

SEEKING AND FINDING

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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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A FRIEND OF MANKIND

DURING the period when Christian Science was knocking for entrance into the present writer's life — when "Science and Health with Key to the Scriptures" was being alternately laid aside and read again — she was offended by the volume of gratitude to the Discoverer and Founder of Christian Science which was expressed by Christian Scientists. During this period the writer hereof visited the city and church where childhood and youth's lessons had been learned. Listening to the reverend preacher and teacher of her young days speaking from the familiar desk, how startled the seeker was to hear a sermon on the subject of great leaders! There must be personal leaders for every cause that accomplishes anything for mankind, but let no one crave such distinction, for the greater the cause and the greater the leadership, the more is the faithful servant of Truth burdened and harassed and maligned. The minister whose verdict against Christian Science and Mrs. Eddy as a teacher had secretly acted as a deterrent to this former member of his flock now spoke almost as if he had deliberately chosen to plead Mrs. Eddy's cause. He answered point by point all the arguments which had advanced themselves in the present writer's thought against leadership like Mrs. Eddy's and against the acknowledgment of indebtedness which is so readily made by those who reap where Mrs. Eddy has sown.

In a few weeks a single frank conversation with a Christian Scientist showed the writer that she had been building out of her own egotism and love of approbation an image of Mrs. Eddy which bore no resemblance at all to that lady. She now saw Mrs. Eddy as her works disclose her, an honest, faithful, loving and wonderfully purified heart, working for humanity with a whole self-immolation which no one can understand who has not himself known something of humility before God. Only so can any one realize that he to whom the vision of divine things has come cannot continue to desire the praise of men. Beginning to know the work of Christian Science in her own life, recognizing its tender, beneficent influence, the new comer was able at

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last to see in this the wonderful secret of Mrs. Eddy's seeming power over her followers. It is not personal power or influence at all, but the response in others to the great illuminating effluence of divine Love and spiritual understanding which has transfigured the Leader's own consciousness. Mrs. Eddy has found God. She has declared Him to human hearts; she has lived out in her daily life the things that were shown her in the mount and thus she has doubly encouraged others to seek, doubly helped them to find, the remedy for every woe, in divine Love.

It is by love and love alone that Mrs. Eddy has her place in the hearts and lives of her followers. She has no human means of any sort to hold one who wished to go, even if she wished to hold him. A careful study of her writings shows not one word to indicate that personal discipleship to her is the path in which she would have her students walk. Let one who does not understand consider that Mrs. Eddy has given to a multitude at least as high a help and inspiration as a mother may give a child or another teacher to a few. Then let him see in her church's love and gratitude to Mrs. Eddy what has always been found in similar relationships and held to be a normal and praiseworthy recognition of benefits received. The only reason why her church's love for Mrs. Eddy seems remarkable is because there are so many who love her and because the world is more familiar with baser motives than with gratitude. When all whom Mrs. Eddy has helped speak their gratitude in a normal way the effect is of a mighty pean of praise girdling the earth; for many speak.

Christian Scientists have, in short, the very highest witness of Mrs. Eddy's right to speak to them of God and of righteous living, in the effect of her teaching and example on their own lives, within and without. "By their fruits ye shall know them."

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THE SIMPLICITY OF TRUTH

SINCE the dawn of history mortals have sought to unveil the mystery of their existence and to gain dominion over their environment. The belief has been instilled into the human consciousness that mankind is at the mercy of many powers, all seeking to bring upon him bodily harm and suffering or even to accomplish his total destruction.

The search for a means of relief from this disheartening condition has been, almost without exception, along material lines and through theories and systems the development of which has followed the false belief that matter holds within itself power and intelligence to cause or cure the ills and discords of the flesh. These material views have necessarily led inquiry and investigation only into paths of worldly wisdom, and the conclusion has been reached that deliverance must come, if at all, through the material so-called sciences. Spiritual help from God, "the Giver of every good and perfect gift," has usually been considered as only a last resort and as by no means an unfailing help. The very simplicity of the teachings of Jesus and the prophets has offended "the children of this world."

The innumerable theories which have promised health and harmony to mortal mind and body have rejected as impossible the idea that the practical application of so simple a precept as that of the Master to seek "first the kingdom of God and His righteousness" could possibly bring to mortals the full measure of relief and constitute an answer to the prayer of the ages. If, however, it is conceded that Jesus was a true prophet, that he knew "the way" and that his works proved this knowledge, then it is not unreasonable to believe that his way is at least entitled to a fair trial.

Jesus said, "The kingdom of God [the perfect harmony of spiritual existence] cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" — is

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within the reach of all mankind. These words should have revolutionized the theology of the Jews, but instead they hastened the great tragedy out of which came the demonstration of man's spiritual dominion of the experiences of material existence, even the overcoming of the "last enemy" to be destroyed. The Jews looked for heaven as a locality "afar off," attainable only after death, but they were told by the Master that this kingdom was a condition of consciousness which it was possible for them to attain here and now. The Jewish theology had been founded on Truth by the inspired prophets, but traditions, superstition, and false belief had reversed the fundamental spiritual teaching until their faith had become a system of man-made doctrines. It was largely the simplicity of the words of Jesus which first condemned him in the minds of the Jews. Their learned men and philosophers had spent their lives in trying to fathom "the deep things of God," and when this low and humble Nazarene demanded that they should lay aside their worldly wisdom and "become as little children" their pride of intellect was offended.

History repeats itself. Today the world wise — the scribes and elders of our own age — oft-times deny the healing and regeneration accomplished by Christian Science because it is not brought about through the accepted methods of modern science, but Christian Science again declares to the world that the kingdom is not afar off — is not in the changing theories and practices of worldly wisdom — but is here and now, is within the consciousness of man. It declares that the understanding of God and His laws will overcome all disease and discord and that this means of deliverance is ever available. The worldly wise may reply: This cannot be true; if those who have spent their lives in scientific investigation cannot accomplish such works, they cannot be accomplished by persons who have no recognized scientific training. Yet Jesus is conceded by all Christian people to have been the greatest teacher and the greatest physician — the only one who healed all manner of disease and never failed in any case — and he was not the graduate of any school.

St. Paul warned the Corinthians against the "subtilty" which

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would turn them "from the simplicity of Christ," and he rejoiced "in simplicity and Godly sincerity, not with fleshly wisdom, but by the grace of God." On page 53 of "Miscellaneous Writings," Mrs. Eddy says: "Christian Science is simple, and readily understood by the children; only the thought educated away from it finds it abstract or difficult to perceive." Through Christian Science the simple truths of Christ's Christianity are showing mortals that the true followers of the meek and humble Nazarene are "but children of a larger growth."

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CHOOSING LIFE.

THE Bible opens with a recital of the facts respecting the creation of all things, in which man is created by God after His own likeness and to be good and fruitful. This is followed by an account of the creation of a different and contrary kind of man — a man created from dust and liable to evil and death. These two accounts, known to Bible students as the Elohist and the Jehovist accounts of creation, from their different names for the creator, are essentially inconsistent. The man described in the one does not image the same creator as the man described in the other. The second man lacks the essential qualities of the first. Their attributes differ as good differs from evil and life from death.

When any theist — any believer in the existence of one creator and ruler of the universe — examines and compares these accounts of creation, his conclusions respecting them will depend on his definition of God. Christian Scientists are theists and they join the Psalmist in declaring "Thou art good and doest good." They accept the Scriptural assurances that God is Love, Spirit, Mind, Truth, Life; and they acknowledge the axiom which Christ Jesus laid down when he said, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt."

Christian Scientists therefore consistently deny the creation of a kind of man which does not reflect God as thus defined, for the reasons that Spirit and matter, Life and death, good and evil are antithetical and hence they cannot be related as cause and effect, creator and creation, Principle and idea, God and Godlikeness. Christian Scientists accordingly eliminate evil and death from their concept of man exactly as they do from their concept of God, and they hold these attributes or characteristics to be as untrue of man as they are untrue of God.

Christian Scientists regard the Elohist and the Jehovist

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accounts of creation as setting forth the spiritual and the material views of creation. One account records the actual creation of man; the other endeavors to account for what is called a sinful mortal. They introduce the question of salvation, and show that it is a question of salvation from evil and its effects, from death and its causes.

This problem and the way of salvation were set before the children of Israel by Moses as the result of a revelation to him in the land of Moab. The incident is recorded in the twenty-ninth and thirtieth chapters of Deuteronomy. On this occasion Moses told his followers that "He (the Lord thy God) is thy Life;" and he said to them, "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in His ways, and to keep His commandments and His statutes and His judgments. . . . But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods and serve them; I denounce unto you this day that ye shall surely perish. . . . I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."

The popular belief is, either that evil and death belong to the character and nature of man, or that they must inevitably enter into man's character and change his nature. The covenant revealed in Moab, the pith of which is here quoted, teaches directly the contrary; and it teaches how each individual may choose life and good in preference to death and evil. It teaches the oneness of Life — the unity in being of God and man. It teaches that evil and death are extraneous to being; and that each individual may exclude them from his self by a certain mental habit or practice.

One reason why humanity's God-given power to choose life instead of death has not been exercised to a greater degree is that humanity has not clearly distinguished between good and evil. Faith in sense-perception has obscured the true sense of good. Moses taught that good is one with Life, God, and death is one with evil. Christ Jesus

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increased our knowledge of God by defining Him as Spirit. Christian Science draws the logical conclusion that nothing unlike Spirit can be good but must be evil, and therefore teaches that the distinction between good and evil is the same as between Spirit and matter, and hence that death is a phase of the belief that life exists in matter.

The correctness of this conclusion is confirmed by two of the Master's most emphatic utterances. "It is the Spirit that giveth life; the flesh profiteth nothing." "Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." If "it is the Spirit that giveth life" and if "that which is born of the Spirit is spirit," the conclusion necessarily follows that life is neither in nor of matter. A belief to the contrary is a belief in death, and whoever entertains such a belief chooses death. Matter is that which is not Spirit nor born of Spirit; and the belief in its reality is error; it is evil.

Returning now to the rules given by Moses for choosing life, it is to be observed that the way of life is to love God, to walk in His ways and to keep his laws. To do this requires a loving, intelligent, and single-minded allegiance to God. Set over against this course is the way of death; which is to worship or serve other gods. Since God is Spirit, to worship or serve another god is to pursue a materialistic course of life, to be guided by material laws, to love or fear any form or phase of matter, to admit its claim of reality. The warning given by Moses in the land of Moab against serving or worshipping other gods is substantially the same as the first commandment of the decalogue. Mrs. Eddy interprets the first commandment to mean, "Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual" (Science and Health with Key to the Scriptures, p. 467). This interpretation will help "thee and thy seed" to choose good and life.

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OUR IDEA OF GOD.

NOTHING is more important to an individual than his idea of God, and nothing so much affects his whole attitude toward life. The blessing to the world of a religion that teaches us to know God as He is, a God altogether lovely, whom to know is to love, cannot be overestimated. Its mission is to rescue men from superstition and fear, and give them the joy and freedom which is the right of all the children of God.

Christian Science shows us through an understanding of Jesus' teachings, that to love God is the easiest thing in the world, the most natural thing and the most intelligent thing. We learn this in Christian Science, because we learn to know Him. The preliminary step to loving is knowing.

The Science of Christianity through ideas and words that we can understand and appreciate, shows us what God is. Jesus, recognizing the glorious possibilities of being said, "Ye shall know the truth, and the truth shall make you free." Christian Science teaches that we may know God, Truth, and thereby be delivered from sin, sickness, and fear. Almost any one will admit that he loves good, that he loves intelligence, that he loves Life, that he loves Principle, and Christian Science teaches him that if such is the case he may love God, for these words in their highest sense describe God.

While the prism of Science separates the rays of Truth, that we may understand it, it also shows how these ideas converge, bringing us to an appreciation of the oneness and wholeness of the cause and creator called God, whose creation is man and the universe. We have said that God gives life, but we now find that God is Life, even as the Bible declares. Paul said, "In Him we live and move and have our being." When we understand that God is Mind, Spirit, we begin to see also why He is Life, and that He cannot be other than Truth. As we cannot conceive of the Mind that is God containing anything of evil, we

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see why God can be said also to be good. When the conviction comes to us that God is not merely a being but Being itself the Bible definition of God the great "I AM," dawns upon us and gradually comes to mean to us all substance, Principle, and law.

Mind, necessarily active and expressing itself in ideas (or it would not be Mind), must act according to Principle and through law, and intelligent activity according to Principle and law must mean in effect, order, harmony, perfection. Many a man when the true idea of God has dawned upon him has been healed of inveterate disease. Such is the power of a spiritual idea.

When one learns that God has nothing but good in His plan for man, nothing but love in His provision for him, when he learns that all his difficulties and distresses come from his false beliefs about God and his relation to Him, he will emerge into a realm of peace, glorious expectation and realization of happiness on earth utterly unknown to him before. He will see fear, sin, and sickness in their true light, base impositions upon man, entirely foreign to anything provided by God, not having a foundation in truth, and capable of being brushed aside and disposed of as improprieties.

This era is one that is awakening to the worship of God "in spirit and in truth." Superstition is giving way to true knowledge, creed and dogma to pure, revealed Truth, form and ceremony to acts of healing and proofs of the power of God on earth. The fear of God is giving way to the love of God, for "perfect love casteth out fear."

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PRAYER AND ITS EFFECTS.

ONE of the unjust things said of Christian Scientists is that they are a prayerless people. This arises in part, doubtless, from the differing conceptions of what prayer really is. The generally accepted estimate of prayer makes it nothing more nor less than a call upon God to do something, a supplication or request; and thus understood, there could be but little if any regenerating effect upon men as a result of prayer. Such a concept takes no account of the supreme fact that it is sick and sinful humanity, not God, that must or can change.

Prayer, to be effective, must serve to bring, not God nearer to men, but men nearer to God, nearer to the eternal and unchangeable harmony of being that destroys all sin, disease, and discord of every kind. There is an omnipotent Principle to which man must conform to be entirely harmonious, therefore prayer, to be effective, must help men to come nearer to the realization and understanding of that great Principle and to conform to it in every thought and deed. In so far, then, as prayer does elevate men to a higher concept and understanding of God, and the willingness and desire to conform to His laws, to that extent is it effective prayer. Without this regenerating element, acting upon mortal man himself, prayer, so called, is of no force or effect.

It may be said that every appeal to God is an acknowledgment of Him and His omnipotence and man's dependence upon Him, and must be helpful and elevating to mankind. This may be true, in a very limited sense; but this form of recognition of God is an erroneous one. While it is an acknowledgment of His omnipotence, it is founded upon the false conception that He is subject to change, that He may be persuaded to act differently from what He would otherwise do, for the mere asking, and it leaves out of consideration the most important fact of all, that it is the human concept alone that must be changed to obtain what is sought for. It proceeds upon the theory that something is being withheld from man that he may have supplied or restored to

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him for the asking in the form of prayer or supplication.

The Christian Science prayer, on the other hand, is founded upon the understanding that God has supplied man with all good, that He withholds nothing good from His children, and that the whole fault is with mankind. The good is always there, whether it be freedom from sin or disease or whether it be some other form of good, and we have only to fit ourselves to be recipients of it to possess it. If this be true, it must be manifest that the object of prayer must be to fit one to receive the supply of good that is laid up for him, or we pray amiss.

There should be no confusion, no fear, no misgivings on the subject of this changed conception of the right way to pray. Prayer is not a mere form of words. The simple lisping of the little child, who strives and desires to find God by being good, may be more effective than the eloquent, beautiful, and appealing supplication of the most learned divine or theologian. The value of prayer depends upon the mental state of the seeker. Mrs. Eddy, in the chapter on Prayer in our text-book, makes this so clear that we wonder that we could ever have had any other conception of the true nature of efficacious prayer. Her treatment of the subject is most impressive and illuminating. She iterates and reiterates the important fact that it is right desire which is effective as prayer. The whole subject is comprehensively included in the first sentence of the chapter: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God, — a spiritual understanding of Him, an unselfed love" (Science and Health, p. 1).

So, then, the prayer which is effective is the prayer which makes men better and brings them nearer to God. The divine laws are fixed and unchangeable. The standard of good is absolute and unalterable. We must therefore come to that standard to comply with Jesus' command: "Be ye therefore perfect, even as your Father which is in heaven is perfect." A true and effective prayer is the desire to attain to and live by that standard. Every good thought, every desire to be better, every good and sincere act is a prayer, because it makes men

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better and brings them so much nearer to God, so much nearer to the attainment of the absolute, the divine standard of good.

One of the most important results of Mrs. Eddy's discovery and teachings is the better understanding of God it has brought to multitudes of people, many of whom did not believe in God, as well as the much larger number of people who believed in a God but had no right understanding or conception of Him. Hundreds who have been restored to health and happiness through the ministrations of Christian Science, bear willing witness to the change and regeneration of their thought and understanding in this respect. It is one of the many beneficial results affecting the condition of mankind of a life of effective prayer on the part of the Founder and Leader of Christian Science. Her life has been a living example of right and effective prayer.

It might seem that the view of prayer above taken, renders man the actor and takes no account of God. But the divine Mind is always expressed in action. God is ever present, ever active good. Good is an ever active presence, appealing to mankind to forsake evil and seek righteousness. It is the mainspring of the right desire that goes out in prayer and in turn is the reward for repentance and reformation. It is the sense of good that overcomes the sense of evil in men's consciousness. It is the ever-presence of God that must and will overcome all evil. So our ability to realize the good we desire is dependent wholly upon God, the giver of all good. If we fail to realize and receive the benefit of the good that is, it is not because good is inactive, for God is good and therefore good is the reality, and sin, evil, and discord are unrealities.

The belief in evil affects men only in so far as they give it place in their own consciousness. Good is always open to them, always ready to take the place of evil in their consciousness. Effective prayer is, therefore, the prayer that lets good in and banishes evil from thought. To do this we must understand the allness of good, God, and the unreality of evil. The nearer we come to God, by the prayer of right desire and the overcoming and banishment from thought of wrong

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desire, or evil, the closer our communion with Him, the higher our understanding, and the purer our life. Thus are we regenerated by prayer.

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THE HEALING

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace. — Isaiah.

WHERE no breeze stole, or lovely sunlight
came

To kiss dark shadows into golden flame
Within the city dusk, upon his bed
There lay the child, half living and half dead —
Blighted by false belief. No woodland air
Had bloomed the cheeks or kissed the cloudy hair;
Never the little feeble limbs had run
Through flushing fields beneath the fading sun.
So mortal thought had beckoned to life's close,
Aye, even as it slays a trembling rose;
And crouched within the silver gloom close by,
The mother battled with her agony.
"Great God, I cannot pierce Thy cruel will!
In vain the prayers, the watching, and the skill.
Husband and happiness and wealth I gave
Unto the greedy and the voiceless grave.
Hear me, O Christ who healed the widow's son,
I cannot wait to heav'n, 'Thy will be done!'"

Then from the sordid street, on footsteps light
A slender figure stole into the night
Of that despair-encircled room, and lo,
As when the living Christ flamed to and fro,
The dusk took on a glory! Half in fear,
The mother whispered, "Who has entered here?"
Long by the little bed the stranger stood,
While the reflected love of motherhood
Glimmered within the deep'ning eyes, that smiled
Even as Mary on her radiant child.

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"I come," she whispered, "that your heart may
feel

How God can hearken and His love can heal.
Listen, my friend, — the little child you see
Lying so still, reflects Divinity, —
Spirit, Life, substance, — he must ever keep
The perfect image of his God! You weep?
Would you ascribe to God the godless power
Of sending evil on a tender flower?
Do I rave? Yet suffer it to be,
That death may melt before Divinity!"

Then to the stranger's side the mother went,
Half filled with doubt and half with wonderment.
"I do not understand; but pray," she said;
"You may be sent by God!" So from the bed
The stranger stole, and long, and strangely still,
Sat by the tiny flower-decked window-sill;
While, downward drooping, all the pensive face
Gleamed with an exquisite and inner grace.
And lo! the child that suffered silently,
Uprose and laughed. The mother with a cry
Ran to his side — "Beloved, I am here!"
"Kiss me," he smiled; "I'm better, mother dear!"
And sank to sleep. Long, long the mother gazed
Upon the precious form. Then, rising dazed,
"O Christ," she breathed, "Thou art revealed to
me!

Thy Word has healed my child! I kneel to Thee,
Yet I have nothing but these burning tears
As broken penitence for bitter years!"
The stranger beckoned — "Take this little book,
And in its heart illuminated look,
And all the twilight of your thought shall turn
To dawn, and all your gratitude shall burn
To God, who in His universe of light

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Placed man — eternal, perfect in His sight;
Who made all spiritual, who gives all things
When prayer is borne on understanding's wings."

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FACING ONE'S DIFFICULTIES.

MRS. EDDY writes: "Evil is not something to fear or flee before, or that becomes more real when it is grappled with" (Miscellaneous Writings, p. 284); "It is neither person, place, nor thing, but is simply a belief, an illusion of material sense" (Science and Health, p. 71). Since evil is not a real something, and has no existence or action separate from human belief, there can be nothing in it to fear except the mistake of believing in it. Strong men are sometimes terrified by mere shadows, but when the unsubstantial nature of these shadows becomes apparent, then their terror disappears. Even the most timid are not afraid of a shadow if they recognize it for what it is; but if unaware of its nothingness, they may run away from it. One who tries to grasp a shadow, thinking it is something, sharply realizes its utter blankness, its absolute lack of being anything; but often we fail to recognize that the evil confronting us is as unsubstantial as a shadow, because we lack the courage to grapple with it.

Our trouble, to a large extent, comes from the fact that we face our difficulties as realities. Jesus, knowing the unreality and powerlessness of evil, said, "Be not afraid." Common experience proves that appearances are often but optical illusions; and did we realize that God, good, is infinite, we would regard the human sense of evil as only a mental illusion, and the sin and suffering resulting therefrom as false experiences, which will diminish as the truth of being is discerned and understood. The fact that evil has no influence over goodness, proves that it is nothing to be feared if one lives righteously and relies wholly upon God.

Each mortal has his individual problem to solve, his own salvation from the sense of evil to work out, and success demands that the conditions which would hinder that work or render it difficult be courageously grappled with and overcome. If one is tempted to despair because his efforts seem ineffectual, he should awaken to the real nature of whatever opposes him, and watch lest he be deceived by an

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illusion or attach reality to that which is unlike God. Without one's consent, nothing outside of his own thoughts can prevent his prosperity or bar his progress.

We are prone to think that our difficulties lie in the circumstances, the conditions, or the environments in which we find ourselves, when they really lie in our lack of the knowledge of God. Instead of battling with evil persons and things, as they seem to us, we should strive to overcome the sense of evil in ourselves; for we can have no worse enemy than ignorance of God. The truth that good is infinite holds the remedy for every evil. In working out our salvation, then, the vital point for us is to learn more of Truth, to become more Godlike, to realize more clearly the presence of the infinite.

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AT ONE WITH GOD.

THE theology of the past has said to mortals: You were created perfect in the beginning, but you have sinned and consequently fallen from your true estate, and must be brought back to God. In striking contrast with this teaching is that of Holy Writ, which says that "whosoever is born of God doth not commit sin;" "and he cannot sin," but that it is the devil or carnal sense that "sinneth from the beginning."

Christian Science does not acquaint mankind with any such unwelcome news as that God is the author of corporeality, which belief would forever preclude their finding the image and likeness of Spirit, and thereby getting rid of mortality. On the contrary, it acquaints humanity with the great spiritual facts of existence, to wit, that the universe and man are forever spiritual, perfect, and eternal; that nothing which God made has ever degenerated or fallen from a state of perfection; that God and His man, or image and likeness, have never been separated, consequently that no reconciliation between them is needed. These eternal facts necessarily uncover the temporal so-called facts of mortal existence, and show how the latter are to be "put off" forever. Since God is not the creator of anything that is mortal or sinful, or that can ever become sinful, there is just one conclusion at which to arrive, and that is that mortal existence is a dream which must be dissipated to make way for the reign of Christ, Truth, in individual consciousness.

"Be ye transformed by the renewing of your mind," the apostle said. The only renewing or purification of mortal thought is the voluntary surrender of all belief in evil. Nothing that is sensual or sinful can ever be reconciled to that which is spiritual and pure. Scientifically considered, whatever is not already reconciled to God never can be reconciled to Him. Mortals, however, need to find this out in order to free themselves from the dream-knowledge of evil, — from sin and suffering of every sort. Had Jesus reckoned man to be flesh and blood

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he would not have been the Saviour of the world. His whole life-work hinged upon his scientific statement, "I and my Father are one." He laid no claim to mortality, although he appeared in the likeness of sinful flesh to show mortals the way out of a mistake. He did not try to harmonize mortality with immortality. He showed mortals how to prove the availability of spiritual good in the destruction of every un-Godlike thought and belief.

Love, compassion, tenderness, gentleness, goodness, mercy, kindness, and purity are already at one with God, and mortals need only to surrender their belief in mortality to find the true spiritual man who reflects these and all other spiritual qualities, and is and ever has been in blissful accord with his Maker.