

Box 31A
Christian Science:

Applied Righteousness

FRANK BELL, C.S.

Authorized Lectures on Christian Science

To present the subject of Christian Science correctly and to bear testimony to the facts regarding the life and work of its Discoverer and Founder, Mary Baker Eddy, The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, and its branches throughout the world provide free public lectures. These lectures are delivered by members of the Christian Science Board of Lectureship of The Mother Church, and are the only authorized lectures on Christian Science.

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The Christian Science Publishing Society
BOSTON, U.S.A.

CHRISTIAN SCIENCE: APPLIED RIGHTEOUSNESS

A LECTURE DELIVERED BY

FRANK BELL, C.S.

AS A MEMBER OF THE BOARD OF LECTURESHIP OF
THE FIRST CHURCH OF CHRIST, SCIENTIST,
IN BOSTON, MASSACHUSETTS



THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
Sole Publishers of All Authorized
Christian Science Literature
BOSTON, U. S. A.

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CHRISTIAN SCIENCE: APPLIED RIGHTEOUSNESS

CHRISTIAN SCIENCE is defined by Mrs. Eddy on page 471 of her book "Science and Health with Key to the Scriptures," as "divine Science . . . reduced to human apprehension." The definition is of value in two special respects. In the first place, if to any of us the term Christian Science has come to mean merely the aggregated teachings of a particular religious sect or denomination, the term "divine Science" may assist us toward consideration of the subject in its broad and true meaning, so that when we refer to Christian Science we shall be understood as having in thought not merely the words of a book or the doctrines of a church or the professions or practices of a body of persons, but rather the Science or knowledge of being, of Life, of Truth, of God; in other words, divine Science.

The second important phase of this definition of Christian Science as "divine Science . . . reduced to human apprehension," is that the broadened scope of the subject does not lead it beyond the range of our view nor obscure its direct and practical relation to our affairs. According to this definition, divine

Science, or the correct knowledge of absolute reality and the immutable law thereof, is capable of being apprehended by man and applied to human needs. It is the mission of Christian Science to bring to light the fact that man's true selfhood is not separated from the intelligence that makes and governs all.

ONE CAUSE OR CREATOR

Manifestly a working knowledge of divine law involves and requires a correct understanding of the nature and qualities of the cause or source of all things, the infinite intelligence or divine Mind that is God. In the light of Christian Science man begins to acquaint himself with his Maker by processes as satisfying to his reason as those by which the mathematician is assured of the basic elements of the science of numbers.

To those who practice it, Christian Science makes it clear that there is a God, and that the Scriptural statements with regard to Him are correct, namely, that He is the one and only creator, having made all that was made; that His creation was and is spiritual and perfect and good, as He is spiritual and perfect and good; and that infinite Spirit necessarily is omnipotent, omnipresent, omniscient; that is, the only power, everywhere present, supreme intelligence. In I John we are told that "God is love," and on page 140

of Science and Health Mrs. Eddy writes, "The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death."

It is needless perhaps to add that those to whom this definition of God is appreciable do not think of Him as in the nature of a magnified human being with a material form, occupying a great throne in the sky and dealing with His children in a manner that would be considered reprehensible even on the part of a human parent, bestowing rewards on certain favored ones and punishing others for doing things He is supposed to have made them capable of doing. Christian Scientists learn to question the accuracy of any description of God that does not conform to the highest standards of justice, mercy, and love, to say nothing of intelligence. Therefore they are not expected to believe that God created evil or uses evil to accomplish good, or that He could put into the heart of man the capacity to yield to sinful temptation and then eternally torture man for succumbing to a God-bestowed tendency, or that an infinitely good God ever did or could destroy any of His children or even make them sick. In Christian Science God is revealed as a loving Father, whose love is real and tangible, ever operative, impartial, consistent. Christian Science thus honors Him supremely by showing

that Deity is not directly or indirectly the author of or responsible for sin, disease, death, or any other phase or form of evil.

THE NATURE OF EVIL

A question that naturally arises at this point is, What and whence, then, is evil? Increasingly large numbers of intelligent men and women are finding that outside of Christian Science there is no answer to this question that they can conscientiously accept. The ancient theory, for instance, that appears to have been offered merely for want of a better theory, that an individual called the devil made evil, could have been entertained only in disregard of the difficulty of determining who or what made the devil. If there were such a devil, the task of providing for him an ancestry would seem to involve the acceptance of one of two conclusions: either that God made him, with all his capacity for evil, or that God is not the only creator. Small wonder, then, that the notion that there could exist in reality a being capable of upsetting God's plans, defying God's laws, interfering with God's purposes, enslaving God's children, and turning God's creation topsyturvy, has been relegated largely to the realm of outworn superstitions. This represents progress, of course, but progress at a rate that is not particularly complimentary to the human

mind, for it is now nearly nineteen hundred years since one whose statement ought to have settled the question immediately and for all time, so far at any rate as Christians are concerned, declared the devil to be "a liar, and the father of it," and to have "no truth in him." Now that which has in it no truth must be an utter falsity or deception, existing in mistaken belief only.

Those, however, who have abandoned the hooped and horned concept of devil, only to substitute a belief in an incorporeal or bodiless power or influence opposed to God, have not really advanced very far, though they may be said to shine as veritable fountains of light in comparison with those who still hold evil to be a part of the divine plan and essential to its proper consummation. Some of the advocates of this latter theory do not seem to catch the significance of the fact that an inherent sense of right often prompts them to try to stem the tide of the very evil which, if their belief be correct, is to serve the ultimate purposes of good. In Christian Science it is shown that the term devil is properly synonymous with the term evil. To attempt to personify evil is to lose sight of what it is, and consequently of how to combat it. By presenting an explanation of evil that is consistent with the Scriptural assurance that God who made "all things" is Love, Christian Science has made it

possible for many thinking persons to come out of unbelief.

Surely evil must be accounted for in a manner entirely in accord with man's natural and rightful desire to acquit infinite intelligence of having committed a blunder that would be inexcusable even on the part of the so-called human mind, namely, of having established a universe and then deliberately put into that universe the elements of self-destruction. What would you think of an inventor who in working out an elaborate device for the accomplishment of a cherished purpose should knowingly insert in the delicate mechanism something that would be certain to disturb the harmony of its action and eventually reduce it to wreck and ruin? Would anyone regard that as an act of intelligence or even of sanity? Let us not attempt to deny to infinite wisdom the attributes of at least ordinary common sense.

DISPOSING OF A NEGATION

Since it is obvious that an intelligent and good God could not have made evil, and that to attribute to evil any other positive or actual source is equivalent to contending for the impossible theory of there being more than one primal cause or creator, our conclusion necessarily is this: that evil is not an entity at all, but a negation. This may be illustrated in a simple

way. Ignorance is one of the most pronounced types of evil. A very considerable proportion of human endeavor is directed to the overcoming of ignorance. Thousands of schools and colleges, hundreds of thousands of teachers, the tremendous facilities of modern printing, publishing, and distribution, are devoted largely to this service. The profession of the educator is honored among men, and the business of education is supported by untold wealth of public and private funds. And all this vast expenditure of talent and time and treasure is directed against what? Against ignorance, nothingness.

Would the educator succeed if he were to regard that against which he contends as a positive thing, with a real source and an actual presence and power? Is there a school anywhere whose curriculum includes a course of instruction in the origin and elements of ignorance? What would be the opinion of a college or a university conducted on the theory that the best way to make a pupil wise is to keep his attention fixed on the opposite of wisdom? Though all educational effort is directed to the overcoming of ignorance, such effort is based on full recognition of the fact that ignorance is not of itself anything, but merely the lack of something, and that the one practical way to dispose of lack is by the positive process of supplying the needful thing.

We are all familiar with the effects of ignorance on its victims, the hampering and demoralizing influences attributed to it in the conduct and affairs of those about us. Therefore can we truly say we are unable to comprehend the idea of a merely negative evil, a mere nothing, that yet needs to be positively and vigorously handled and overcome?

In considering how divine Science is reduced to human apprehension we find ourselves now, therefore, in the presence of two facts of the utmost practical value to each and all of us, namely, that every quality of every element of good is positive, and that every quality of every phase of evil is negative. Good only is the presence of something; evil always, in its final analysis, is the absence of something. No one need accept this as a mere theory. If you will take this simple rule and apply it as best you can to your daily problems, to your daily thinking, you will find how true it is, and you will be agreeably surprised, I am sure, at the change that will come over you and your affairs.

SICKNESS NOT TO BE IGNORED

Disease is a phase of evil, and it therefore needs to be considered from the standpoint of evil's essential negativeness, if it is to be handled intelligently. This of course does not mean that the practice of Christian

Science consists of reiterating in a sick person's ear that there is nothing the matter and he should just forget it—as we yet occasionally hear, even in this enlightened period. What it means is that if the sick man has been regarding disease as being something that it in fact is not, and governing his conduct, and especially his thinking, accordingly, his difficulty doubtless lies very much in that direction, and he certainly will be helped, not harmed, by learning to see disease for what it is. He needs not to shut his eyes to anything, but to open them. For instance, it would be difficult to conceive of anything more depressing than for the sick man to be made to believe that in some unaccountable way divine purpose is being accomplished by means of his painful experience. Therefore one of the things the sick man needs to know is that his Maker is not a party to his undoing, not in the remotest degree. With that thought clearly implanted in consciousness the journey healthward has been well begun and the succeeding stages should follow in natural sequence. He needs to know that since infinite intelligence in its very nature could not be the author of such a discordant condition as sickness, and that since God is omnipotent there is no other power that could be its author, the basis then of sickness, like ignorance and other forms of evil, must be nonentity, or negation; not something, but only lack of something.

In this way the sick man may learn that disease is not the result of any real law, but is the expression, manifestation, or effect of certain erroneous modes or habits of human belief, which though they may have been for ages formulating and fastening themselves on an apparently helpless humanity, are found on examination to be utterly unlawful and abnormal, and without justification other than that mankind for a long time has been assenting and submitting to them.

It is just as if the people of a state or a nation had permitted themselves to be governed for years by an enactment which they supposed to be a law, but which when finally tested in their higher courts has been discerned to be not a law, but an unwarranted assumption of power and authority. There never had been real occasion for anyone to yield obedience to its terms, and those who were influenced to do so, in following the line of common consent, and who suffered inconvenience and loss thereby, were at no time suffering from the workings of law; they suffered only from their mistaken submission to that which was not a law at all, but the absence of law, a negation. Had these people been better informed, they would have been disposed to resist rather than to submit. Resistance would have been of little avail, however, unless conducted on intelligent and well-defined lines. Thus, if those who first discerned the falsity of the

alleged law were to have undertaken merely to defy it, without establishing their right to do so in accordance with the orderly processes for testing the validity of an enactment, they doubtless would have invited more trouble than for the time being they were capable of meeting. The citizen who is even half wise will not dispute points of law with the policeman who undertakes to enforce against the liberty of that citizen a rule or regulation which the citizen knows to be unlawful. There is a proper and adequate way for him to obtain his rights, and the more he resists the policeman the less standing he may have in the court to which he must finally appeal.

ORDERLY RESISTANCE TO FALSE LAW

Christian Science discloses to its students that the accumulated beliefs of the human mind commonly known as laws of health, but which might be termed more appropriately laws of disease, are not really laws, being directly at variance with the divine and true law, and therefore in their final analysis utterly impotent and void. The Christian Scientist therefore knows he has a right to resist, but he knows also that fighting in the street with the policeman, figuratively speaking, is not the way to make his resistance effective. In becoming a Christian Scientist, therefore, it is not necessary for one to assume an attitude of strut-

ting about with a chip on one's shoulder, challenging cold drafts, germs, accidents, neighborhood opinions, and other unpleasant things, to do their worst.

The genuine Christian Scientist is not a queer or spectacular person. He does not seek trouble, though when trouble arrives he usually finds he can meet it with less fear than before, and with a better demonstration of the dominion over evil that is a natural attribute of man's real self. The method he employs for annulling unjust enactments with regard to health is an orderly method, in which the beginning is not mistaken for the ending, nothing is assumed or taken for granted, nor is step number two attempted until step number one has been mastered. The factors which cause the human body to respond with a percentage of similar symptoms under similar circumstances, and which on account of this tendency have been mistakenly supposed to be the result of physical law, Christian Science shows to be primarily mental factors, the fruit of perhaps centuries of wrong thinking. But these conditions may not, because of this, be dismissed as with a wave of the hand; nor does Christian Science undertake to do anything of the sort. There must be a systematic and thorough undoing of the false mental processes by which such conditions have come about; and that is what Christian Science does undertake to do.

MUST LOOK BACK OF MATERIAL EFFECTS

It is observed in this connection that all systems of treatment for the sick take more or less account of the fact that a diseased condition of the body as it appears to the physical senses is only an effect of something else; but as a rule these systems are content to discern a cause possibly one or two or three stages removed but not a whit less physical than the outward manifestation of the disease. Such a so-called cause is itself only an effect. Correctly speaking, nothing in or of the material body could be the cause of disease, for matter, of which the body is composed, cannot do anything of and by itself. Matter does not have initiative or intelligence or creative power. It cannot make itself sick or well, weak or strong, alive or dead. The things matter appears to do are done always by something else. If a dozen bricks be placed on end in a row, with regular intervals between, and brick number one be toppled against brick number two, all the bricks in the row will one by one fall. Number twelve brick clearly was knocked over by number eleven, which in turn fell because of number ten, and so on back to number one, and to the hand that toppled it. Here we have merely a series of material effects. But what caused the hand to move? We observe we are now approaching the actual source of the disaster to the row of

bricks, and that it was not material but mental. Thus if every so-called physical action, whether in the body or in what we call nature, were to be traced to its absolute beginning, it would be necessary to go on back through successive so-called material causes until one should come to a mental cause.

In this way is at least indicated the reasonableness of employing in aid of the sick a mental method by which we may look beyond the visible bodily effects for the actual cause of the difficulty. But it is evident that a system devoted solely to the healing of physical disease would not be entitled to be termed Christian Science. The fact is that Christian Science healing is spiritual healing, in which the physical benefits, notable as they may be, are but incidents. This healing is always and only the result of moral or spiritual regeneration. It is the fruit of intelligent, applied righteousness. Christian Science healing can be practiced best by those who are purest in heart, and its effects could not be otherwise than good.

Christian Science, therefore, is unique in both means and aims, and it does not resemble in any important respect systems, whether mental or physical, that strive only to make humanity comfortable in a material sense of existence, that involve no moral standards whatever, and that could be employed as readily for improper as for proper purposes. With

these distinctions clearly in view one may understand how far removed is this spiritual healing from anything that might be attempted through the use of human will, mental suggestion, or any "mind-over-matter" process, and one may understand also why various latter-day attempts at combining hypnotism with religion and medicine have failed to achieve results comparable with the good works that are being wrought through Christian Science.

CLEAN THOUGHTS AND GOOD HEALTH

In view of what has been here said it should be evident that the objections of the Christian Scientist to drugs or other material curatives, are not fanatical objections. The Christian Scientist dispenses with material medicines under no species of compulsion, but as a matter of voluntary choice, based on his observation and experience. If material remedies were capable of doing all that is claimed or even hoped for them by their most enthusiastic advocates, they yet would fail to meet the requirements of the Christian Scientist, for the reason that the whole system of material medicine has to do with conditions the Christian Scientist understands to be effects, not causes.

Consider in this connection the matter of germs. The bacteriologist for the time being occupies the

center of the medical stage, and according to his way of thinking the chief foe to the well-being of humanity is an infinitesimal material organism called a microbe. Carried on the swift wings of fear, the germ theory within a few years has quite generally infected human thinking, and we find strong men trembling in apprehension of the ravages of these microscopic monsters. Fortunately a glimmer or two of light is discernible through this dark cloud. It is observed, for instance, that under certain "favorable conditions" of the body the germ is unable to operate, and it is beginning to be realized to some extent that persons who live clean lives are least susceptible to contagion. Is it too much to hope that one day may everywhere appear the direct relation between clean thoughts and clean lives, and the further coincidence of purity of heart and that state of the body that is not "favorable" to the business of the germ? There would seem to be at least some significance in the fact that Christian Scientists, who put not their trust in filthy serums, enjoy as a general rule an increasing measure of good health amidst the myriads of microbes.

THE GERM IS ONLY AN EFFECT

With all proper respect to the bacteriologists who are striving conscientiously to rescue the race from destruction, it may do no harm for us to be reminded

that the germ at any rate is not a cause, but is an effect of something else, and that thus far all that has been said for the germ theory of disease has come from those who do not know what that something else is, or where or how the germ actually originated, or whence it derives the intelligence and power with which it is supposed to go about its work. The tendency of the human mind to be most afraid of things of which it knows the least is rather strikingly illustrated in the history of the germ theory of the origin of disease.

However, it is not customary for Christian Scientists to criticize the practice of medicine. Indeed we cheerfully acknowledge that medicine is affording relief from pain and suffering in many instances where relief might not be afforded by any other means in the present state of development of thought of those who turn preferably to material methods. This means that Christian Scientists would be the last persons in the world to attempt to deny the use of material remedies to those who prefer such remedies and are satisfied with the results obtained therefrom. Christian Science and material medicine are striving for ends entirely different by means utterly unlike; therefore no reason exists for antagonism between them, and there is no such antagonism where the true nature of the work of each is understood.

As already stated, the healing of disease is incidental to and not the prime object of Christian Science practice. The prime object of Christian Science practice is the healing of sin. But because this is not generally recognized outside the Christian Science ranks, and because the healings do constitute important proof of the correctness of its teachings, it is pertinent to refer briefly to some of the evidence that Christian Science does heal the sick.

A WORLD-WIDE MOVEMENT

The extraordinary growth of the movement is in itself an impressive testimonial to the efficacy of its healing. The first Christian Science church was organized in 1879. Within a comparatively few years the practical value of Christian Science had been demonstrated around the globe, and its churches were to be found in virtually every important country. This growth has gone steadily on; in fact, there has been nothing to compare with it in the history of religions. The significant feature of it all is that this great movement, which in so brief a time had become world-wide, has been recruited largely from among those who turned to it for healing. It would seem to be a fair inference that if these multitudes, or any considerable proportion thereof, had found on coming to Christian Science that its promises of healing were

fraudulent or mistaken, there would have been such a revulsion among its adherents that the movement long since would have passed into memory. The proposition of Christian Science from its beginning has been to all men, as it is to you, that nothing need be accepted with regard to it that cannot be demonstrated to satisfaction in the individual experience of the student. Christian Science has no means of attracting or holding followers except its superior ability to meet their human needs, and if it had failed to do this to any appreciable extent the closing chapter in its history would have been written long ago. So, then, the rapid, widespread, and steadily increasing growth of the movement constitutes inferential evidence of a peculiarly forceful character that Christian Science healing is a fact.

A mass of evidence of a direct and particular nature is to be found in the individual testimonies of healing in the official publications of the Christian Science church. In these publications during recent years have appeared the statements of many thousands of persons, who testify to having been healed through Christian Science of ills that cover the whole range of human suffering. These thousands of persons have been so impressed with what Christian Science has done for them in the way of healing that they have voluntarily set out their experiences in writ-

ing and asked that these be published over their own signatures for the information of their fellow men. Care is taken to verify these statements before printing them. They are made as a rule by individuals well known in their respective communities, and if they were to any extent untrue that fact could be readily established, and doubtless in many instances would be. These testimonies of course represent but a small fraction of the cases of Christian Science healing in the communities from which they come.

Of course official records are not required by the average individual who wishes to learn what Christian Science is doing for the sick, for the reason that in almost every community of consequence the inquirer may obtain first-hand information from the beneficiaries of this healing method. The Wednesday evening testimony meetings in Christian Science churches everywhere are especially recommended in that respect.

CHRISTIAN SCIENCE IN BUSINESS

In the business world Christian Science has been found to be notably helpful. A sound body and a clear head are important assets to one upon whom devolve the cares of business life. But Christian Science does something for business itself as well as for the business man or woman. For one thing, it takes

fear out of business, thereby removing a prime factor of failure. The Christian Scientist in business will tell you he has reason to be every day less afraid for his business, and this is because he is learning how to think, how to discern between the right impulse and the wrong, how to hold in check the aggressive suggestions of ruthless human will and pride and greed that would lead to mistakes of judgment; likewise how to put down the enervating arguments of timidity and self-depreciation, amid whose mists opportunity might pass by unobserved.

Christian Science helps the business man to find that he need not be a parasite, subsisting upon his fellows, a mere toll-taker on the necessities of others; but that he and his business may constitute a genuinely helpful element in the community life, substantial profit coming to him not at the expense of some one else but as his fair share of the enlarged prosperity of all. In this and other ways is being revealed the fact that the golden rule may be made to reign supreme in the practical affairs of life without detracting in the least from the just rewards of intelligent judgment, courage, alertness, industry, and economy, all which qualities, and others of their kind, are enhanced through the study and application of Christian Science, as thousands of successful business men most gladly do affirm.

DISCOVERY AND ESTABLISHMENT

God's ways are not our ways. Many a milestone along the highroad of human progress is likewise the gravestone of some cherished human tradition. Epochs ever have entered contrary to schedule, in violation of the code. And so it was in keeping with historic precedent that when the established order of things intellectual and ecclesiastical had settled itself complacently in the conviction that masculine mentality was the exclusive medium through which truth might be permitted to reveal itself to mankind, the aforesaid established order should be confronted with the, to it, shocking fact that divine Science was being reduced to the human apprehension of this age through the pure spirituality of a woman. The established order of thinking at first but arched its imperious brow, then smiled indulgently, then laughed outright; later it frowned, then scoffed, and finally let loose its batteries of persecution, both open and concealed. All these failing, the established order of thinking is only now, after nearly half a century, showing signs of coming around to an acknowledgment of the fact that a woman, Mary Baker Eddy, has demonstrated to mankind in this day that Christianity is scientific.

During forty years of almost uninterrupted invalidism Mrs. Eddy had been struggling toward the

apprehension of the scientific rule and method that she firmly believed underlay the healing of the sick by purely spiritual means at intervals throughout the recorded history of mankind, and especially during the first three centuries of the Christian era. The revelation came to her in an hour when death seemed almost at hand, and through it she was healed of her infirmity. The great fact was established in human consciousness. How to make it available to her fellow men became the immediate problem. The pallid invalid was transformed in the glory of her task. Years of consecrated effort brought forth the Christian Science textbook, "Science and Health with Key to the Scriptures." It was followed by a veritable library of collateral writings. Meanwhile it had been demonstrated that the knowledge could be transmitted to others. The good news spread. Students came in increasing numbers. Mrs. Eddy was equal to the task. She organized a church, established a system of teaching, launched a publishing house, founded and for a time edited a monthly journal, and afterward founded in their turn a weekly periodical, a second monthly publication, and a great daily newspaper of world-wide circulation.

Although she had not entered on her work until a period in life when many a strong man would have been contemplating retirement from active affairs,

this frail woman lived to see the movement spread its branches into hundreds of communities throughout the earth, lived to become the revered Leader of an army of regenerated men and women earnestly and successfully devoted to the saving of their fellows from the thralldom of sickness, sin, and sorrow. Mrs. Eddy was indeed inspired, but hers was the inspiration that is the natural heritage of man and is available to each of us in proportion to our apprehension of spiritual truth. Nothing supernatural is claimed for Christian Science or for the author of its textbook. For one whose life was devoted to the welfare of mankind, Mrs. Eddy was compelled to bear vastly more than her share of misrepresentation and ingratitude. But she demonstrated the quality of her religion by meeting it all with surpassing good will. Throughout the stormy years she answered malice with love, slander with a smile, and persecution with a blessing, and when she passed away left behind none who could truthfully say that in thought or deed she had done him a wrong.

NO DEEP MYSTERY ABOUT IT

If there be any here who for the first time are possessed of a desire to share in the healing and regenerating influences of Christian Science, may I, for your benefit, offer a few words of advice, which

I am sure if heeded will bring you the more quickly to the desired goal. In the first place, avoid permitting yourself to be overly concerned regarding what might seem to be the technicalities of the subject. Christian Science is simplicity itself. There is no deep mystery about it, except in the mistaken opinions of some who do not understand it. Consider, for instance, the teaching as to the unreality of matter. Be assured that to the Christian Scientist the mountains are as high, the skies as blue, and the oceans as broad as to anyone else. Christian Scientists clothe, feed, and house themselves after the manner of their non-Scientist neighbors. And this is not inconsistent with that which you will in due time find to be the actual teaching of this Science as regards the relative unreality of matter.

I do not mean to imply that Christian Science does not require a very radical departure from the old concept of material things. It does indeed involve a wholly changed attitude, but this change comes naturally and harmoniously, and with no sense of loss, but rather with a realization of substantial gain. A familiar illustration may help us to understand what Christian Science means by the unreality of matter. A patron of a bank offers in good faith to deposit a coin which the expert banker detects to be counterfeit. The bogus thing never was money, but it had

all the power of real money over the unsuspecting patron. He had given an equivalent of its supposed money value in exchange for it, and would have been quite capable of doing so again but for the knowledge that had come to him through the clearer understanding of the expert. By a purely mental process, the uncovering of a lie, the innocent patron has been released from subjection to a false claim to material power. The metal in the coin has undergone no change; it is the same as before, only the truth is out about it now, and it can no longer deceive.

Those who believe man to be material, life to be mortal, matter to be power, and true health to be dependent primarily on physical organisms or chemical reactions, are somewhat like the individual who mistakenly relies on counterfeit money to maintain his credit at the bank. If this individual were to say to the banker, "Why do you try to tell me this isn't real, when I clearly see a coin, and you can't deny that you see it too?" might not the banker quite naturally reply: "Yes, you see a coin, and I see it too, but you do not see money any more than I do. We both see the same thing, only I see it for what it is, while you see it for what it is not." And so, where the gross materialist thinks he sees that which is actual, the Christian Scientist, being better informed as to actualities, discerns a counterfeit of the spiritual

reality. The correcting process is not going to involve a change in anything except mental concepts and their effects.

REMOVING THE DISGUISE FROM EVIL

Possibly you have read or heard that Mrs. Eddy has undertaken to invent a new kind of evil, called animal magnetism. She has done nothing of the sort. Her sole endeavor with regard to evil has been thoroughly to unmask evil, and she has accomplished this in a manner that dawns most practically and helpfully on the consciousness of the student of Christian Science. The individual who still believes evil to be one or more persons or one or more things, very much needs to know what Mrs. Eddy teaches regarding the essentially mental as well as obviously animal qualities of evil. The term animal magnetism as a general definition for all evil is helpful in emphasizing the important point that evil is primarily mental, must be thought before it is acted, and is a product of mistaken material sense, and not of God. Mrs. Eddy gives her students much valuable instruction with regard to protecting themselves from erroneous and injurious mental influences and tendencies, but she quite agrees with the Bible teaching that the things which defile are from within, not from without.

In case your convictions are such that you would voluntarily forego the benefits of Christian Science so long as any doubt remained with you as to whether it is truly Christian, our only request would be that you resolve to take the word of no one else as to that, but to pursue your own inquiry, frankly and without prejudice. In that event we shall expect you to find Christian Science to be in full accord with the Founder of Christianity, who declared religion should be judged by the fruits thereof; who said his true followers should not only preach the gospel, but heal the sick, and that they should teach all men all things he had commanded them. It is not of record that he acknowledged any saving grace in profession of doctrine or dogma, but his life and works are eloquent of the importance he attached to the propagation in the hearts of men of the simple graces, such as love, truth, fidelity, purity, humility, unselfishness. These are the fair fruits of Christian Science, and they have to-day the same relation to the healing of disease by purely spiritual means as they had nineteen centuries ago.

Do not put off the day of your turning to Christian Science for needed help because of a feeling that possibly you are "not good enough." If any of you considered yourselves "too good" we might concur in your decision to wait a while, for self-righteousness

perhaps comes nearer to being an absolute non-conductor of truth than any other known quality of the human mind. On the other hand, a reasonable degree of humility and open-mindedness makes fertile soil for all good seed.

IMITATIONS FALL SHORT

Especially be careful to seek correct sources of information on this subject. Like all things that have succeeded, Christian Science has its imitators. We need not discuss them further than to say that some of them arrived early and some of them are still here, and that one and all they have consistently maintained the chief characteristic of the imitator species; that is, they have failed to catch the true and vital quality of the object of their misguided attentions. If you need Christian Science at all, you need real Christian Science, and you need it from the very beginning of your quest.

The logical and practical import of that which has been here briefly set forth is, that what Christian Science has done for one it surely can do for another. The extent, therefore, to which each of us shall share in the blessings so abundantly at hand is for each of us alone to determine.

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