is absolute. It admits of no relative position. It rings with immortality.

It is interesting to note that the first recorded teaching that we have of the omnipotent, omniscient, and omnipresent God is from Abraham. The Jews are the only example of a nation whose integrity has been preserved on the basis of faith in one God. During their history, empires have risen and fallen, whole nations have been swept from the face of the earth, but they adhered to their faith and lived on. Many times they have been mesmerized by idolatry, both from within and from without; but there has always been a righteous remnant which has kept alive trust in the one true God. There has been a prophet to remonstrate when they went astray, and to point the way with "Hear, O Israel: The Lord our God is one Lord."

The natural result of individual trust in the one God brought out the form of government that made all men equal. Moses — immortal lawgiver taught that God is just. On this conception of God is built the ten commandments. Thus we see that we owe to the Jewish people an endless debt of gratitude for the principle of equality on which our republican form of government is founded.

This is the God in whom we have declared we trust — a just God. Job says, "Acquaint now thyself with him, and be at peace." To trust in Him we must become acquainted with Him. It becomes, then, a necessary part of our education. The living of the ten commandments is the cornerstone of a free republic.

Those who are acquainted with the teachings of Christian Science see in it the one true educator. It will bring to our educational system

PRAYER AND CONFIDENCE

the spirit of the ten commandments. When the idea of a just God is clear to a mortal, he commences to manifest it in justice to his fellow man. Justice is man's highest conception of right. The keener his sense of this, the clearer is his distinction between good and evil. This when followed points higher, and leads from the animal to the spiritual qualities of mind.

Men cannot be raised in a mass. The work must be effected through the individual; then our success is assured. The divine impulse must be felt by each one, then man becomes a law unto himself. The many complications that are arising in our national life emphasize and point to the fact that our citizens need early instruction in the rudiments of justice, — love for God and man, — that they may meet these errors wisely. The work that God commenced in the establishment of our republic will be finished by Him.

But what of our living? In this golden age Christian Science has brought to mankind the undeniable evidence of a living God. It proves that He rewards the upright man. It leaves no ground for unbelief. Any fair-minded man who will investigate cannot but be convinced that His power and presence is manifested here, today. We have one proof, we gain a little trust; we have a thousand, and have gained more.

Trust in God comes to this earth-sense of ours by degrees. We cannot make good this declaration upon our coins without living trust. We should bring it into all our affairs. Give God a chance to help us. There is nothing too insignificant to ask guidance for. Let each swift-passing hour come to us laden with opportunities to prove Love's presence. When divine Love, as justice, is taught and lived by the people of this nation, it will overcome all limitations of capital and labor. It will establish the perfect liberty of the children of God.

During this formative period we are subject to many national diseases. The cloud which appeared to the prophet Ezekiel carried with it winds and storm, but it was environed by a golden circle. So will these reminders prove to us a brightness if we learn the lesson that

PRAYER AND CONFIDENCE

without God we can do nothing.

Superstition is one of these "do-not-trust-God" diseases. The nation would refute the allegation that we are superstitious. Yet we are. Superstition is the ignorant and irrational worship of false gods. It has been the most powerful factor in the enslavement of the human race. Jesus of Nazareth and his disciples taught the unadulterated truth, but the people who listened to their words were not entirely emptied of the old, so we see superstition cropping out again. The later teachings until the advent of Science and Health were, as Milton said, "with superstition and tradition taint."

Superstition was always denounced by Jesus. The Sadducees of his day had had some clear teaching by the Jewish fathers along this line. The general belief was, at that time, that evil spirits took possession of people and disputed with their souls for the government of their bodies, and that the spirits of those dead came back and possessed them. The evangelists wrote in accordance with this belief, that they might be understood by the people.

The germ, bacilli, and microbe theory of today is an outburst from this old, latent volcano of superstition. There is a likeness between the hoodoo of voodooism and the cruel taboo of the tuberculosis subject of today. In both instances the thought is that there is an evil power which can take possession and destroy.

Our Master settled this matter forever when he said, "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." He taught the people it was their evil thoughts that defiled them. The belief of original sin, predestination, fatalism, demonology, and the like, are all products of this same ignorance of the true God.

There is a strange perversity in the human mind that often opposes its highest good along these lines. There seems to be a racial tendency to look at the moon over the right shoulder, never to start

PRAYER AND CONFIDENCE

new work on Friday, etc. Knowledge of the true God alone can destroy this ignorant superstition. Here we find our trust in God is preventive as well as curative, and all the various forms of superstition are healed by a constant recognition of God as the only power.

Worry is another "do-not-trust-God" disease. It means "to strangle," and this is its action, for it kills all good impulse. It is a lack of confidence in God's power to govern. He is great enough to "bring forth Mazzaroth in his season" and "guide Arcturus with his sons," yet mortals do not trust Him. They trust the steam-engine to take them across the continent; the screw to propel them across the ocean; the dynamo to give them light; meat and food to give them health; public opinion for safety — everything and everybody but God.

Worry is talkative and assertive. It produces a mental poison which, if not overcome, will destroy. It is often the one dark spot on an otherwise noble character. One of the peculiarities of this disease is that the one possessed of this evil seldom sees or acknowledges it as a fault, but holds it a virtue. He dwells in an atmosphere of self-justification, and considers himself a martyr to faithfulness and duty. There can be no greater enemy to a home, for it not only makes the person thus afflicted miserable, but every other one who comes within touch of its poisonous influence. Many times this condition of mind will be reflected by other members of the household, and the friction thus occasioned is the entering wedge for a divided home. To overcome it, we must return praise to God for what we have and cultivate the habit of praying for what we have not. "Renounce all power but power divine, and with strong confidence lay hold on it."

Hurry is also a "do-not-trust-God" disease. It comes from an ambition to be or do something of ourselves. It is the product of time, not eternity. It is confusion, noise. It forgets dignity, and that all things should be done "decently and in order." It pays no attention to appearances or to the comfort of others. It has no time to be pitiful or courteous. All it has is speed. It often forgets the object it had in view.

PRAYER AND CONFIDENCE

It is impossible for us to think of Jesus as in a hurry. When Mary and Martha sent word to him of Lazarus' sickness, he was not a long distance away, but it was three days before he reached them. Confusion of mind inevitably results from this false action. When our spiritual light is dim we can often trace it to the fact that we have allowed hurry to gain admittance. Paul got where he could say, "None of these things move me." The mind that is seeking guidance from the one Mind will reflect peace and order.

Greed must be named as a "do-not-trust-God" disease. It is a selfish desire for the accumulation of matter, the opposite of justice and equality. Like the serpent which it represents, it folds and stings all whom it reaches. Those who are caught in its toils are slowly stupefied by its poison to all sense of unselfish love. When self grows large it crushes all. We read that when Nebuchadnezzar was boasting of his city, kingdom, and power, giving no glory to God, he became insane, and it was not until he became humble and kind to the poor that his reason was restored to him. When the human mind is entirely self-absorbed, it obscures its last ray of light and drifts like a ship at sea that has lost its reckoning.

Greed is never satisfied. The more it has, the more it wants. Its victim places all his confidence on the things of this world. He knows not the steady trust in the eternal verity behind the delusion of sense and time. When tribulation and losses come upon him, he is desolate. That in which he trusted has been tested and turned to dust. He had not the real substance — Love. The man who each day is proving God, can never be utterly desolate and forsaken. The assurance of His companionship is ever with him. Though we have not yet proven this, the Principle is perfect, and some day we shall attain unto it. Trust is the strong chain that binds us to the infinite. There is a voice which, when followed, will always guide aright.

We overcome greed by realizing the nothingness of its gains. Then we begin to do for our fellow man. This habit of doing, cultivated, will break the self-mesmerism that holds us, whether it has been the

PRAYER AND CONFIDENCE

worship of persons or things. We shall manifest mercy, compassion, and justice through the brightness of His coming into our lives.

Greed has brought into our nation's life much of profligacy, sensuality, and assumption without quality, — a class that works for appearances. We should have had our lessons in the history of the nations that are dead. Moral rottenness has always resulted in oppression and extinction. It was with good reason that God, through Moses, commanded that the vineyard and harvest were not to be gleaned to the last grape or grain, but something was to be left for the poor.

We make our own troubles. A daily asking God to supply our needs will bring a childlike simplicity of doing and living. When all gain this, we shall become happy. The struggle, convulsion, and despair that have come from false living, pride, and lust of the flesh and eyes, will go back to native nothingness. Our dependence on God will become entire and absolute.

Fear is not the least of the "do-not-trust-God" diseases. We read in Isaiah, "I will trust, and not be afraid." Distrust is fear. Trust, then, is the antidote for fear. We mortals do not gain absolute trust. We commence by trusting the relative good about us, — have confidence in our brother, then in our God. If we trust not our brother whom we have seen, how can we trust God whom we have not seen? Paul said to the Galatians, "I have confidence in you through the Lord." Temperance, humility, and purity have come through the Lord. We can trust these qualities.

There is no human being but that has in his consciousness a ray of light. If we encourage this, it will become brighter. A kind word has turned the current of many a life heavenward. This does not mean that we can blind our eyes to the attempts of a rogue to rob us. If such a one is successful, he is twice injured: first, in the act itself; and second, in that he has lost confidence in our ability as a Scientist to detect him. We are forced, then, to attain unto righteous judgment,

PRAYER AND CONFIDENCE

that we injure not, but bless. In all reformatory work we find we must trust men to bring out the good. Give them privileges, and they will learn to use them. The mere fact of trusting them educates them so that they become worthy of it.

Distrust has in it the element of egotism and suspicion. It crushes hope and endeavor. It binds the mortal in fetters. It corrodes, corrupts, and destroys, until finally everything and everybody becomes an enemy. It darkens the thought, separates friends, and ruins business. The panics in our financial world are the result of distrust, — first in the individual, then in the nation. It is the seed-thought for church divisions. What do we desire of these our companions in bonds? Do we expect them to be saints? If they were perfected, we would not be fit company for them. Let us trust our brother whom we have seen.

Many a father or mother has awakened to the fact that distrust was making a child a black sheep. The base element in human nature when it finds itself suspected will never be true. We must cultivate the good until the evil has nothing to feed upon. When a child sees he is trusted, it inspires him with the thought that he is trustworthy, and this becomes an incentive for right action. Trust your children, and they will manifest what you expect. It is indeed a pitiful condition where there is not perfect trust between husband and wife. But there is hope in Science. There have been numerous cases where confidence has been restored as they each came into the light and saw the nothingness of error.

The fear of death is an undercurrent in the human mind, and is often greatest in the person who affirms he has no fear. In Hebrews we read of those "who through fear of death were all their lifetime subject to bondage." This fear manifests itself under all kinds of disguises, from climate, lest that destroy them, to poverty, lest they suffer for lack of supply. It hurries them to the doctor, carries them to the operating table, and makes them wanderers on the face of the earth. It diminishes as we learn to trust God and feel His presence. "Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

PRAYER AND CONFIDENCE

Turning to matter for help, increases fear; trusting God, lessens it.

The simplest proof of God's power in healing sickness, plants us more firmly on the rock Christ Jesus than years of theoretical religion. Finally, we can pass "through the valley of the shadow of death" and "fear no evil."

Our Leader's life is for us an example of trust in God, and we shall prove how grateful we are to her, in what respect we hold her teachings, by trusting and loving one another. Thus teaching, living, trusting, loving God and our fellow man, truly it shall be said of our nation, and finally of all nations, "In God we trust."

Frances Mack Mann.