

500 WATCHING POINTS

for
ADVANCING STUDENTS
of
CHRISTIAN SCIENCE

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by
Gilbert Congden Carpenter, C.S.B.

Introduction

OUR TEXTBOOK, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, covers every human need, and sets forth the means whereby every problem may be solved. Each student, however, is left to make his own application of its teachings, especially in relation to that phase of error which would claim to prevent the student, either from understanding the true import of the teachings that are in the Bible, and in his textbook, or from making that broader application of his understanding, which alone brings final salvation.

Students who lived in our Leader's home testify that no phase of human experience was so insignificant that it did not require them to apply to it the rules of God, and to seek His help. Many of the misunderstandings that occurred, arose from the fact that students had a limited conception of the application of truth, in contrast to their Leader's extended use of it.

There were some who considered that Mrs. Eddy was over-punctilious about unimportant details but she was only demanding right thinking from her students in the smallest matters as well as in the greatest. She was never known to rebuke or criticize a student for making a demonstration of a humanly unimportant matter.

Your teacher intends these watching points to constitute a timely hint to his students, to broaden their demonstration of Christian Science as Mrs. Eddy set the example in her home, especially as such effort relates to any suggestion of mesmerism that would claim to becloud their comprehension of the deeper meanings of the Bible and *Science and Health*.

Is it not error to cherish the notion, that the ability to comprehend the deep things of God is a developed quality attained through study and application alone? True, such study and application are needed in order to know what it is that prevents students from expressing and voicing the Mind that was in Christ Jesus, a thing divinely and scientifically natural to the one whose thought is freed from the influence of mortal mind. The student's higher task is to empty his thought so that the deep things of God may flow in.

The Bible depicts the victories, as well as the defeats of those who sought to follow the leadings of truth. With such notable examples before you, you will not think it amiss if your teacher humbly seeks to emphasize some of the lessons which he himself has learned. He hopes that they may be of value to another in pointing the path. It is truth that illumines the dark places in this human dream; yet one pilgrim may share his light with another.

The first and foremost watching point, which really covers the entire ground, is to watch lest the human errors touched upon in the following pages—because they coincide with the world's belief in evil as real— establish themselves in your consciousness as real, or cause you to believe that you are dealing with aught but illusion, the effect of unscientific thinking. Remember that wrong thinking and its effects are in God's sight unreal; what mortal man is afraid of and what he is afraid with, are interchangeably mythical.

1—WATCH lest you attempt to do anything in Christian Science from any standpoint except that of *joy*. Our Leader's hymn admonished us to follow and rejoice all the rugged way. Work in Christian Science that is done joyously, has a power and effectiveness that work done as a solemn duty never has. If you seem to have lost your joy, obey Mrs. Eddy's command, "If your joy is 106t, handle animal magnetism." If this is properly done, your joy will return, and you can again take up your work. Our Leader once wrote to George Kinter, "Gladness and rejoicing are divine in essence, and their reward is manifold in its effect."

If you should fall through the ice, you would become further imprisoned if you attempted to swim at once for the shore. The first thing to do is to rise. Then you can clamber onto the surface of the ice and walk to shore. This rising to the surface symbolizes the lightening of thought necessary, in preparation for all effort in Christian Science. "The hope of the righteous shall be gladness." Prov. 10:28.

2—WATCH lest you fail to recognize the necessity for gaining the higher significance and meaning of terms used in Christian Science, rather than accepting mortal mind's definitions. It requires watchfulness in order to do this, since the human meaning attached to them has become fixed. A few examples of such words are: prayer, love, work, mind, obedience, heaven, hell, service, duty, belief, worship, loyalty, sin, health, sickness, harmony, immorality. On page 249 of *Miscellaneous Writings* we read of students expelled from Mrs. Eddy's College for immorality. What do you calculate their sin was in the sight of God?

3—WATCH lest, in reading; the Bible, *Science and Health* and other writings by Mary Baker Eddy, you accept and adopt a literal meaning which uninspired thought would read into the text, instead of establishing in your own thought the same inspirational sense possessed by the authors, in order that the true meaning may unfold to you.

4—WATCH lest your familiarity with the text of the Bible and *Science and Health* cause you to believe that any part of it is self-evident, or self-explanatory, or that the meaning is readily discernible, because it appears to be obvious. The true meaning of inspired words can never be gained by the process of human reasoning.

5—WATCH lest you set your affections on the peephole, rather than on the sunlight that is pouring through it. If one reflects lovable qualities, or reflects the truth that heals, it is because, as Mrs. Eddy says, divine Mind is passing through him as light passes through a windowpane. If one feels attracted to the person, rather than to the divine Love being reflected, there is a danger of personalizing good, which inevitably results in personalizing evil. This limits good and gives temporary power to evil. Judas unquestionably personalized the good the Master reflected. Then when he betrayed him, the logical conclusion was that the evil was personal with him. So in order to destroy the evil, he had to kill himself. Had he impersonalized it, he would have killed the evil and released himself. Once a student declared, "To the degree to which we cease to own good, we cease to own evil." This admonition applies and extends to our attitude towards others.

6—WATCH lest the old theological teaching and training as to what constitutes sin, prevent you from realizing that fundamentally sin is cause, rather than effect, wrong thinking rather than wrong acting. The primary sin is sin against the Holy Ghost, or against that which unites man to his Maker. What the world calls sin is the outward result of this fundamental belief, or error of yielding to mesmerism.

What the world calls sin does not shut man off from God as effectually as what the world calls goodness, which is largely self-righteousness. When a mortal finds that his actions are sinful, he is apt to become dissatisfied with himself and with material existence, so that he yearns for God; whereas the self-satisfied follower of creeds and doctrines feels very little spiritual hunger, or dissatisfaction with matter. We conclude, therefore, that self-righteousness is the more dangerous state of thought as far as spiritual growth is concerned. No one eats until he is hungry. Hence the attitude of the self-righteous scribes and Pharisees of to-day precludes any definite spiritual hunger, which causes mortal man to reach out for the divine.

Self-righteousness may be called the sin against the Holy Ghost, since it is a sin against man's spiritual nature, and is far more serious than those sins against society, for which mortal mind has decreed punishment. The most dangerous sin from God's standpoint must be that which tempts man the most to be satisfied, and to feel secure apart from God.

It is reported that Mrs. Eddy once declared that she would rather have a church member to work with who was forty per cent good, than one ninety-five per cent good. Such a statement would be anomalous unless we interpret it to mean human good. In reality Mrs. Eddy was only putting into her own words the saying of the Master, "I come not to call the righteous, but sinners to repentance."

The human must finally be eliminated, whether it seems good or bad. The greater the percentage we consider bad, the greater the effort we will make to throw it off; hence the less of a sinner we are in God's sight, since to Him sin is believing in and clinging to the human. The rich young man who came to Jesus was an example of one Mrs. Eddy would have called ninety-five per cent good. He was sad when the Master told him that he must get rid of all that he possessed, no matter how good it appeared to him to be. Had he possessed less treasure in the human, or matter, he would not have been so sad. Thus his belief in human good was a sin against the Holy Ghost.

The prodigal son was perhaps forty per cent good, in contrast to the ninety-five per cent good of his elder brother. Yet behold the latter's attitude when the prodigal returned! He malpracticed on him, was jealous of the way he was received, and acted as if he wished that his brother had never been redeemed; when as a matter of fact, the Egypt experience was the necessary process through which the prodigal learned the worthlessness and nothingness of all materiality. Since nothing concerning the claim of evil could be learned in the Father's house, and this knowledge was necessary in order to help poor humanity, it had to be learned in Egypt" Then when the prodigal returned, he was ready to be united to his Father's purpose and work with Him in redeeming mankind. The Father and son working together would symbolize divine Science and Christian Science, one the truth in heaven, and the other the truth brought to earth. See *Science and Health*, 471:29.

Mrs. Eddy had many experiences with the elder brothers in her church work. She knew that they make most of the trouble. Many times she saw them attempt to throw back into the stream of mortal mind those valiant swimmers struggling to reach the shore,—perhaps the very ones she was striving to save. Who can blame her for crying out against this most heinous of all sins, namely, the belief in human good—when the only true goodness is divine?

7—WATCH lest you accept the suggestion that you can grow spiritually in any other way than by self-immolation, self-effacement, humility and meekness. A true Christian Scientist humbly seeks at all times to reflect the Mind of God; and any desire for public recognition, or to be put on a human pedestal, does not come through spiritual sense, but from animal magnetism. In Luke 20:46 we read, "Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts."

8—WATCH lest gossip, human opinions, and the "strife of tongues," upset your thought so that you are tempted to lose your mental poise; to believe that the Cause of Christian Science is going to the dogs, and to doubt the sincerity of other Christian Scientists, your brethren in Christ. Animal magnetism sends forth this miasma, or poison gas, to produce this very effect, to weaken the strong and to divide the ranks. The antidote is the reflection of divine Love, that panoply which enables one to impersonalize error, and to know that in spite of false evidence, God is keeping watch above His own.

9—WATCH lest, having had a fine demonstration, you become satisfied with the human results, so that you cease further spiritual effort. Whatever retards one's spiritual growth should be counted as anti-Christ, even though it may be the result of scientific demonstration. Anything is the enemy of the Christ if it causes one to stagnate in his spiritual journey. Human harmony, which precedes the disappearance of the human, is a danger to the student, since, if he does not watch, he may be tempted to accept this condition as the full and complete demonstration. Believing that he has attained the desired goal, he may stagnate in his efforts, and thus the "against" Christ might become the "before" Christ, "anti" becoming "ante", and the condition of demonstration which precedes the coming of the Christ might become the greatest deterrent to Christ's coming.

If you planned to kill a dried-up plant by giving it too much water, you would find it blossoming in beauty, as the result of your first efforts. This might cause you to forget that you planned to kill it, perhaps because you knew that it was poisonous. The pleasing nature of its beauty might become a temptation. The purpose of Christian Science is to give human sense such a dose of truth that it will disappear' and the true sense of man will be left, standing forth in its purity, beauty and perfection. Because the first effect of demonstration on the human sense is to bring out a human sense of harmony, this watching point becomes important! Human harmony is legitimate as a phenomenon pointing to growth, but not as a stopping-point on one's spiritual journey. Mrs. Eddy is reported to have said to some of her students in her home, "I cannot understand why you students become so plethoric, when each day you deny matter. It is because Science brings you a human sense of harmony."

If you were melting ice in order to make steam, you could not help reaching the stage where you had warm water. If water is used to typify mortal mind, steam the unlimited divine Mind, and ice the cold hand of discord as shown in phases of suffering, sin and lack, then it is evident that it is the whip of suffering that drives mortal man to seek the warmth of divine Love to melt the ice. But when the water has become pleasantly warm, there comes the temptation to cease this effort, since everything is humanly harmonious. The alert student knows that this is just the time to put forth more effort than ever before, in order to gain such a sense of right activity of thought that mortal limits will be thrown off, and divine Mind will stand forth as All. While it is pleasant to have the ice melted, of what advantage is it, if the ultimate goal is not kept in thought, and the scientific process is not carried through to completion? Of what value is the second degree described in *Science and Health* on page 113, if one does not hasten to the third degree? Man's truly constructive effort in Christian Science does not stop with human harmony; it begins with it. Thus melting ice should be looked upon as a step towards turning it into steam.

The three degrees in *Science and Health* are well illustrated in the last picture in *Christ and Christmas*. The first degree is illustrated by the dark shadow of the cross. When the divine purpose of the cross becomes understood, one loses his fear of it, and it becomes illumined, beautified by the birds and flowers. At this point, however, it might become anti-Christ, if the improvement in human thought brought about by Science was considered to be the attainment, rather than that which marks spiritual progress. When one loses his fear of the cross and perceives its divine purpose, that does not make it one's goal, but a means to an end. The second degree becomes anti-Christ only when one believes that the purpose of Christian Science is to dress up human sense so as to make it attractive for man's satisfaction. The true purpose of truth is to awaken man from his fleshly dream, in order to replace earth with the things of God, so that man will be satisfied when and only when he awakes in His likeness.

10—WATCH lest, in your effort to educate your thought along spiritual lines, you forget that you are not trying to learn something new to you, since, as a child of God, you already have access to the precious gems of truth hidden in divine consciousness, and are only working to dig up the spiritual thought through which you may reflect all true knowledge. The only thing the advancing student has to learn that is new to God's child is a knowledge of the operation of evil, and this

should be a disappearing knowledge, since, when one has disposed of evil, he should no longer carry along a knowledge of its operation.

A man suffering from amnesia, or loss of memory, is not trying to learn something. He does not need an education. He needs to have his memory restored. A veil of belief has been drawn across his consciousness, which temporarily shuts off his recollection of his real self. This describes man's dilemma from the spiritual standpoint. Man has not really lost his spiritual selfhood and its relation to God; he has merely lost sight of it. Thus the work of Christian Science is to restore man's soul, which in turn brings to light his unity with God.

Sometimes one wonders how primitive and savage people are going to be saved. Their salvation becomes possible since the knowledge of God is not something that must be learned so much as something that must be remembered. The Bible speaks about this in II Peter 3:1, "I stir up your pure minds by way of remembrance," and in John 14:26, "The comforter . . . shall teach you all things, and bring all things to your remembrance."

11—WATCH lest you rejoice in the glorification and healing of matter, rather than in the fact that you are beginning to realize the desirability and supremacy of divine Mind. Luke 10:20 reads, "Rejoice not, that the devils are subject unto you; but rather rejoice, because your names are written in heaven." Rejoice in cause rather than in effect. As truth begins to impregnate this human sense, there is a period when effect may seem so attractive that you believe it is worth saving, and strive to do so.

In trap shooting, the clay pigeons are painted in an attractive way only that they may be blown to bits. The Bible states that in ancient times the sacrifices had to be some animal without blemish, a firstling of the flock. This illustrates the fact that the improvement brought into human thought and matter through the action of demonstration is the preparation for its annihilation.

12—WATCH lest you err through strong drink (Is. 28:7), or through the emotional ecstasy or excitement which mortal man sometimes mistakes for acquaintance with God, or a spiritual uplift. Old theology uses this method of deception, seeking to play upon one's emotions through the use of the sweet singing of choir boys, etc. No spiritual growth is thereby effected.

Mrs. Eddy once warned Sue Harper Mims of Georgia, not to teach Christian Science to members of the colored race. Did she thereby cut off a whole race from the benefits of Class Instruction? Was she rather not warning Mrs. Mims against a quality of thought? One who would tend to accept Christian Science through the emotions, and believe that he understood its teachings merely because he thrilled to them, would not be ready for advanced teaching. When one is ready, even though his skin is black, he has ceased to be a colored man, and has become a Christian Scientist. The same is true of a Jew or Catholic. They have ceased to be such when they have made the preparation necessary for Class Instruction.

Many earnest people have mistaken sentimentality for spirituality. The former is like putting perfume on an artificial rose, in order to deceive.

13—WATCH lest you believe that the action of truth is improving your human mind to the point where it will eventually become true wisdom. The real Mind which contains all wisdom is divine. Mind cannot be improved; it must be reflected by man. The only improvement one can make is to enlarge his ability to reflect divine Mind.

Christian Science does not come to do man's thinking for him; neither does it have as its goal the improvement of human thinking. Its mission is to teach what right thinking is, and how one may reflect this right thinking from God, the one Mind, the source of all right ideas.

Mrs. Eddy once wrote, "Remember that the so-called human mind is expected to increase in wisdom until it disappears, and divine Mind is seen to be the only Mind." Then at another time, "The human mind does not increase in wisdom; wisdom decreases the human mind." The great danger in an improvement of the human mind is lest mortal man come to have more faith in it, instead of less.

14—WATCH lest, in your work in Christian Science, you lose sight of the fact that you are endeavoring, not to eliminate a monstrous reality that has the power to maintain itself in spite of the omnipotence of God, but merely to expose the deception and illusion of the belief that God can be absent.

15—WATCH lest the appreciation of those whom you benefit and heal through Christian Science tend to put you on a pedestal in your own estimation, instead of to cause you to feel more humble. Even our beloved Leader spoke of her "present feeble sense of Christian Science." *Science and Health*, 577:28.

16—WATCH lest you believe that you, or somebody else, is or has been a special deputy of God on earth, instead of realizing that the gifts of God are given impartially to all of His children, regardless of human education, birth, sex or environment. It is true, however, that each has his special niche—the mission that has been given him to perform according to the plan and will of the Father.

17—WATCH lest your success in healing cause you to feel content with the grain of Christian Science you possess (*Science and Health*, page 449). The human mind impregnated with this grain of Christian Science becomes an instrument for great good. More of truth must be gained, however, until the human mind is put off, if one would continue to progress.

18—WATCH lest false theology, which is constantly at one's heels to tempt one on his heavenly journey, cause you to continue to conceive of prayer as merely petition, rather than desire, realization and affirmation; as a means of getting something you do not now possess and perhaps do not really need; rather than the scientific process which opens man's eyes to the knowledge that he now possesses all good in reflection. This difference might be illustrated by one waiting for a postman to deliver an expected package, instead of discovering that it has long since been delivered. True prayer is the right desire which leads man to make a scientific effort to banish from thought all sense of the reality of material testimony, as evidence of a limited and mortal status for man, that he may gain the realization that, since he is God's reflection, the allness of all good is his present possession *now*. Moreover it is his privilege and obligation to reflect this good to all mankind.

Mrs. Eddy once said, "After making your affirmations of good and denials of error, until your thought is clear and true, go farther and give thanks that while you did wait, you did receive what you asked. Go not back to asking, but continue to *give thanks that you have received*.

Since God is both Father and Mother, one might say that we approach Him from the masculine as well as the feminine standpoint. One is the head, the other the heart, one reason and the other revelation. One utilizes the power of God with authority: the other kneels humbly at the throne of God, yearning and asking for more of His grace. Those who confine their prayers to the head are apt to take too much to themselves, and feel that they are accomplishing the works; those who pray wholly with the heart are apt to leave the entire work to God. But the right proportion causes God and man to work in unison. As Mrs. Eddy once said, "God's business is to heal and man's business is to let Him."

19—WATCH lest you endeavor to interpret the Bible with any sense of God being separated from man, or operating in the universe except through man. It might even be helpful to declare that man is the expressed activity of God, or God in action, if such a statement would aid one in eliminating any sense that God operates apart from His reflection, man. When the Bible says, "Thus saith the Lord," it means that divine Mind was expressed through the demonstration some individual made to voice God. To trust in the Lord means to trust in one's ability to demonstrate God's presence and power. Whenever the Bible speaks of God, if the text involves more than a definition of Him, it must include the fact that God is being reflected by man, or as man. The Lord is our Shepherd through our ability to reflect His protecting presence. Thus the Lord must mean the ever-presence of divine Love demonstrated or reflected by man.

20—WATCH lest you endeavor so watchfully to keep out your enemies, that you keep out your friends, or God's spiritual ideas. This watching point covers the possibility of one striving so hard to keep what one conceives as error out of an article he might be writing for our periodicals, that he crushes out all spontaneity and inspiration. The error is one of fear. The antidote is to realize that if he seeks to impersonalize good, so that he sees God writing the article through him, this demonstration will exclude error in both cause and effect.

21—WATCH lest you believe that your spiritual momentum can be maintained by aught but daily demonstration. The Bible records that the Children of Israel had to make a demonstration of manna each day. Only daily mental alertness and activity can assure consistent and constant progress in Christian Science. If students fancy that they can progress by resting on past demonstrations or attainments, no matter how long they may have named the name of Christian Science, or studied it, the pull of mortal thought, or mesmerism, stands ready to drag thought down to its level, unless it is actively resisted. No doubt this is what Mrs. Eddy meant when she told us to handle animal magnetism.

To be sure, there may be dark hours when one may have to rest in what one has already demonstrated, hours of floating in a consciousness of good; but such times do not represent progress. They are resting points for the swimmer. It may not seem scientific to declare that the claim of matter seeks to encroach on thought each day;

but it is the truth about the lie. A man sent out to plough wet snow on a freezing day should be instructed that he must keep ploughing, lest at any point the snow freeze up solid.

22-WATCH lest your mental work become vain repetition of arguments against error, instead of being the recognition that it is divine power flowing through man out into the hearts of others that breaks the claim of mesmerism, and accomplishes all good; hence, one's mental efforts are intended to amplify, emphasize, and accentuate this infinite power. It is as if divine Love had provided us with all the ingredients to make exquisite perfume. Our mental work distills this sweet essence, and as we diffuse it to our patients, they are healed. On the other hand, vain repetitions resemble the prayer wheel Mrs. Eddy mentions in *Science and Health*, in which prayers were placed on a wheel and then the wheel was revolved. The prayers were supposed to gather efficacy and potency by being turned over and over, the faster the better. Does true prayer consist merely of turning scientific arguments over and over in one's mind?

23—WATCH lest in reading Mrs. Eddy's history, that tells how at times she directed her students to handle the weather, you believe that this was perhaps a personal obsession of our Leader, who desired comfort of body and peace of mind just for herself. She was instructing her students to broaden their demonstration of Christian Science, and their conception of the infinite power bestowed on man by his heavenly Father, in preparation for overcoming the last enemy, death. The error both in the weather and in death is universal false belief. Learning how to handle one will lead to the ability to handle the other.

Students must rise above the belief of having personal problems upon which they expend their whole effort, time and attention. Personal problems should be regarded as the bugle call to an impersonal effort to help all humanity. God could not have shown our Leader a better way to instruct her students in the great art of endeavoring impersonally to bless all mankind, than to teach and encourage them to work on the weather, in establishing the great fact that, "In atmosphere of Love divine we live and move and breathe." For a student to work on the weather precludes the possibility of working with God's power in a selfish or limited way. It also broadens his concept of the vast scope of the Mind and law that it is his privilege to reflect, and yet gives him a field to work in, in which he may expect a result to prove the correctness of his effort.

24—WATCH lest the natural zeal of mortal mind cause you to believe that you can grow spiritually, or spiritualize your thought, in any way than by right thinking, or the effort to practice Christian Science in healing. When the effort to think right ceases, growth ceases. This watching point is necessary because of the prevalence of the belief that the study of the Bible and *Science and Health* brings man growth in the understanding of Truth. Does the study of a book on flying enable a man to fly? It tells him the theory, but he must put it into practice, and practice alone will bring the ability to fly. The study of the Bible and Mrs. Eddy's writings is essential, but it avails little unless it is followed by practice.

25—WATCH lest you make a god out of the outward activities of our organization, which one does when he gives them importance or precedence over right thinking.

Jesus did not condemn Martha for what she did, but implied that she gave effect more importance in her estimation than cause. Is the frame around a picture more important than the picture? Is a rose arbor more important than the rosebush that grows on it? Is the standard that holds a microscope more important than the microscope itself?

The beginner makes a god out of the organization when he feels that there is spiritual value and virtue in mere church attendance, ushering, distributing literature, apart from the opportunities these activities present for demonstration, or right thinking. In the effort to demonstrate Principle as supreme and as the inward cause back of every effect, one must watch lest effect take precedence over cause, lest suggestion argue him into believing that any human activity of the Cause is important of itself, apart from being a necessary footstep leading out of all belief in human activity or business, to the point where the Father's business alone is recognized as necessary or real.

26—WATCH lest you believe that the appearing of the better side of mortal belief, or matter, is necessarily a proof of spiritual progress. The action of Truth on the human mind brings about improving beliefs, yet mortal belief can put forth human evidence of improvement that is deceptive. In Luke 18:21 Jesus told the young man who had great possessions that his improved sense in matter indicated a love for the human, rather than a love for God—a belief in the reality of the opposite of God.

An improved sense in the human is not necessarily proof that one is on the path out of matter into a greater love for good; but if one is on the path leading to Spirit, he will have proof of this fact in improved beliefs, until all mortal belief is destroyed.

27—WATCH lest you believe that you are trying to perfect yourself, rather than to make a channel of yourself through which the perfect idea of man may be expressed. There is a distinction between trying to make a perfect man of yourself, and trying to express the perfect man through yourself. There is a difference between washing a window because you like to see the glass clean, or because you desire to have the light shine through perfectly.

28—WATCH lest the apparent importance of handling and destroying error overshadow your realization, that the way to overcome darkness is to let in the light, or that following the spiritual and scientific sense of man constitutes your real progress, so that you feel you must cover every claim of error every day, in order to protect yourself properly. Such an attitude does not indicate the establishment and development of that trust in one's spiritual perception, in which one relies on inspiration to unfold what needs to be done each day.

There have been teachers of Christian Science who have prepared long lists of errors for their students to take up each day. But when an error has been seen as nothing, is it necessary for one to continue his effort in that direction, unless, of course, the suggestion of its reality once again encroaches upon thought?

29—WATCH lest in your effort to study and understand Christian Science, your thought overbalance on, or incline to the side of intellectual comprehension at the expense of demonstration. Man's spiritual growth is like a tree in which the

superstructure, representing man's comprehension of the truth, must keep a proper balance with the roots, illustrating man's demonstration of his understanding and ability to withstand the storms. Ministers who become Christian Scientists have a difficult time, because their old religious training enables them to grasp the theory of Science much more readily than the average student; they are apt to become top heavy, because they have taken in a great deal of truth which they have not demonstrated, and, therefore, which they do not really comprehend. In *Science and Health* Mrs. Eddy tells us that we understand only what we can demonstrate.

Consistent spiritual progress is the effort to build up a comprehension of absolute truth, with a corresponding effort to put new ideas into practice as fast as they are revealed. This maintains a right balance between precept and practice.

30—WATCH lest you forget that human opinions expressed by a student of Christian Science who is neglecting to demonstrate wisdom from God, have no more value than opinions expressed by the children of this world—in fact even less, since the latter are wiser from the human standpoint than the children of light, who are taught to rely on divine wisdom, and so give up all else. Hence they take fewer steps to gain the wisdom of this world, than do the children of darkness. When they momentarily abandon the standpoint of demonstration, therefore, their human opinions are not the result of a greatly developed human intellect.

If Christian Scientists have any slogan at all, it should be: Whatever proceeds from the human mind is in its last analysis opposed to God, and hence destructive, even though it has been improved by truth; so let us seek demonstrated wisdom, and give up all else as fast as possible.

31—WATCH lest you feel that man is the master of divine power rather than its servant. False theology declares that Jesus was equipped with deific power, that he wielded to perform miracles as he chose. On page 119 of *Science and Health* Mrs. Eddy writes that man is but the humble servant of the restful Mind. When she went forth on the lecture platform she prayed: "Now, dear God, here I am. Use me. I am absent from the body and present with Thee in consciousness. Love uses me in its own good way. I would lift myself right out of the material sense of self and audience and let God use me."

You must feel that divine power is using you. You must kneel in humility at the throne of God asking and seeking to be imbued with deific power. Then you can go forth and exercise that power with authority. But, you ask, is not this using divine power? Yes, but only as a servant who goes forth to do his master's bidding. Jesus might have been called Master, because above all others he permitted divine power to master him.

32—WATCH lest, in your denial of the existence of matter, you accept the impression that you are denying something that exists externally to you. The term matter covers not *what* you see, but the *way* you see it. In denying matter you are really denying the way mortal mind sees the true heaven and earth, that already exist here and now in all their perfection. You will surely see this perfection the moment your dull eyes are opened—the moment you rise out of the mesmerism of mortal belief. A picture of great beauty may appear a daub to an unenlightened

novice. Once the veil of ignorance is lifted, however, by study and practice, the beauty of the picture is appreciated.

God, as the great master Painter, created the universe in all its perfection. Mortals fail to see it only because of their standpoint of ignorance and materiality. All things appear to be blue to the one wearing blue glasses.

33—WATCH lest you cling to the "babe in Christ" or milk stage of Christian Science, continuing to apply spiritual power to produce human harmony, after the call has come to go up higher and become a man in Christ, ready for meat. The milk or "babe" stage of Science is the application of spiritual understanding to bring out health in matter. The meat of Science demands that we use material inharmony as a steppingstone to higher spiritual growth. Then we will not consider that God comes to help us in this dream, so much as to help us out of this dream.

Mrs. Eddy once said to the advanced students in her home, "This demonstration to make matter build up is not Science." As soon as we are ready we should pledge ourselves to adopt the proposition, that we will not use spiritual power to destroy unpleasant error, as much as we use unpleasant error as a quickener to gain more spiritual power and understanding.

A father will keep his son's toys in repair while he is small; but as he grows older, the father insists that he begin to lay them aside, since he is becoming a man. Advancing footsteps in the Science of Mind require that we wean ourselves from all satisfaction in matter, until the joys of Mind are found to be sufficient to bring us all the satisfaction we need or crave. Once Mrs. Eddy said, "Earth hath nothing worth loving."

34—WATCH that you be consistent in your handling of error, not overlooking an error in yourself, or claiming immunity from it, while you continue to hold it as real in another. In the habit of criticism, it is well to remember that that which does the criticizing is no more real or part of man than what is criticized.

When someone in a family is ill, he suffers with "feel-sickness" in contrast to the others, who suffer with "see-sickness." When error appears real to you, even though it may be manifested by another, it becomes part of your problem, which is to unsee and to make nothing of error, whenever and wherever it presents itself.

One burned-out bulb in a string of Christmas tree lights that are connected in series, will cause them all to go out. As God's children we are all banded together in the bonds of love. To see one of God's little ones as a burned-out bulb, or as cut off from God, and hence under the control of error, shuts off your current, and robs you of your spiritual light. This attitude constitutes malpractice on your brother. It does not help him, and harms you.

In Matthew 5:23 we read, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; . . . first be reconciled to thy brother, and then come and offer thy gift."

In an early issue of the Christian Science Sentinel there is a story of a Civil War veteran, who had a running sore resulting from his experience in the war, that did

not yield to treatment by one of Mrs. Eddy's students. One version of the incident is that this student consulted her Leader as to her failure, and was told to ask the man if he hated anyone. He replied that he was grateful to be able to state that he hated no one; that all sense of enmity resulting from the war had been healed in his thought. Mrs. Eddy then directed her student to ask if anyone hated him. His answer was that he was sad to have to report that he still had enemies who hated him. Then Mrs. Eddy sent the message, "Tell the man that he is still believing in hate and that there had been a war." He had burned-out bulbs in his circuit. He remembered that his brother had ought against him. But through Mrs. Eddy's detection of the error, it was corrected and the running sore was healed.

Once a rift appeared between a husband and wife. The latter was a student of Science, and she did her best to see her husband as God's perfect child. The rift remained in spite of her good work. A verse came into her hands from a friend written by the author of these Watching Points:

"I see myself as God's own child, as perfect in His sight. I see my brother man as well, a perfect child of light.

Then to complete my prayer, I see him seeing, me aright— I see him seeing me seeing him as perfect in Love's sight."

Through this verse her eyes were opened to the fact that she was trying to see her husband perfect, while she was continuing to see him seeing her in a humanly mortal way. She was bringing her gift to the altar, thinking that her thought was right before God, while she was holding her husband as having ought against her. She then sought to see him seeing her as perfect, and harmony was restored between them.

35—WATCH lest, because of the general belief that all of man's joy and happiness come through matter, the prospect of losing matter in all its desirable forms before you have established the continuous joy and satisfaction that comes from communion with divine Mind, cause you to neglect to work on the problem of turning away from it with any real sincerity and determination.

It helps to know that even from the human standpoint, the so-called pleasures that man fancies come from matter, really come from mortal mind and are largely anticipation. Man thinks he enjoys matter under the claim of mesmerism. Someone has wisely said, "Beauty is in the eye of the beholder."

When one has reunited himself to the eternal source of all happiness, which is divine Mind—from which he has never really been separated—how great will be the happiness that will flow into him, joy that is permanent, and that brings him perfect peace—a happiness that infinitely transcends the lower sense of pleasure he now fancies he gains through mortal mind calling itself matter!

The problem of denying matter is always made easier when we realize that we are denying, not an external material world, but the mesmerism which causes the external world to seem to be material. Matter is not what you see, but the way you see it.

36—WATCH lest you fail to discriminate between Love as the infinite good reflected by man, of which man is the full expression, and the human misinterpretation and misuse of it. If you permit your concept of love to become darkened through the material sense of it which you see in the world, you may become so prejudiced against it, afraid of it, that you fail to cultivate it as a spiritual quality derived from God. If the human perversion of love seems so obnoxious that you endeavor to crush out or repress all tender affections, you may throw overboard the very thing most needed for your salvation, since love is truly the link between the human and the divine.

When you see one misusing love, or personalizing it, remember that he is heavenly homesick and yearning for God; but because he does not know this, he accepts a human substitute. If the Master did not condemn Mary Magdalen, but healed her by feeding her famished affections spiritually, Christian Scientists should not condemn one who has suffered enough from his mistake to be ready for divine Love.

If the top of a tree has been bent over into the ground, so that it is growing down instead of up, you do not kill the tree or cut it off. You pull the top out of the ground and leave it free to grow toward the light. If a girl accepts an imitation diamond ring as an engagement ring, you do not condemn her honest desire for a husband—you warn her to be more watchful, lest she be deceived by another scoundrel again.

Mrs. Eddy, in the application of her teachings, was not afraid to manifest the deepest and tenderest kind of affection toward her students; but she sternly rebuked error of any sort. When she found immorality in a student she wrote, Jan. 19th, 1884, "I asked you to try teaching, but when I took your pupils I found your mental influence, not your words, had done them an injury that I could not repair at once. Your sensuality and untruthfulness have their effect, although you think them out of sight." Again on Aug. 25, 1898, "My precious student, for God's sake and the sake of the Discoverer of C. S. cleanse your mortal thought of all that you would not have reflected and see in the lives of your students. Good healers are the only good teachers. A musician must sing or play well and is judged by his performance, not by his blab. Science is practice, proof, not a profession, neither high-toned wit or philosophy; these are but apologies for its absence, if they possess not the spirit that heals both sickness and sin."

37—WATCH lest, in your efforts to see God's perfect man, the contrast between the spiritual ideal and poor sinful mortals cause you to be "overwhelmed by a sense of the odiousness of sin and the unveiling of sin in your own thoughts" (S. & H. 366:22), so that you believe mortal man to be more of a sinner than you ever did before, be tempted to drop your good work through sheer discouragement, and end by dubbing man hopeless, because of the sin that claims to be using him. Sin must be uncovered in preparation for its destruction. Our Leader tells us that the aggravation of error foretells its doom. Thus may we not believe that just when the mortal vestments which hide the real man look the darkest and blackest to us, they are most ready to part and release the Christ idea to our gaze?

38—WATCH lest, in reducing error to zero, you neglect to rub out the zero. Once a lecturer told of a little Science girl who had a cold. She drew a zero on the front stoop with a piece of chalk to indicate that she had made nothing of the cold. After a few moments she ran back and rubbed out the zero.

In destroying error you first translate it into a false belief. This does not destroy it, but uncovers it for self-destruction through your recognition of its nothingness. You must finally rub out the zero by knowing that, since God is All, no claim of an opposite to Him ever existed even as a false belief, to tempt His children; and even if it did, they could not be tempted by it, since they have no capacity to believe a lie, or even to be tempted to believe one.

39—WATCH lest, when you perceive that the spiritual structure you are building seems to depend for its continued support upon a spiritual sense in you which seems too frail, immature and intangible to maintain it, you permit fear and doubt to cause you to believe that this spiritual sense has been smothered, or is likely to be. In reality man's desire for God, and his ability to find Him and to reflect Him, are qualities which materiality can never impair. The error is wholly a trick of deception, that claims to blind one as to where to find God, and as to the nature of the error that claims to hide Him. The argument that our spiritual nature has been or can be smothered is a trick of animal magnetism. Is the reflecting power of a mirror impaired by the dust that falls on it?

40—WATCH lest you believe that spiritual progress consists in anything but a spiritualization of thought, of which your acts are the honest expression, that your outward life may attest the sincerity of your effort to think right. False theology declares that, regardless of man's thoughts, his acts are the important thing. Science says that unless man's thoughts are changed, no change in his outward life or acts weighs aught in the spiritual scale. Since thought is cause, and acts are effect, it is spiritualization that marks spiritual growth.

41—WATCH lest you believe that in certain directions Christian Science does not condemn what the world calls sin, because it encourages that dissatisfaction with mortal existence which often leads mortals to sin. Jesus said, "I am come not to call the righteous, but sinners to repentance." Evidently he felt that the consciousness in which the seeds of sin had developed and borne the fruit of suffering, was more receptive to truth than the one that contained in embryo seeds—as every mortal consciousness does—where because they had not ripened into action, mortal man believed that he was more or less free from sin, and hence righteous. No one seeks truth until he feels that he needs it. One cannot declare that he is righteous until he has cleansed his thought of all materiality. The self-satisfied, or self-righteous, mentality is not open to the approach of Christ, Truth.

42—WATCH lest, in your denial of error, you deny effect instead of cause, thus deceiving yourself. To deny sickness, pain or sin as something of themselves, is to deny the effects of error, since error is defined as some belief entertained in a power, mind and existence apart from God. In God's sight, sin is using the wrong mind — not what one does under that false mind.

Pain, disease, sin and death are the effect of false belief, and cannot be denied or destroyed apart from the false belief, of which they are merely the outward indication. On page 473 of *Science and Health*, we read, "Sin, sickness, and death are to be classified as effects of error."

43—WATCH lest you believe that it is the denial of error that destroys it. To be sure, Mrs. Eddy tells us on page 339 of *Science and Health* that we conquer error by denying its verity. But to conquer it does not destroy it, any more than to conquer a burglar puts him in jail. But it does stop his further depredations, and restrains him until the police come and take him away.

Our denials of the verity of error conquer it, but only our affirmations that let in the power of Truth destroy it. It is necessary to repeat that our denials do not heal or destroy error; but they put it under foot and make way for the healing efficacy of truth. Denying darkness does not let in the light; but it takes away one's fear of it and bondage to it, thus opening the way for the light to come in.

44—WATCH lest you be like the lion who saved the life of a mouse, and then scorned the possibility of the mouse turning around and helping him. Yet, when the lion was caught and weary with struggling to escape from his bonds, the mouse gnawed them through. The mouse might represent the feminine prayer that trusts God blindly, and in meekness and humility, feels that, whether one can think scientifically or not, Love is taking care of one. It is the prayer of the Christian that Mrs. Eddy voiced, when the reporters asked her if she had any physician beside God, "Indeed I have not! His everlasting arms are around me and support me, and that is enough."

The lion represents the Science of Christian Science, or the masculine prayer—the consciousness of spiritual supremacy gained through scientific understanding. In contrast to the latter, the former might seem a feeble sense—a relic of old theology to be scorned by the student; yet at times the student needs the Christian, or feminine approach to God. In fact what we are working for in Science is an absolute trust in God, as the goal of all our efforts. Otherwise why did Mrs. Eddy write the following? "Have trust in the one Father and Mother God, without fear or doubt . . . Do not fear the physical—just ask for light and goodness. We must talk more closely with God, bring Him nearer to us, more like the old style of praying. We must feel and know that God is what we live in, like the atmosphere or sunshine all about us. We must rest more in God . . . Give up all to God, ask for your daily bread, enough for to-day. A child with its mother does not ask all the time for food and clothing, for tomorrow, or next week, but runs along happily and trusts its mother's care—so must we do."

The lion saved the mouse; Christian Science has saved the old Christian prayer. In turn this mouse, or childlike sense of trusting, or floating, may save the tired swimmer when he is too exhausted to swim farther.

Edward A. Kimball once said to Gilbert Carpenter, Sr., that, while he was able to attain a great sense of man's power when equipped by God, he never seemed able to gain that simple childlike trust, that rests without fear in the bosom of God. Perhaps he would have remained with us longer, had he been able to do this.

The Bible records that the Children of Israel made progress during the day under the guidance of the pillar of cloud, or Science. In the night-time of weariness and fear, when thought became confused and tired, they needed the pillar of fire, the light of Christianity, which represents a childlike rest and trust in Truth, in which there is no spiritual progress made and no scientific and powerful affirmations of truth; but

from which one gains needed refreshment and rest. Thus does the mouse save the lion.

The student should never scorn the Christian, or feminine attitude toward God, which is represented by the angel Gabriel (*Science and Health*, page 567) in contrast to Michael who fights the holy wars. One might deem it a relic of old theology, yet in reality it is the goal of Science. It is vitally needed in times of mental weariness or confusion, and also when a student is in danger of believing that he is the one doing the mighty works. Once a splendid student made a shipwreck of his career. When Mrs. Eddy was asked why, she replied with tears in her eyes, "The dear boy believed that *he* did it." At such times it is a saving grace for one to turn to God in absolute humility and say with the simple meekness of the Master, "Father-Mother, of myself I can do nothing. Thou doest the works, and I trust in Thee as a little child."

45—WATCH lest you believe you can be truly and continuously fed by the food brought to you from heaven by the demonstration of another. The only true progress and feeding comes through the spiritual food one demonstrates directly from God. As long as one depends on the demonstrations of others, rushing to every lecture, running to one's teacher or practitioner for constant help, he is like the Children of Israel, still wandering in the wilderness, leaning and living on the demonstration of Moses. You may feel that the manna you receive in this way is bread from heaven, yet it is a rule of progress that your spiritual food cannot forever come to you through the efforts of others.

Unless you reach the point where you recognize your own ability to demonstrate manna, your bread will never become that true bread, which the Master stated comes down from heaven, and you may soon reach the point where the manna of others fails to meet your need. You cannot forever have your spiritual needs taken care of by the labor of others. The entire purpose of Christian Science is to foster and promote individual demonstration. Once Mrs. Eddy said to students in a class, "I have taken you up into the mount and shown you the promised land, but you will have to walk every step of the way there yourself."

46—WATCH lest you retain the old superstition regarding death as a doorway to a better state of being. This error causes people to say of one who has passed on, "He is better off," and to feel regarding one who is very ill that perhaps death would be a release under the circumstances. This suggestion gives death more power than Life to relieve man of woe.

Graduation from school benefits a pupil because he has done all the work in the lower grade satisfactorily. On page 60 of the *Christian Science Journal*, Volume 4, Mrs. Eddy writes, "When we have done our work here so well that it needs not to be done over again, the death-change increases all our joys and our means of advancement."

47—WATCH lest you endeavor to apply the scientific process of Christian Science with the notion that it will operate successfully with one's thought turned in. It is a Science; it is exact and its rules must be rightly obeyed. One of its rules is that we must have unselfish and lofty motives.

Jesus declared, "A prophet is not without honour, but . . . in his own house.' Prophecy may be defined as the spiritual process whereby the harmony you hope to manifest is held in thought as a present reality, until the opposite false testimony yields and disappears. One practical deduction from Jesus' statement is that this method of demonstration is not without honour, or efficacy, except when one's thought is turned in to his own body, or house; the prophetic method whereby a future harmony is brought into present experience or manifestation, operates when thought is unselfed and turned out to bless all mankind.

Apparent discord is caused by a break in the continuity of man's spiritual reflection, just as sparks and perhaps a fire are caused by a break or short circuit in an electric wire. This break is caused when man's thought turns into his body. Hence our Leader gives this rule in *Science and Health* as the remedy, "We should forget our bodies in remembering good and the human race."

48—WATCH lest you place too high an estimate on the human intellect enlarged and improved by Science, or the reasoning powers of the human mind developed by education and culture, and believe it to be an adequate agent for talking or writing Science.

Inspiration from God is the only right basis in Science, since only in that way can we be sure, when we write or speak, that it is God writing or speaking through us. When this spiritual vision seems to be lacking, however, it is a temptation to turn to the human intellect as a substitute. Yet to do so is to put forth the letter without the Spirit, and is as blameworthy as to turn to medicine because Science does not bring an immediate healing. You impair your radical reliance on Truth when you fancy that human methods may successfully be employed, if demonstration or inspiration fails.

Sometimes those who have had previous business experience, financial training, or higher education, feel that this human attainment is of great value, when they are called upon to play some part in our organization. This notion prevails in the business of our branch churches and in the meetings where such business is transacted. Yet if God built the church, He should still be permitted to care for it; it should not be turned over to the enemy of God, namely, the human mind. Such a course betrays the church into the hands of the Roman Emperor, Constantine. When he was admitted into the early Christian church, the healing power went out of it. The human mind is not a healer, Mrs. Eddy says. It is mental inertia and pride that cause some students to seek what seems to them the easier way, when the metaphysician knows that demonstration is always the easier way. If a man was ploughing a field by hand, would that not be harder than to use a tractor? Demonstration means using divine Mind and its omnipotent power, in contrast to the feeble efforts of the human mind.

Students who have had business training, but who have accepted the suggestion that they are lacking spiritually, often seek to use the church business meetings to rehabilitate their pride in their own attainment, by trying to show the congregation how smart they are humanly, in order to compensate for their spiritual lack.

If one's business experience, education, etc., equip him with abilities which appear superior to those of the average mortal, it becomes a persistent temptation to

substitute the results of one's human training for demonstration. While human training and education can be of help in Science, yet when they tend to shut out God, they become deterrents. Whatever you think you know how to do well from the standpoint of the human mind and experience, forms a definite temptation to keep you from demonstration, or seeking God's help. On the contrary, when one feels that he does not know how to do a thing humanly, he is left with but one way, namely, the spiritual way.

At Pleasant View, Mrs. Eddy was spiritually attuned so that she could detect whether the service rendered in her home was demonstration, which means it was done by one seeking God's help. God required her to reject—sometimes forcefully—service that was not the manifestation of demonstration, no matter how faithfully and lovingly done, since it indicated an effort to satisfy her with something less than God. It showed that the one who did it, fancied he could do something of himself satisfactorily, without the aid of divine Mind, which is the exact opposite of Christian Science. She only asked that the tasks in her home be done from the standpoint of right thinking, that is, of reflecting divine Mind. How could a student expect to please her—which meant to please God, since the Father's standard was hers—from the standpoint that he could do something of himself, or with the human mind, that was satisfactory? Her whole life was devoted to teaching and practicing spiritual reflection. Was it so strange that she did not want the humblest task,—making her bed, sweeping her rooms, or preparing her meals,—done from any standpoint but that of reflecting divine Mind, or the ability of man equipped by God to do all things well?

Mrs. Eddy set the standard, namely, demonstration as the only method one should employ under any circumstances. When it came to the Christian Science periodicals, for instance, she did not want articles accepted which were the product of the human intellect—perhaps ground out like sausages. Such would be the letter without the spirit—the product of the head rather than the heart. She wanted God to write the articles, and she knew that He did this only when man subdued the human sense so that the divine Mind might shine through.

On page 232 of *Miscellany* is to be found one of the most enlightening and yet perhaps baffling criticisms Mrs. Eddy ever wrote—that is, to the human mind. John B. Willis, who for years had been a trained writer, being on the staff of the Youth's Companion at one time, wrote an editorial called, "Watching versus Watching Out." Students liked the article, declared it to be helpful, and could see no flaw in its metaphysics. Yet Mrs. Eddy assailed it vigorously, declared that it misstated Christian Science, and required the Sentinel to publish an apology stating that no more such misteaching would be permitted to appear in its columns.

What could Mrs. Eddy have meant but that this editorial was lacking spiritually, meaning that there was a lack of inspiration in Mr. Willis' thought when he wrote it? She sensed the lack of the healing consciousness in it, and since the presence of this healing thought is all that makes anything worthy of the name of Christian Science, she rejected it. It was a spiritless article. People love pillows made of the needles from the balsam tree, because of their sweet odor. But what would one say of such a pillow that had no fragrance whatsoever? It would be labeled a fraud. Mr. Willis' article was a fraud. It claimed to be a Christian Science article; yet it lacked

the essential element which would make it Christian Science! Reading it would not heal the sick.

Thus it was that Mrs. Eddy set the standard for articles for our periodicals, as well as all writing, reading and speaking Christian Science, namely, that a student should write, read or speak only from the standpoint that God is writing, reading or speaking through him. If his spiritual consciousness and conviction seem to wane, he should never feel that it is right for him to fall back on his intellectual training as a satisfactory substitute, which is what Mr. Willis evidently did.

Mrs. Eddy's most stirring rebukes were reserved for students who forgot that, apart from God, they were nothing and could do nothing. Pride, fear and neglect are responsible for this fatal mistake, fatal because it throws man back to the dead level of mortal belief, and thus robs him of God. Mr. Willis omitted God in doing God's work! No wonder God rebuked him through our Leader! Furthermore it should be remembered that Mrs. Eddy regarded every task as God's work, from the least to the greatest, and, if done rightly, as an opportunity to draw nearer to God.

49—WATCH lest, when you see members of your branch church or The Mother Church apparently manifesting little spirituality as a whole, you become disgusted, disturbed or critical, and then turn around and hate yourself for it. You should realize that that in you that is doing the criticizing is no more real or part of you, than that which is being criticized in the church members is real, or part of them.

There will always be a great temptation to lose one's spiritual poise of thought, because of the errors apparent in our organization; but this is part of its God-given purpose, namely, to teach one how to maintain his scientific thought under the pressure of mortal suggestion.

When you become a member of a branch church, you become subject to the argument that there is a dearth of spiritual understanding in the church; but as a member you are called upon to handle this suggestion for the church. You must know that the Spirit of God is always present, since, if you rise above sense testimony, you will find the Spirit of God everywhere. Only by making this effort can you fulfill your obligation to God and to your brother-man.

If you permit the apparent failure of individuals in the church to live up to your sense of right, and an apparent lack of appreciation and recognition for your faithful service, to darken and depress your thought, that proves that you have permitted yourself to be handled by animal magnetism.

If you were working scientifically for the atmosphere of a service on a Sunday morning, and suddenly you happened to glance out of the window and saw a man brutally kick a child, and it upset you so that you felt your anger rising toward the man, would it not be correct to diagnose the whole episode as an effort of error to stop your good work for the service? Would you not find yourself tempted to withdraw your spiritual support where it was needed and should be given? You would detect the whole action as a trick of error. It is a similar trick, when error tries to upset you with evidence of a lack of Christian Science among your fellow-churchmen, so that you cease your right efforts in support of the organization. When the trick is detected and exposed, its subtlety loses all power.

50—WATCH lest the improvement in material conditions and beliefs that are brought out in Christian Science, cause you to believe that matter is becoming more and more spiritual. What we call matter is only a material conception of Spirit, just as when the lenses are out of focus in a spy glass, what you see is a distortion of the actual landscape.

It is our conception that improves in Christian Science, and this brings out an improved manifestation; yet manifestation cannot be called real until thought has been entirely spiritualized. A better sense of matter must precede its destruction; but the demand of Science is to watch thought instead of its shadow, cause instead of effect. One who bears this thought in mind will be in no danger of stagnation because of watching, or clinging to, effect, or matter, as though it acquired spiritual value and reality through demonstration.

51—WATCH lest you fail to differentiate between the use of scientific arguments and being a channel for divine Mind. You wash a window in order to let the light shine through. Letting the light shine through is the office and finale of true mental work, whereas washing the window is the preparation. This preparation is accomplished through argument.

We should regard ourselves as having an infallible spiritual indicator, which enables us to know when we are reflecting divine Mind. The arguments are a ladder which aids us in climbing to the altitude of reflection, but we should anticipate the day when thought has been so established as a clear transparency for Truth, that we heal without the argument. Mrs. Eddy once declared, "I sometimes think argument hinders the work by materializing the thought. Hold to the spiritual. .. If you are a Christian Scientist and can speak the Word and it is *done*, all right; but if you have to argue, be very careful *what* you argue." See *Science and Health*, 454:31 and *Miscellaneous Writings*, 359:4.

Mrs. Eddy has provided us with scientific statements as ingredients, which, when properly used, gather the sweet essence or perfume of Spirit. The odor of this perfume, when allowed to escape, is what heals the sick.

In one of her classes Mrs. Eddy said, "When carrying a case, and having used the arguments for some time and not healing, depend upon it, they are implanting the belief in the patient's thought. The arguments must be dropped. But when one is teaching a child to walk, they give the child a finger to hold by; but they do not withdraw the finger until the child can walk; then the finger is removed. So with arguments; they are the finger.

52—WATCH lest you be disturbed by the criticism from outside, either that Christian Science has added to the evil in the world, by its teaching in regard to animal magnetism, or that it takes it too lightly when calling it nothing, thus permitting it to flourish.

Christian Science takes evil out of effect and puts it into cause, where it can be handled successfully; out of matter, or material causation, into the mental realm where divine Mind can dispose of it. The adherents of matter complain that this makes too little of evil and ignores self-evident wrongs. The advocates of the

human mind object to this, declaring that it sets up a new devil, and makes witchcraft and mesmerism formidable.

The world's attitude toward evil can be described as fearing the rattle, and ignoring the venom of the rattlesnake. Mrs. Eddy reversed this mistake, and endeavored to build up a fear of wrong thinking, on the basis that it cuts man off from God and produces sin, sickness and death. She taught that mortals need not fear the rattle, or effect, but should be grateful for it as a warning of the presence of evil, so that one may wake up from its delusion promptly. To Mrs. Eddy the venom of the snake, which she called mental inoculation, was the important issue, since it involved the control of mortals by mesmerism. She saw that they must have sufficient fear of it to handle it, and thus awaken from it.

What a subject does under the spell of hypnotism is not the fundamental error. His primary mistake is that he yields himself to the operator. In Christian Science the essential sin is wrong thinking, or yielding to the domination of the belief in a mind apart from God. It is using the wrong mind to start with. Primarily sin is, therefore, not doing wrong; it is yielding to the error which makes one do wrong. It is true that Mrs. Eddy uses the term sin in two ways, to denote error in cause and in effect. In reading her writings this fact must be held in mind.

53—WATCH lest you strain at a gnat and swallow a camel (Matt. 23:24), or try to eliminate the little unpleasant phases of mortal existence, while you swallow, or accept, mortality as a whole, because of the side it presents that seems good. To believe in good apart from God is as much a belief in mortality, or a mind apart from God, as to believe in evil. The belief that mortal existence has a good side breeds the belief that it has a had side, just as a camel's stall might breed gnats. You will have gnats, therefore, as long as you keep a camel. How useless to strain to kill the gnats, and swallow, or retain, the camel, because the gnats will breed faster than you can kill them.

The rule in Science is to seek the destruction of error and falsity because God does not like it, and not because we do not like it, since all materiality is offensive to Him; whereas, when we start in our work in Science, we dislike only parts of it.

54—WATCH lest, when in your treatment you have covered the entire ground with Truth's sharp, incisive declarations of Science, and put into operation omnipotent Mind which you reflect—having done all your scientific education, training and intuition has taught you—you fail to stand against a temptation to reopen the case, because of a suggestion that more work is needed. So you start all over again. That which brings forth results is your firm conviction and expectancy that since your thought is scientific, the divine power, which scientific thought puts into operation, cannot fail, cannot return void, hut does accomplish that for which it is intended, since it is omnipotent and to it all things are possible.

This watching point is intended to cover the Sabbath day of rest, which must come after one has taken the six steps of demonstration necessary to lead up to it. By this process one builds up faith in his ability to reflect divine power, as well as faith in what that divine power can accomplish.

In Numbers 15:35 the Lord told Moses to have his followers stone to death the man who gathered sticks on the Sabbath day. Sticks represent the elements of a fire, and fire represents fear. The Sabbath day is the point at which one's work should cease. He should be resting and letting God do the work. If at that point he permits the elements of fear as to the outcome of his demonstration to gather in his thought, his sense of demonstration and faith in God loses its vitality and expectancy. Thus being stoned to death represents the dead sense that always follow-s when we permit fear and doubt to gather on the Sabbath day. To keep the Sabbath day holy, therefore, is a necessary part of all demonstration. At baking time a cook must trust the fire to bake her cake. If she lets a doubt enter her thought, she may open the oven door to see what is going on; her cake may fall and be a failure as a result.

55—WATCH lest, in your endeavor to apply absolute Science to the human problem, you feel that you should ignore the claims of material sense, since it is unscientific to acknowledge them. This error is seen in those who talk in terms of absolute Science all the time, and rebuke those who voice anything concerning the human problem. Such an attitude Mrs. Eddy says may be a tedious mischief-maker. On page 252 of *Science and Health* she writes, "A knowledge of error and of its operations must precede that understanding of Truth which destroys error . . ."

When an architect designs a structure, he draws his conception on paper; then comes its construction. In establishing the true sense of man, the perfect model must be formed in thought. Then with this perfect ideal before one, he can carve it out in his daily life.

Thus the practical demonstration in Science is the effort to make one's ideal an actuality, always hearing in mind the difference between the ideal and the demonstration of the ideal. One is the Science one sees, and the other is the Science one understands. One must never permit an element of error to enter into one's scientific conception. In his demonstration of that ideal there is much error to be detected and eliminated. Thus demonstration involves error to be acknowledged as a false claim to be destroyed, whereas absolute Science makes no such acknowledgement.

Mrs. Eddy once wrote, "The Christ is the manifestation of Truth and this Truth came not to destroy but to fulfill the law of Life and to perfectly realize all of its manifestations. It is reported that Jesus said on one occasion, 'These things ought ye to have done and not to leave the others undone.' The healer in Christian Science carries two lines of thought, first the approximation to the truth, and second, the final truth. He argues for all the manifestations of health of body. At the same time he argues that man is God's own image and likeness. In the words of St. John, 'Now are we the sons of God'. The healer does not discourage the thought by trying to make that appear first, which is not the beginning but the end of the desired result. The full consummation of Life, Truth and Love is not reached at once, but through the footsteps as did the apostle. When we have reached divine understanding, through these footsteps, we shall then know 'the Way, the Truth and the Life.' Then we shall find ourselves the image and likeness of divine Love—the child of God, the offspring of Spirit—never born of the flesh nor of the will of man, but co-existent with the eternal and infinite God."

56—WATCH lest you forget that all mortal laws are interwoven, one hypothecated upon and emanating from another. That is why Mrs. Eddy once said, "One error rides in on another." Yielding to a simple human demand may open the door to a destructive and discordant phase of mortal mind.

If you should purchase a lion cub because it was likable and cute, you would be acquiring an inevitable and dangerous ferocity. Paul, in warming himself at the fire without a mental protest against the belief of life, truth, intelligence and substance in matter, unloosed a viper. When we fail to protect ourselves from the belief in material law because it soothes the senses, we come under its penalty which in turn afflicts the senses. Our textbook declares that pleasure always ends in pain. This is typified in Revelation by the scorpions which had stings in their tails.

57—WATCH lest, as you endeavor to plough under the rabbits to smother them,—the rabbits symbolizing the underlying belief in a mind apart from God which gnaws at the roots of truth,—you neglect to watch out and destroy the few that escape; otherwise these few may breed again unmolested, and you will have your work to do over.

This watching point is drawn from the practice in Australia of combatting the plague of rabbits by ploughing them under while they are in their holes. As this is done, a few escape. These must be caught and killed, in order to have the work done effectually.

The rabbits in their burrows might symbolize elementary latent error, while those that escape, visible error and audible sin. These may also be called the *root* and the *pack*, the latter referring to animals that run together committing depredations. The *root* stands for that which claims to hold man in bondage through the fundamental belief in the necessity for matter—food, sleep, air, exercise, etc. The *pack* stands for that which makes him sin and suffer. In our work against the impersonal and fundamental claim of error, we must not neglect specific manifestations.

58—WATCH lest you become so disturbed by the few rabbits which escape, that you cease entirely the ploughing process to go after them. This temptation comes first because the world judges you by the obvious errors you overcome, rather than by the daily effort you make to meet the claim of mortal belief. Second, active error concerns us far more than latent error. Weeds that are growing concern us more than weed seeds which we cannot see or even detect.

But we must not accept the judgment of the world in regard to ourselves, and gauge our success or failure wholly by externals. The work in Christian Science that is the most important is that which is done to destroy the *root* of error; visible error, or effect, should be thought of largely as that which calls attention to the work that needs to be done on the root. Work on the *pack*, while it is necessary, if it does not include work on the root, does not lead to complete freedom from error, any more than to cut off the tops of weeds leads to freedom from weeds.

59—WATCH lest you become a pillar of salt, in that you do not promptly and rightly complete each demonstration. No demonstration is finished if you look back to see the destruction of the error, since looking back carries the implication that, although the unreality of the error is now being demonstrated, it was once real.

Christian Science, Mrs. Eddy tells us, is divine Science reduced to human apprehension. The former carries the admission of a human problem, while the latter does not. No demonstration is finished until you retreat into divine Science and realize that no error ever existed, or even claimed to exist; hence there was nothing to be destroyed.

The pillar of salt in the case of Lot's wife might have represented the unfruitfulness following a looking back to effect, when all attention should be given to cause, a clinging to Christian Science, when one should be rising to divine Science.

Mrs. Eddy once wrote to a student, "Now dear, a dream is not real! You have not been sick and *cannot* be sick. It is *impossible*, so I shall not worry. No mortal, however malicious can make a lie true, and if they tell you you are poisoned, it has no effect whatever, for a lie is not real, and you know this."

60—WATCH lest the salt lose its savor, or that you endeavor either to express humanity without having established the basis, or divinity, of which the humanity is the outward expression, or try to be absolute, without any application to the human need. *Science and Health* says, "The divinity of the Christ was made manifest in the humanity of Jesus." Divine Science is expressed in Christian Science.

If the humanity, or salt, comes to occupy first place in your thought, you may drop the divinity, and become all salt. If you seek divinity without expressing it in humanity, the salt loses its savor.

The effect of divinity applied to humanity is to give life a flavor as it heals and blesses man. Yet since the fate of all that is human is ultimate destruction, we must not make the salting of it our goal. We can be grateful for every improvement in the human without making a god out of it. Idolatry is putting effect ahead of cause, seeking health of body, for instance, more than spiritualization of thought, or a knowledge of God. One who worships effect puts something ahead of God in his procession, when God should always lead, and all else follow, according to Matt. 6:33.

When one fails to express divinity in humanity, in loving helpfulness, compassion, unselfishness and self-sacrifice for others, the salt loses its savor, since the salt savors life only so long as it is the right expression of divinity.

The so-called absolute Scientist, if he saw a man getting soaking wet in the rain, would declare, "Never mind; above the clouds the sun is shining." The student seeking to express humanity would hand the man an umbrella to use until the storm was over. Then he would be ready for the absolute teaching which would show him that, even while it was raining, and there were dark clouds, the sun was not affected by them, but continued to shine.

61—WATCH that you free your treatment from all limitation, by realizing that it is the Word of God that goeth forth to do His will; that it is omnipotence, and in no way limited in its effect by being put forth by yourself—one who appears still to be a

sinful mortal. Realize that the moment it leaves you, it is in God's care and its effect is instant and successful.

Mrs. Eddy once declared, "My treatment is not afraid. A Christian Science treatment dissipates all the supposititious presence, power and law of fear . . . Treat to know with each treatment, 'This treatment is effectual, a good treatment, and nothing can reverse it.' " If you dropped a bomb from an airplane, you would have faith in its effect, which would in no way be limited by the fact that you were the one who dropped it; a sense of inferiority on your part would not affect its explosive power.

62—WATCH lest in making one perfect square, you believe that you are doing all that God expects of you. There are bed quilts that are made by fastening together knitted squares. After you have made one individual perfect square, or have seen yourself as God's perfect foursquare man, you must extend this recognition to all mankind, until you see them all perfect— bound together as one great family of God's perfect ideas. This effort alone fulfills the command, "Love your neighbor as yourself."

This effort might be called the reduplication or extension of your idea of man as God's perfect child. When you see all of God's children linked together in one harmonious spiritual family, this causes your consciousness to act like a spiritual comforter, which you can throw upon mortals, and with which you can heal them with the warmth of divine Love, thus lifting "their lives higher than their poor thought-models would allow," as *Science and Health* says.

63—WATCH lest You endeavor to cast out *wrong thoughts*, without including *wrong thinking* in this effort. We have the thought, and the thinking of the thought. The effort to cast out wrong thoughts is palliative and temporary. The claim of wrong thoughts will assail us until we remove our capacity to think wrong thoughts.

Evil suggestions will come as long as one believes that he is receptive to them. Only when one neutralizes this wrong receptivity, by knowing that God's child is open only to God's thoughts, will the latter be established as man's native and natural state of consciousness. The only way to be certain that your radio would never again receive anything from an undesirable station, would be to fix it so that it could never again be tuned to that particular wave length.

Mrs. Eddy once wrote, "There is nothing in me that corresponds with, or responds to any form of evil."

64—WATCH lest, when you see a spider's web woven over beautiful flowers, you believe the flowers are responsible for the web, or that they have been harmed by it. Error is the spider that man permits to weave a web of falsity in his consciousness, so that false suggestions seem to become part of him.

When, as the Bible declares, the Son of man shall come in all his glory to separate between the sheep and the goats, the division will be between those who personalize error by attaching it to the one who manifests it, and those who impersonalize it. The former bind heavy burdens grievous to be borne. They see the spider web as part of man. They do not feed the hungry, clothe the naked, etc.

It is the latter who exert a healing influence wherever they go, who visit and heal the sick, who bless the stranger, etc. Whenever you personalize error you mar your own Christ image. Whenever you impersonalize it even with the least of these my brethren (Matt. 25:40), you help to release the Christ image in yourself.

When in Acts 7, Stephen called the high priests "stiff-necked and uncircumcised in heart and ears," he personalized error and was stoned to death. His usefulness to God on this earth was over. Remember this, and learn the lesson that your usefulness to God and man hinges on this vital point of impersonalizing error, and seeing it as a claim apart from man, which is supported by belief, even as the parasite is supported by the oak tree. Separated from the tree, it falls and dies, but the tree lives on untouched by that which seemed to be a part of it.

65—WATCH lest the fear of making mistakes cause you to stand still and do nothing, when the demand is for action. What harm comes from mistakes, when one's motives and desires are right? What if you do seem to get into trouble? If you make a mistake in an honest effort to follow God's guidance, that were better than the timid stagnation of one who, because he is afraid, does nothing.

Mrs. Eddy said, "There have been times in working out a problem, when I have not known just what step to take, and finding it necessary to make a move of some sort, I have taken a step as nearly as I could in the right direction. Perhaps I would find out shortly that it was wrong, but this step gave me a new point of view that I would not have had, had I not taken it as I did. I would not condemn myself, therefore, for what seemed to be a mistake, but would include it as part of the working out of the problem."

66—WATCH lest you become discouraged in your general mental work for humanity, because the results of your work do not appear at once. You should know that, in spite of the fact that at present you may see no results, every bit of scientific work you do is effectual, because it is the very power of God expressed; therefore it knows no limits.

67—WATCH lest, knowing that effect follows cause, you let go unchallenged any situation in which the effect would indicate a purely material cause. Never yield to the manifestation of human domination without a scientific protest.

Once a man confessed that he had a compulsion, which he could not resist, to read through to the end, anything printed, no matter what it was, once he started in. This would seem like a trivial thing, but it is an illustration of the relentless nature of mortal suggestion, when unresisted and unchallenged by truth.

68—WATCH lest, when you read on page 97 of *Science and Health*, that the higher Truth lifts her voice, the louder error will scream, you believe that this means that error increases in power. When an animal that is being hunted screams, this scream is often a dying scream, the sure evidence that it has been given its death blow.

There are Biblical references to show that the destruction of error by Truth is preceded by a chemicalization in which error screams the louder; but it is a harmless ineffectual effort, since, as *Science and Health* declares, it is an aggravation of error

that foretells its doom— the last cry of a doomed creature. Thus such screaming should always be to us the proof that our work against the lie is being successful.

In II Peter 3:10 we read that the heavens, or material conception, shall pass away with a great noise. In several of the recorded cases of healing by the Master, the chemicalization manifested itself in the devils crying out with a loud voice before they were cast out.

Many toy balloons are designed to screech as they are deflated. The screaming of error should always indicate that the error has received its death blow and is vanishing into its native nothingness. It is proof that error is on the way out.

69—WATCH lest you believe your problems, or those of others, are personal. There is no such thing as a personal problem, or error. The rain is never personal although it may come into your house through a leak.

In Luke 22:10 the Master gives the rule to antidote the belief that one has a personal problem. We are to follow the man with the pitcher who will lead us to the large upper room where we will find the passover, or communion with God. The pitcher is symbolic of the need to pour out to all humanity the river of water of Life, in order to give them a cup of cold water in Christ's name. This is accomplished through the effort to see all mankind as already being God's children, hence already being in this upper room of God, or in perfect oneness with Him. Through such a demonstration, whatever personal problem one may seem to have, will be swallowed up in universal Love.

70—WATCH lest, in your effort to expose the nothingness of animal magnetism, either you make a reality of it, and hence become afraid of it, or else you ignore its claims to power and existence, which is equivalent to being handled by it. It is nothing and it must be recognized as nothing. It must be proved to be nothing and it must be kept nothing; but this attainment must come through a knowledge of its operation, and not through ignoring it. Teachers in school recognize the nothingness of ignorance; yet their whole function is to deal with its claims.

In Pilgrim's Progress the pilgrim proved the powerlessness of the lions that confronted him, by facing and passing them. Their utter powerlessness because they were chained did not appear to him, however, until he had passed them.

Once Mrs. Eddy wrote to a student, "Teach your students what animal magnetism is, how it works in themselves and from outside sources on them. These are the points in which my students fail most in teaching. And are the most difficult to teach *rightly* so as not to frighten but strengthen the students."

71—WATCH lest your thought be frightened, discouraged or confused by Mrs. Eddy's insistence that teachers fit students to guard themselves against the would-be mental assassin, who, she declares, attempts to kill morally and physically (*Science and Health*, page 445). A mental assassin attempts murder in the mental realm, attacking mind rather than body. When you realize that God is Mind, and Mind is the true Life reflected by man, then it becomes plain that Mrs. Eddy must be referring to erroneous suggestions, which tend to darken and depress one's

spontaneous reflection of Life, God, so that he loses his sense of conscious spiritual dominion.

The mental assassins, when they attacked the Master, did not merely try to kill his body; they attempted to kill the Christ idea, to darken his spiritual consciousness or reflection, which was his real life. By crucifying him they sought to reach and destroy his reflection of God by abusing his body. They failed because the Master let none of these things move him.

If man truly lives by a continuous influx of reflected spiritual ideas, a mental assassin to be successful would have to cut him off from that daily supply. To a mirror a mental assassin would be the dust which, is not cleaned off each day, would dull its reflection.

Adam Dickey was directed by Mrs. Eddy to swear before God that he would record that, if she should ever leave here, it would be because she was mentally murdered. Many students have been disturbed by this information; yet the Master called the devil a murderer *from the beginning*. On page 47 of *Miscellaneous Writings* we read, "That which has a beginning must have an ending." If suggestion can persuade a mortal that he had a beginning, or a birth into matter, in that acceptance hides murder, or inevitable death. The suggestion of a beginning is the devil that murders, or ensures an end for mortal man.

In stating what she did to Mr. Dickey, Mrs. Eddy was rebuking the malpractice in connection with birth and age, endeavoring to bring out its culmination in Mrs. Eddy of a belief of death, which she felt from members of her household as well as from the world, and which acted as a darkener of her spiritual thought.

Mrs. Eddy knew that murder was always mental,— and never physical. Every mortal that dies is mentally murdered. Only when a student establishes his freedom from human thinking and mesmerism, and seeks refuge in the secret place of the Most High, is he completely protected from the mental assassin.

Once one of Mrs. Eddy's early students said to the writer with great pride that she was over eighty. A pang smote him, because he recognized in this admission the mental assassin going unrebuked, which as a metaphysician she should have detected and handled, since it was the effort to make her end certain, by the admission of birth and time.

When the Bible asks, "O grave, where is thy victory?" we can answer that it is to be found in the belief of birth, since the grave wins its victory only as it persuades one to accept the belief of a beginning. The first step, therefore, toward overcoming death is to assail the lie and belief that asserts the reality of birth.

72—WATCH lest the quickening within yourself concerning animal magnetism, which comes with spiritual progress, be interpreted as an increase in its power, activity and subtlety, instead of the uncovering in your own thought of a latent fear of it, or belief in it. Error cannot be handled rightly and destroyed until one has traced all effect back to cause, and recognized that, although the mesmerism comes from outside, the yielding to it lies within your own thinking. This is only another

way of saying what Mrs. Eddy once declared, "Error comes to you for life, and you prolong its life by giving it a false temporary sense of Life."

73—WATCH lest you regard animal magnetism as an aggressive force. In contrast to man it can be defined as having no more power than a sparrow; yet if you were attempting to cross Niagara Falls on a tight-rope, one inquisitive sparrow fluttering around you might constitute a very bothersome problem.

Animal magnetism is the human mind on the way out, aroused to resistance by Truth. It threatens your reflection of God at times through the very *minutiae* of daily life, the little distractions, irritations and experiences that cause depression.

Once the lowlands of Holland were threatened by a tiny stream of water coming through a dike. Legend has it that a boy put his finger in the hole, and held it there through the night; otherwise the country would have been inundated by the washing away of the dike. Similarly animal magnetism may claim to disintegrate one's spiritual thought through little things as well as big; but in reality it is powerless and the student will do well to adopt the realization that, because of the divine power he reflects, he is a *terror to error!*

74—WATCH lest you believe that the many students of Mrs. Eddy who down through the years turned against her, were inherently wicked or disloyal. It is wise for a student to watch to see what he thinks about Judas as being inherently bad. A spiritually-minded leader creates a spiritual atmosphere too rarefied for many to remain in over a long period of time. There are those who can stay at the top of a mountain only for a short time, for the air is too rarefied. The brightness of Mrs. Eddy's shining was beyond the endurance of human sense that loves darkness.

A spiritual leader always finds it difficult to gather around him or her students who have made sufficient spiritual progress to be of use for an extended period, since they cannot long endure the spiritual atmosphere. Like the Master, Mrs. Eddy had to seek out those who were amenable to being impregnated with her spirituality, and then use them in the service of God as long as possible. Such a period of usefulness was long or short, depending on the mental qualities of the students. Like electric light bulbs designed for a certain voltage, they soon burned out because a higher voltage than they could bear was flowing through them, even though for a time they gave out a light greater than normal.

It may be explained that when one's spiritual light *is* not the result of one's own spiritual growth, he does not have the understanding necessary to protect himself from the animal magnetism arrayed against him, and he needs the protection of one more advanced in understanding than he. Mrs. Eddy followed the example of the Master in giving this protection to her students to keep them loyal as long as was possible. But one student cannot furnish protection for another indefinitely.

When the time came for Jesus to withdraw protection from his disciples, because he required his entire spiritual thought to make his own demonstration of going over the top at the crucifixion, they were left alone. Two of them were so handled by animal magnetism that one denied him and the other betrayed him!

When this point is understood, it will be found to explain the experience of Judas as well as of many of Mrs. Eddy's students, who found her rarefied atmosphere too much for human sense to endure for long. Had they faithfully endeavored to bring their own individual understanding up to the point of advancement and protection to which they had been lifted temporarily by Mrs. Eddy's demonstration, they could have remained with her in the organization, and been of use to God and to her for a longer time.

The student who carries his demonstration no further than a desire for good matter, or for harmony in a human sense, cannot endure for long the atmosphere of one who is honest and consistent in seeking to throw off all matter. It becomes too much of a rebuke to his own lack of progress and faithfulness. He is like one who holds up his vessel to receive more of the heavenly truth; but because he is not faithful in cleansing his vessel of materiality, this truth finally has an effect that seems adverse to him, and he cries out, "Why does not my human harmony continue?" Yet truth cannot but stir up and destroy error. If we cling to error, we will feel the stirring.

75—WATCH lest, as you progress spiritually, you fail to seek to advance beyond the human standard of right and wrong, because the world keeps it before your eyes constantly. Isaiah 41:15 promises a new threshing instrument having teeth. The old threshing machine which the beginner brings into Christian Science must be a human conception of right and wrong, and he uses Science to enable him to do right. Advancing footsteps bring students to the point where they must divide between human and divine thinking, between thoughts which come from the erring mortal mind and from divine Mind. At this point a much sharper insight is requisite than a student has used heretofore.

Animal magnetism is an important term in Christian Science, because it is the only expression that adequately conveys the fact that all human thinking, whether it seems base or angelic, is error, since it is enmity against God, even though Mrs. Eddy tells us that an improved belief is one step out of error. To the advancing student the best the human mind has to offer becomes animal magnetism, when it is mistaken for divine Mind. Yet without an improvement in mortal mind and body we would have no proof of progress.

A student's real growth begins when he seeks to improve material belief, not because he wants to retain improved beliefs but to put them off. At that point he is beginning to use the new threshing machine, and to see that mortal man's standard of right and wrong relates to effect, while God's standard relates to cause.

76—WATCH lest the world's conception of sin throw you off the track in learning what the real enemy of Truth is. A thief planned to rob a bank; as a gesture of arrogance he announced the exact hour to the police. He succeeded in his plan by first setting fire to the courthouse. While everyone rushed to the fire, he was left free to rob the bank without interference.

Mortal mind starts a conflagration which it calls sin, and makes a great ado about it. This human sense diverts man's attention from the real robbery, and enables mortal mind to accomplish its purpose, which is to steal away man's desire for God, through the illusion of pleasure and good in matter, or mortal mind, which appear

to offer themselves as able to satisfy man's aspirations and to still his desires, thus claiming to provide a satisfactory substitute for God.

Under this delusion mortals are kept asleep in the dream that they now possess good, and will be pleasing to God if they only seek and attain the better side of mortal belief, and fulfill the demands of civilization, morality and religion. Thus are mortals robbed of their longing for spiritual good and their effort to attain it.

When you run to mortal mind's conflagration and persuade others to do so, because you permit yourself to be troubled and upset about the evident evil in the world—meaning by evident, the obvious—you permit the thief to steal away the real treasure, which is man's hunger for spiritual good, since your concern over the evil in the world is proof that you have a strong belief in human good. Thus you unite with mortal mind's greatest claim of animal magnetism.

In this watching point the thief represents the wolf in sheep's clothing who, to divert attention from his own wolfishness, points to the fire as being the wolf. Not outward sin or evil, but wrong thinking or erroneous belief is the wolf. Mrs. Eddy once declared, "It is not enough to live good moral lives. Life must be spiritualized." It is not enough to try to put out the conflagration called sin. One must spiritualize thought.

77—WATCH lest you conceive of animal magnetism as a power or danger from outside, rather than as the subtle suggestion that writes its message with unseen fingers on the inner tablet of your own consciousness, as illustrated by the handwriting that appeared on the wall in Daniel 5. It is true that the fundamental false belief comes to us from outside, but it appears in our thought as our own thoughts. When we accept it, it is expressed in our lives. So error first comes from the outside to the inside; then if it is accepted, it goes from the inside to the outside.

In the Christian Science Journal for August, 1912, Mrs. Eddy is quoted in an article by Mr. Tomlinson as having said, "Error comes to you for life and you give it all the life it has." Mortal man is deceived because the hypnotic process whereby erroneous belief penetrates his consciousness and poses as his own impulses, is hidden from his knowledge.

If you were cast away on a desert island and were in terror for your life because of cannibals, you would immediately recognize your fear as being self-mesmerism and mental suggestion, the moment you discovered that the natives were friendly; yet the fearful suggestions would darken and depress your thought, until their falsity and deceptive nature were uncovered.

If you were alone at night on a dark road, and you heard someone chasing you and drawing nearer and nearer, you might be terror-stricken, until you discovered that it was your own father coming to guide you safely home. Such needless suggestions of terror illustrate the method and baneful effects of animal magnetism, which, in a universe where God alone is supreme and all power, suggests the presence and existence of another power called evil. These suggestions come to us for life, and we give them all the life they have, by believing them to be real and to be our own thoughts.

78—WATCH lest you believe that the entire remedy for animal magnetism is to fight and cast out these mental suggestions, that seem to be written on the inner wall of thought. The man in the Bible who swept and garnished his house after he had cast out the devil, had a return visit from Satan with seven friends! Why? Because he believed he had a room in his mental house which the devil had once occupied.

Man must realize that, because he is God's perfect child, he has no room reserved for evil, and never has had. He must know that he is not receptive to erroneous suggestions; that he has no such capacity, and never could have; that no subtlety of evil can render his thought receptive to aught but the ever present thoughts of God, since there are no evil suggestions. In this way he drives out the wasps and then burns their nest. Then they have nothing to come back to.

79—WATCH lest you accept one of the four suggestions which handled the five foolish virgins: (1) That man's spiritual light was once lit, but now it has gone out. (2) That it is possible for it ever to go out. (3) That man's supply of spiritual oil that comes from infinite Mind can be limited. (4) That it is possible to enter into a permanent consciousness of the Christ as the true selfhood of man, through the light that is borrowed from another.

In reality the five foolish virgins had unlimited spiritual oil given them by God; hence it must have been mesmerism that deceived them into believing that it was limited. The solution to their problem certainly was not to borrow oil, since God's demand is that each one gain for himself the recognition of where the oil comes from. Error can never rob anyone of his spiritual understanding. It can only suggest that he has lost it, or that it has given out. Before mortal man will lose his mortality, he must learn to protect himself and stand guard against such a false belief.

80—WATCH lest you continue to accept the world's belief in good and bad matter, or mortal mind, instead of perceiving that whenever or wherever matter or mortal mind appear to be more harmonious or desirable to the advancing student, it is either mesmerism putting forth its claims to hinder one's growth, or belief melting into such thinness that more of truth is shining through.

Bottled soda is all made of the same ingredients; yet we like some flavors and dislike others. Mortals are fundamentally the same, and differ only in flavor. How inconsistent for a student of Christian Science to continue to admit that he likes mortal mind or matter when flavored in certain ways, when he has pledged with himself and before God to deny the existence of all mortal mind or matter, and work for the elimination of the belief in its existence, in order that Truth and its desirability may appear!

81—WATCH lest you forget that the goal of a practitioner is not to try to make man harmonious and comfortable in the flesh, but harmonious in the spiritual consciousness that overcomes the flesh.

82—WATCH lest in gathering tons of pitchblende, you rest content with its possession. Pitchblende is the ore from which radium is extracted by being processed in the fire and the dross being eliminated.

The Christian Science organization is like a great pitchblende rendering plant. This pitchblende is so valuable because it contains the precious spiritual idea, as well as the scientific method of bringing this idea forth into activity. The proof of the utility of our grand organization lies in the process of calling from heaven the true fire, so that one's concept of organization may be purified. In this way symbols will gradually lose their importance, as one realizes the importance of reaching the point of individual communion with God, where one is taught of God, divine Mind, and so receives the course in Divinity, which our Leader promised in the Church Manual to teach to those who came to her home.

As one gains this higher conception, the human symbols grow beautifully less, until the radium alone stands out as that which is real and worth retaining. Then will be fulfilled the statement that Phillips Brooks wrote to Kate Buck, "Little girl, some day we shall leave the symbols for the realities."

The greatest proof of Elijah's spirituality lay in the fact that the fire that came down from heaven destroyed all the symbols he had used. The symbols that comprise our organization are valuable, but the student must never forget that progress demands that he put off the belief in the reality and importance of the symbol as fast as possible, in order that he may establish in consciousness the reality of that of which the symbol is merely a representation. Only in this way can the radium, or spiritual idea, be brought forth.

One should never become discouraged because he apparently sees very little spirituality, or radium, in the organization; rather should he be grateful for what appears, and watch carefully and prayerfully to be sure that he himself is radium, and is helping as many as possible to be likewise.

The congregations in the Christian Science churches are a symbol of the gathering together of all of God's children into His tabernacle. When, in your mental development, you are able to gather into your consciousness all humanity, and see them as God's perfect children, you may be sure that you are gaining the real church. As this development takes place, you are able more and more to turn away from the human symbol of organization, much as a child turns away from its baby-pen as it grows older.

This watching point encourages no withdrawal from the organization or its activities, on the part of the advancing student. It merely calls for progress, a broadening of one's attitude and conception, as well as compassion and helpfulness toward those who are still in the pitchblende stage. It marks a changed mental attitude and growth, but no physical or outward change.

83—WATCH lest you fail to appreciate the fact that disease, being no more than a belief of the human mind, can be eliminated through any process that changes the thought of the patient from fear to the absence of fear. There can be apparent physical healing that is not Christian Science healing, but merely a change of belief.

The emphatic purpose of Christian Science is not to heal the sick, but to spiritualize the patient's thinking, which results in outward harmony. All effort in Christian Science must have this lofty motive to be genuine and legitimate. Mrs. Eddy once declared, "The difference between Science and faith-healing: one makes the healed

know God; the other simply heals the physical. Faith-healing is not really healing, or else the patient would be one with God. So do not think because you heal, you are a Christian Scientist; as medicine heals as regards the senses, and so does error. A Christian Scientist heals the moral as well as the physical."

If, when you attempt to restore a patient physically, your own thought is not balanced on the side of Spirit, and you attempt to use arguments with an unspiritual thought, you may get a physical result in your patient, which will tempt you to believe that you have healed the case according to Science. But the correct healing, or spiritualization of the patient's thought, can only result when your own thought is spiritually attuned.

One should never attempt to heal himself or another, until he has lifted his thought, or faithfully applied the arguments which, as he has learned, lead to a right metaphysical standpoint. The Biblical rule is, "By their fruits shall ye know them." Yet the appearance of the fruit is not sufficient to prove its goodness. Mrs. Eddy once declared, "To be sick, does not always prove we are sinning, any more than to be well proves we are not sinning. We must not rely too much on the thought, 'By their fruits shall ye know them.' "

The real fruitage by which the correct metaphysics of a case is made known can only be that which results from a spiritualization of thought in both the practitioner and patient.

84—WATCH lest you forget that there is only one Mind, and that what we call the human mind is only a humanized, limited or distorted sense of divine Mind. When one individual absorbs his thoughts from another, that is an illustration of the adulteration of the Science of Mind, in which ideas really come from God direct to man. Contagious thinking is an adulterated or humanized sense of mind. Science means to reflect and manifest the pure Mind of God, unadulterated, carrying with it wisdom, power, guidance and healing. This means to reflect the ideas of God from Him, and not from man, and these must be reflected fresh every morning, and new every evening. Absorbing a used, or second-hand mind is taking on that which has lost so much of its divinity, that it is almost mortal in every respect.

When I want fresh water, I do not want water that my neighbor has already used. Paper money becomes soiled with use. One can obtain new money only at the bank; but if one is too lazy to go there, he will content himself with money that is not clean. Mortals accept adulterated and second-hand thinking because of the claim of laziness. One believes it is hard work to apply directly to divine Mind for his ideas. Yet one never really gains divine Mind until he reflects it directly from its divine source. Even the highest spiritual thoughts which you gain from a practitioner or teacher can never be pure divine Mind to you, even though they may heal you and improve your thinking; and this watching point is not intended to belittle or forbid the sweet interchange of spiritual thought between advancing pilgrims. As a matter of fact, it is essential that we go to Mrs. Eddy's writings for our right ideas, until we are able to reflect them from God directly. Likewise we may accept help from our practitioner or teacher when we need to, provided we do not rest content in that help.

Animal magnetism might be defined at this point as contentment with second-hand thinking. One who has reflected a spiritual idea from God cannot pass it on to another and have it a fresh spiritual revelation to the latter. Every man's salvation depends upon his success in going to God and reflecting his thoughts and wisdom directly from that primitive source. To be veritable divine Science, the Holy Ghost must be reflected from the Father to the Son, since in reality the Son is the expression of the Father.

The wisdom you receive from God may help another to find God, but animal magnetism is the belief of intercommunication between man and man with God left out. When you reflect divine Mind directly, it carries with it a spiritual authority that is lacking the moment you transfer that reflection to another. Mind without its spiritual authority becomes human in belief, because in belief it is cut off from its divine origin. It can be thought of as the dying condition of a tentacle of an octopus, the moment it is severed from its body.

In Is. 66:6 we find three steps, the first of which is the voice of noise from the city. This is mortal mind, since all it is is noise. Then we have the voice from the temple. This must include all the good embraced in the Christian Science organization, which Mrs. Eddy reflected from God and left for us. But it is second-hand truth. So we must hasten to the third stage, which is the voice of the Lord, or our reflection of God without any intermediary.

85—WATCH lest you believe that you can attain the kingdom of heaven with a knowledge of good alone, with no understanding of the operation of the lie; or that evil can be disposed of merely by being called nothing, without any clear perception of its operation and consequent uncovering of its hidden methods.

Judas' experience should be enough to convince anyone of the fallacy of an effort to gain the kingdom of heaven with a knowledge of good alone, with no insight into the hidden methods of animal magnetism. *Science and Health* tells us that a knowledge of error and of its operations must precede that understanding of Truth which destroys error.

86—WATCH lest you interpret the spiritual blessings of Christian Science in terms of material blessings alone, and continue year after year to apply your understanding with them in mind. The Children of Israel in Egypt are an illustration of an effort to appropriate the spiritual idea humanly year after year. The Egyptians enslaved them and made them work for them, refusing to let them go. In like manner it would appear as if mortal man captures the spiritual idea, or knowledge of Truth, and makes it work for him as a slave, to bring to human sense health, peace and prosperity.

While this is the beginner's conception of Christian Science, the call soon comes to release the spiritual idea from this slavery to material sense, in order that it may become his spiritual guide out of the materiality of Egypt into the Promised Land.

It is possible that if one refuses to take this forward step when the right time comes, he will experience suffering and chastening, until he releases his concept of Christian Science from the narrow limits of being just a better means of keeping him happy and harmonious in hell. The Master's final experience on the cross

illustrates this higher concept of the spiritual idea, since he refused to use it to protect himself humanly and physically, and employed it wholly to lead his thought up to God and to keep it there. In that way he gained his resurrection and final freedom from all materiality.

87—WATCH that you bear in mind Jesus' rule, "This kind cometh not forth except by prayer and fasting." The most efficient way to dispose of an animal that troubles you is to cut off its supply of food. Error is sustained by mortal man's belief in it, and Truth is put into operation by being brought into consciousness as a reality; fasting and prayer, must mean denial and affirmation, starving error and accentuating Truth. You starve error by making nothing of it, by refusing to acknowledge it, think about it, or believe in it; you feed truth and build up a consciousness of good by emphasizing it, affirming it and trusting in it.

Thus we have the perfect rule: starve error by seeing its nothingness, until it falls and is self-destroyed from lack of support; build up a consciousness of good until it becomes so real to you that you can feel its presence constantly, trust in it as a power outside of yourself which you reflect, and know that it is operating in the world and through you by your reflection of it.

88—WATCH lest, in doing fine healing work, you accept the false notion that the power resides in you, instead of it being Truth operating through you by reflection. God is the only power. Hence every right result comes from that infinite cause. Thus it is divine power utilized by man that heals or does the work.

89—WATCH lest, in your efforts to demonstrate, you steady the ark (I Chron. 13:9). The ark represented spiritual law and its application in symbols. Symbols have no inherent spiritual significance, but offer temporary help to the budding thought, much as figures on the blackboard aid the beginner in mathematics, to do problems which later he will be able to do mentally.

To estimate symbols as having spiritual significance, as is done in the Roman Catholic church, is to mistake effect for cause, and results in a dead sense of spiritual power. When Uzzah put forth his hand to steady the ark, he betrayed his error in valuing symbols above what they stood for, thus working with shadow, or effect. This resulted in a deadened sense of demonstration.

Roman Catholicism has fallen into the error of putting cause into effect, of attributing to its symbols an inherent spiritual substance and significance, which is the death knell of true spirituality, and forms the basis for its idolatry.

To steady the ark might mean to work from the standpoint of effect instead of cause, shadow instead of substance; it is to substitute what the world calls right action for right thinking, believing that what you do is more important than what you think, instead of having your actions and speech the spontaneous expression of your improving thinking.

It might be steadying the ark to feel impelled to give a testimony just to fill in the pauses on Wednesday night. One should go to the meeting realizing that divine Mind is present, is governing every one in the meeting, and alone voices itself; hence the belief in a human mind is silenced—ruled out. One should make such a

demonstration, knowing that that is the true support required. It might express itself in audible testimony according to the need, but the testimony should not be considered to be one's support of the meeting, but the outward proof of it.

When you know that God's government is already established and you need only dissipate a limited sense of it, that is demonstration and Science. When you feel that you must do something outwardly to help to establish God's government, that is steadying the ark. Had cause been supreme in Uzzah's estimation, and had he steadied the ark merely to prove his demonstration in and of cause, then his act would have been the expression of divine wisdom, rather than fear and doubt. Then his sense of metaphysics would not have been deadened by his act. His thought was wrong, and his act exposed his error.

90—WATCH lest you treat the body of your patient, as though it were sick apart from his thought, or even treat his mind in order to make his body well. The mind is all that is ever sick, and the body shadows forth what one is believing and accepting as true. Furthermore, the man that calls itself sick is the false man, which we are seeking to put off, so that we may restore man to his Father, God. Therefore, we should not give the false sense of man a treatment in order to restore it to harmony, since then it would be more firmly entrenched in belief.

Mortal man is sick when he accepts and fears thoughts and pictures of sickness. Restored harmony merely proves the inward correction of thought, just as a white dress appears to be white, when a shadow falling on it is removed. You believed the dress to be soiled when it was not. Man's body is never sick, and thought is all that ever needs correction. Thus all metaphysical treatment is given to thought, in order to divest it of its weight of fear, and to make it better. This is done through the realization that divine Mind is forever supreme in man. The spiritual regeneration and spiritualization of thought is the only goal the practitioner should have in thought, in helping either himself or another. Mrs. Eddy once said, "All mental science is Christian Science, that bases its power to heal only on its power to do good." C.S. Journal, April 4, 1883.

91—WATCH lest you believe that disease and pain are an attack on your body, or that error seeks to reach your thought by attacking the body with discord. Such a conclusion would reverse the human fact of substance and its shadow, if anything in the human can be said to be a fact. Can a shadow talk back to its object? Can the clay reply to the potter? Can a blackboard talk back to the one doing a sum upon it? No, but the sum may be done incorrectly.

Mrs. Eddy once said, "A true Science treatment does not consist of treating a disordered body or person, but does consist of destroying the error which is wholly mental. Two times two equaling five illustrates how unscientific it is to look at a blackboard and see that it says that two times two are five; then to realize that two times two are four; then to turn to the blackboard to see if it has changed on the board ere we believe the manifestation is complete.

"Never look at the body to see if the error has disappeared. If we do, and see the error as physical, or belonging to the individual, or see that man has a material body, then we do not trust scientifically. Now, you know that one and one are two, two and two are four, three times three are nine. You know that much of the truth

of numbers, and it is all powerful, no matter how much error you know. As it is with numbers, so it is with Science. The little you do know is real and reflects God, no matter how much error you know that you have not worked out of yet; for as you know more and more of Truth, all error disappears from thought. No error can bind us beyond our belief in it."

Error never can reach the body directly. Sickness is the shadow of fear cast on the body, as proof that error is claiming to rob us of God. The cold that enters your home is not an attack on the thermometer. The latter is useful because it informs us that the fire is getting low.

When a pickpocket steals your purse, he resorts to a trick to throw you off guard. He digs you in the ribs in a crowd, or steps on your toe, as if it were an accident. When the physical pain causes you to become irritated, you are off guard, and the stealing of your purse or watch becomes a simple matter.

Error is a pickpocket whose sole purpose is to rob us of our spiritual watch, or our consciousness of God. The discord and suffering of the flesh is the trick to distract our thought from cause to effect, so that we will be off guard, and the robbery can be easily consummated. When we use the physical report merely to warn us of what is taking place, as one is apprised of the presence of a marauder when he hears his squeaky shoes, we will cling to our consciousness of God that much harder, knowing that it is being menaced.

Students should regard all error as an effort to rob them of God. We all need the training to be able to retain our realization of His presence and love under all circumstances and efforts to take it from us, until finally we will be able to declare that none of these things move us, not even if we find ourselves being crucified, as was the Master. His ability to hold to God through that dreadful nightmare was the consummation of his entire spiritual career.

92—WATCH lest prejudice against non-essentials prevent you from recognizing the true spiritual good emanating from the majority of a student's thought. At times you may be tempted to wonder how certain individuals hold the positions that they do in our Cause. You should realize that they are God's choice; if He could find better incumbents He would. Furthermore, you cannot judge by externals the amount of good a man may be doing mentally. Mortal man judges by appearance; but the Lord looketh on the heart, as the Bible says.

93—WATCH lest your anticipation of future good tend to nullify your present effort. The successful in this world are not those who waste time in the present by looking forward perhaps to receiving an inheritance, when some rich relative dies. One should face the fact that he will have in the future exactly what he works for now.

This same proposition should be held as true in the mental realm. The metaphysician's effort is to level the valleys of regret in the past, and the mountains of anticipation, so that his work is seen to lie wholly in the eternal now.

Christian Science exposes the error of future anticipation, showing that time fulfills none of its promises to bring blessings. Mrs. Eddy calls time a mortal divisor, and

declares that we must take advantage of time, not let time take advantage of us. We should make use of it in the sense that it will be the alchemy that turns present right effort into right results.

False theology is based on an exaltation of the future that belittles the present moment, teaching that man's joys lie in some future state called heaven. Believing this, mortal man resembles a donkey with a wisp of hay tied on the end of a stick in front of his nose. No matter how much he may go ahead, he can never reach the hay.

Future expectation has been defined as the scourge of mortal life, and there is a danger of bringing this curse into Christian Science. It is a curse because it tricks one into placing his blessings where he cannot reach them. No man can manifest or experience heaven so long as he considers that it lies in the future. Behold, *now is* the accepted time. Behold, *now is* the time to realize that tomorrow holds nothing that cannot be found in to-day. Let us accept as a present reality the blessings which now belong to man as a gift of God, blessings which mortal mind can only anticipate, and hence, never attain.

94—WATCH lest you be tempted to powder your face instead of to wash it. One method hides the dirt; the other removes, it. If you bring out what the world calls harmony and morality in your life, without having changed the fundamental cause of discord, namely, material thinking, you are deceiving yourself and others. You are working with effect without correcting cause. It is like holding a match to the thermometer in a cold room, so that it registers an artificial warmth. True reform or healing is brought out only through spiritualization of thought. Mere changes in effect, or exchanging one belief for another, accomplish little, unless the changes are brought about through demonstration, and represent improving belief.

95—WATCH lest the phrase, "The fear of the Lord," offend you so much that you seek to interpret it by softening the meaning of the word fear. If you were living with a family of criminals and did not know it, you would immediately become afraid, when you found it out. But this fear would be wholesome, since it would cause you to make plans to leave. It would be the beginning of wisdom. Our Leader once declared, "The fear of the Lord is a wholesome idea."

When the Lord, or the spirit of understanding, comes to you, it brings you fear, not of mortal mind, but of the effects of continuing to let it control you, since in belief it shuts you off from God. This is the beginning of wisdom, because it is the first step out of bondage. The student should be afraid to let his thought be overshadowed by mortal belief, not because he is afraid of a lie, or what the lie claims to do, but of what it means to have a distorted sense of omnipotent good.

The power of God is the only power, and it is wise to fear a distorted sense of divine power and the consequent misuse which follows. If animal magnetism is a distortion or humanizing of divine power, it is wise to fear, —not animal magnetism,—but the acceptance of it.

The fear of the Lord might be defined as a fear to offend God by accepting a finite or sinful sense of man and the universe. God is perfect and His creation is perfect. We should fear lest we accept or believe anything less than that high standard. If one

understands the nature of omnipotence, he will fear to misuse or misconceive of it in the slightest degree.

Mortal man is kept in line through fear of matter, suffering, punishment, medical law, etc. In Science we need a certain measure of fear to take the place of this, to keep us in line prior to the point where we gain such a love for God, good, that no other incentive is necessary. Mrs. Eddy's use of the fear of the Lord is illustrated by the prophecy she wrote for the students on December 23, 1886: "So sure as they give up the Church or let it be taken out of their hands, they will lose God's presence and providence in their behalf, and have no character in the public as a Christian Scientist. Those who are not helping this church will at length lose their power as healers."

96—WATCH lest, in your denial of false testimony, you build it up instead of tearing it down. If you deny the evidence of the material senses and the seeming reality of discord, merely because you are inharmonious in the flesh, and desire to regain that lost physical harmony, with little or no thought of spiritual growth or unselfish giving, do not be surprised if your denials tend to accentuate the reality of the error assailing you, rather than to diminish it.

When mortal man is seeking nothing higher than material harmony, he denies the error of effect as if it were cause, rather than for the purpose of tracing it back to cause. Error is never something; it is a belief in falsity that does not really exist.

One can say that it is not as serious to have the devil in you, as it is to have God out of you. Hence a higher motive in striving to eliminate error would be to eliminate anything that could claim to shut out the sunshine of God's love. Before one affirms the allness of God, he should know that nothing can darken man's thought, or cause him to believe that he is or ever can be shut off from the primitive good that is his birthright.

The dragging anchor of a ship would have to be pulled up before the ship could progress. It is the testimony of matter and its supposed conditions that constitutes the anchor that so holds thought, that it cannot progress into the realm where all problems are solvable. Therefore, the denial of the evidence before the material senses, and the declaration that matter is nothing, are needed in order to convince thought that matter is nothing because it is *nothing* to consider, *nothing* to fear, *nothing* to work with, *nothing* to try to correct. This enables thought to let go its anchor, to retreat from the body, or effect, in order to work in and with cause.

If a moving picture was blurred because the lens was out of focus, and you saw me striving to correct the error at the screen, you would declare, "There is *nothing* wrong with the screen, so there is *nothing* to correct there. Your belief that such is the case is false. The error is in the setting of the lens in the projector, and must be corrected there." You would deny the belief that there was anything wrong with the screen, in order to make me retreat from the screen and go to the projector, where the correction can readily be made.

When a student cherishes the purpose to harmonize matter, or effect, through Science, it shows that he believes that the process of denying material testimony and

calling it nothing, is the way to make it harmonious; whereas the effect of such a mistake is often to make the discord seem more real, and so build it up.

97—WATCH lest, in your effort to be scientific, you leave in your premise some assumption of the reality of mortality, or materiality, without realizing it. If you start with the declaration that there is no matter, —matter merely being the way God's universe appears to one who is in rapport with mortal mind's claim of mesmerism,—if you still retain the belief that you have, or ever have had the capacity to be controlled by human thinking, this belief would keep man mortal, and prevent him from making the demonstration of the fact that he is receptive to divine Mind alone and never has had any other capacity.

The declaration that man is perfect must include the realization that he is not a wrong thinker, that he has no desire to be such, that he has never been one, and that God never created in him a capacity to think other than correctly, since his eternal existence as God's child has forever included the qualities of perfection and goodness.

98—WATCH lest, in your efforts to progress, you accept the false assumption that your work is to perfect this mortal, imperfect man, instead of to throw off the *false belief* that man is or ever can be mortal or imperfect. This error is exemplified by the student who mistakenly believes it is Science to affirm, "I am prosperous, I am healthy, I am happy." Such affirmations are no better than an attempt to graft holiness on unholiness, if the "I" the student has in mind is still mortal man.

The only time one can rightly affirm, "I am the image and likeness of God," is when his conception of "I" has risen above imperfection and fleshliness. Otherwise his effort descends to what is called mind-cure, or reaching out for the so-called good side of mortal sense, instead of trying to throw off all mortal sense. Mind-cure, or New Thought, tries to bring man good mortality; Science strives to do man good, by regenerating him spiritually.

99—WATCH lest you believe that the commonly accepted cause of disease is the real one, such as exposure causing a cold, or bad food upsetting the stomach. A Scientist has gone beyond the primary causes that mortals believe they suffer from. He could manifest a cold only as his thought dropped from the high recognition of God's law as supreme, to the level where he accepted consciously or unconsciously the power and reality of medical law, mental malpractice or contagious fear. The scientific cure is to cast out false belief and regain one's understanding and acceptance of the fact that man is perpetually under the law of God, where his health is permanent and independent of the claims of matter.

We must always be suspicious of any cause for disease that seems humanly obvious or materially logical. The power of error lies in its ability to conceal the causes of its effects. One must trace from effect back to cause to find the latter to be mental. Then can the problem be corrected at its source. The argument of a material cause for a material effect is as much part of the animal magnetism of illusion that must be exposed and cast out, as the evidence of the sickness itself.

Once a man had a small growth that did not yield to Christian Science treatment. The argument came to have a slight operation. This suggestion that the condition

was material and that an operation could remedy it was the animal magnetism that needed to be gotten rid of, since in reality the effect was no more material than its cause.

100—WATCH lest in your healing work you believe that you have a patient with a sick belief to treat. You have a sick belief calling itself man to expose as nothing, in order that the real man may be demonstrated.

101—WATCH lest you strive to put into operation the power of demonstration without seeking to spiritualize your motive. For instance, if you sought the power of God to help you to win a case at law, it would be part of the demonstration to purify your motive, so that you could say, "not my will, but Thine be done."

You cannot call your thought scientific until you do not care which way the verdict is rendered, so long as it is the Mind of God that governs and directs it, rather than the will of mortal man.

It is a sacred and solemn responsibility to attempt to apply divine Mind to human experiences. Unless one is striving to unself his motive, he may find that his effort has the effect of fastening the sheepskin of human harmony on the wolf of mortal mind more securely, instead of exposing the veritable nature of the wolf, so that it may be destroyed. When one takes the human mind, which is beginning to display its wolfish nature, and uses the power of God to harmonize it for one's own benefit, he is not stripping off the sheepskin of deception.

The right application of divine Mind is an effort to expose and destroy all belief in a mind apart from God. The harmony that results from this effort will not be a deterrent to spiritual growth, but rather an indication thereof, provided that right thinking is one's goal, and the harmony is added unto him, as the Master said in Matt. 6:33. Attempting to apply God's power with a selfish or human motive tends to perpetuate error, and is unscientific mental practice.

102—WATCH that you turn every untoward circumstance and experience to your spiritual advantage. Mrs. Eddy instructed her students to declare, when they were attacked by error, "I am the better for this experience; it is doing me good, lifting me higher, and strengthening my understanding."

Once when she experienced something on her drive that shocked her, she said, "Know that a shock only makes us go higher. Now let us know when mortal mind shocks us, we can use it to go up higher, and so know it cannot catch us there."

103—WATCH lest you fail to differentiate between the fundamental belief of fear, of which matter is the manifestation, and the fear produced in conscious thought, when the manifestation of that fundamental fear is discordant. You need a clear conception of the sequence, namely, that the fundamental fear causes disease, which in turn arouses fear, conjecture, dismay and confusion in conscious thought; otherwise you may believe that the sense of fear in conscious thought is the only fear one has to deal with, that it is this fear that produces the disease, and that its removal will heal the disease. This also explains why you may find yourself afflicted with some disease you never heard of and of which you had no conscious fear.

In *Science and Health* we are told that when the fear is removed, the patient is healed; but here Mrs. Eddy does not refer wholly to conscious, or secondary fear. It is true that the removal of conscious fear is necessary in order to gain entrance into the patient's thought, just as the fear of a householder in whose house a fire has broken out must be removed before she will stop running around in a panic, and open the front door to the firemen.

When the secondary fear is removed, which is caused by the manifestation of discord, the way is opened for Truth to come in and destroy the primary fear, which is the fundamental belief in matter, or in a power apart from God.

This watching point is much needed, for many patients believe that their fear could not have produced their disease, because they found no fear in their conscious thought. They do not realize that latent, or primary fear may be formed in unconscious thought, the structural mind, a fear one is not aware of till he sees its manifestation. Therefore, it is latent fear that one finds manifested on the body, which, in turn, produces fear in conscious thought.

104—WATCH lest, when you are striving to make a demonstration, and other students say, "Demonstration is all right, but you must take the human footsteps," you believe that this means to take some human action as a substitute for spiritual thought. Human footsteps should be the expression of right thinking; but they are effect, and not cause.

One cannot learn to play the piano without practice; yet such practice should never lead one to the point where the thought of technique dominates him, and overshadows feeling, or expression. When subordinate to, and controlled by inspiration, technique becomes a means to an end.

Science and Health tells us to study carefully the letter and to imbibe the Spirit. Study is a human footstep, but it is of little value unless it leads to imbibing the Spirit.

105—WATCH lest in using the word "salvation" you accept the concept of traditional theology, by letting the notion creep in that you are to be saved from something, as if you were a sinner trying to be a saint, instead of a saint striving to know that you are not a sinner!

One who is dreaming that a lion is about to devour him, does not need to be saved from the lion, but awakened from the illusion. Man is already saved with an everlasting salvation; but he must be saved from behaving otherwise, and from the effects of this false belief. He needs to be saved from the belief that there is anything from which he needs to be saved, since in reality God is All!

106—WATCH lest you yield to the belief that to fill your conscious thought with the better side of this human dream, or even the outward activities of our organization, is in some way making your thought more spiritual, and that this is better than to be haunted by evil suggestions. This watching point is not intended to imply that such activities are wrong, or that some thoughts are not better than others. But the goal of Christian Science is to have our consciousness reserved for God's thoughts alone,

and we must refuse to let human suggestions obsess thought, as a waiter would refuse to let anyone occupy a table reserved for a special party.

Progress in understanding and practice causes us more and more to see the need of filling consciousness with spiritual good, and not to feel satisfied when it is filled with human good.

A carpenter countersinks a screw in a board, in order to fill the hole, so that, when the board is painted, one cannot detect where the screw is. If for any reason the screw has to be withdrawn, whatever he used to fill that hole, must be removed first.

Mortal man is held in bondage to matter by the belief in its reality, and its domination over him through the beliefs in the necessity for food, sleep, air, exercise, etc. These beliefs are, so to speak, screwed into unconscious thought, and more or less hidden by the debris one finds in conscious thought. Divine Mind comes like a carpenter with a screw driver to release man from this bondage.

How can the screw driver operate, however, if the hole over the screw—the conscious thought—is so filled with rubbish that divine Mind cannot locate the screw? From the standpoint of the carpenter everything is rubbish that hides the hole, whether it is deemed good or bad, worthless or valuable, poisonous or harmless.

When conscious thought is obsessed with fear or sin, resulting in sickness and suffering, one is driven to cast out the error through the power of God. But before divine Mind has a chance to release him even to a degree from the belief in matter, let us suppose he permits the better phases of human thought to obsess him. Is not the last stage of that man worse than the first? He believes that these latter thoughts are good and legitimate; so he does not see the necessity of casting them out.

The blindness that retains the spurious because, from the standpoint of human rather than divine good, it seems to be valuable and legitimate, is induced animal magnetism. Absorption in a stamp collection, for example, may seem harmless. Committee work on the Christian Science Monitor done from a purely human standpoint may seem quite commendable. But whatever tends to rule God out of consciousness, though it be dressed in angelic vestments, is sin.

107—WATCH lest you permit a human estimate or attitude to blind you to the true and divine significance of your human experiences. This is an important point, since it is your attitude towards anything that determines how it will affect your progress. A postman who complains and grumbles about the long distances he has to walk, gets no benefit from the walking. But if he regards it as training for a marathon, he will rejoice in it, and thus profit by it.

In order to harden steel, so that it will be stronger and retain a sharp edge longer, it must be heat treated. It is heated red hot and then plunged into cold water, or oil. Perhaps the divine purpose back of some of our trials in this dream, that seem to swing between discord and harmony, is to sharpen our spiritual sensibilities, so that we can separate between the false and the true, and make nothing of every phase of this mortal dream.

Steel would receive no temper unless it was both heated and chilled. A student might retreat to some quiet place in order to gain a sense of God's nearness, far removed from the upsetting contacts with the world, —but of what value would such a sense of good be? It would not wear well. It would be so fragile, that the first human storm arising from contact with mortal mind would shatter it. How can we ever declare that none of these things move me, until we have proved it?

It is God's dear purpose that we should make progress under difficulties and obstacles as well as in peaceful times, in order that our sense of God may be strong and able to endure. The divine purpose back of much of the discord in our branch churches is to train students, so that they may be able to hold to God under all kinds of pressure.

Some smoking stands are made with a round weighted base, so that if they are pushed to the floor, they will at once bob upright. The Christian Science organization is supported by God. If it seems to lean over and be in danger, this is only to train members to rally to its support. By its very ups and downs, it is valuable in bringing forth spiritual exercise; more so than as if it appeared always to be safe and secure.

It is our attitude toward every experience that matters. If we whine, complain, or wonder why God is picking on us, when we get into hot or cold water, then we will get little spiritual growth. Once a man was thrown into a pit. Instead of becoming angry, when people threw stones at him, he used the stones to build steps, on which he climbed up to freedom.

Jesus says in Matt. 10:22, "He that shall endure to the end shall be saved." This ability to endure is gained only as we learn to maintain our spiritual thought under all human difficulties and problems; but what good will such difficulties do us, if, like the complaining postman, we grumble? Does a wise student bemoan the fact that he cannot seem to maintain human harmony all the time? Does he look upon a problem as a badge of shame, as if it exposed his lack to other students who are demonstrating more human harmony? It would surely spell an end to spiritual growth, if one could maintain harmony in matter.

What would be the value of a consciousness of God, and an understanding of Christian Science, that had not been toughened and strengthened so that it could endure to the end? When one has the right attitude toward human persecution and affliction, he will never be ashamed of his problems, nor will he personalize the channels through which such experiences come to him. Rather will he rejoice at whatever plunges him into a hot or cold experience. He will perceive that it is Love's plan and Truth's way of training him to endure. A prospective aviator is put through grueling tests to develop and test his stamina. Love knows that we need to be trained for our spiritual flights, and it provides tests for the pilgrim all along the way.

The gist of the Master's statement is that, if one desires to establish himself in the character of the Christ, which means holding steadfastly to the realization of one's spiritual identity until the claim of material selfhood is silenced, he must suffer the effects of persecution and affliction, in order to develop his receptive and retentive qualities, which will enable him to receive and maintain the eternal good.

The most deadly thing, as far as spiritual growth is concerned, is the harmonious state of mortal belief, which sees no clouds on the horizon to mar the mesmerism, or to startle mortal man out of this mortal dream. What will stir one to mental activity, unless something jars him, unless some phase of error shakes him? Certainly a false peace, serenity or security in matter must be broken. Mortal man must be shaken out of his complacency. Otherwise he will never make an effort sufficient to throw off mortality, or to accomplish anything constructive along spiritual lines. The effort necessary to change one's thinking from the human to the divine status requires something more than a feeble desire. It requires something drastic to cause him to cry out, "Lord, save or I perish."

Continuous human harmony tends to wear a rut in man's thought that is deadly to the life of the soul. Mrs. Eddy recognized the danger of this ease in error, and watched that the students in her home were stirred if necessary, so that there would be no opportunity for apathy. An even tenor of harmonious human existence is a most dangerous human condition, unless one has reached the point where he can work out his human problem through Science, rather than suffering. Unless one is progressing as he should under harmony, he should welcome whatever tends to keep him at the peak of spiritual endeavor, even if human sense rebels, and cries out to be let alone.

108—WATCH lest you believe that, unless you go through certain scientific arguments, or study the lesson, every morning, some accident, or dreadful catastrophe might happen. Such a mistaken attitude shows an ignorance of the purpose of mental work. One does not fill his automobile with oil every morning. But he does watch the gauge, and replenish the oil when it is necessary to do so. Is divine power like an automobile which will run into something, if we are off guard for a moment?

The student should constantly strive to keep his thought balanced or adjusted on the spiritual side. Then that which emanates from his thought will be constructive and healing. If he finds that he has temporarily lost his balance on the right side, he must make a sincere effort to regain it.

The right way is to operate from an active mental standpoint of joy and trust, without fearing that unless one keeps studying, reading and repeating mental arguments all the time, until he has ground all freshness and spontaneity out of his thought, something dreadful or awful will happen. Such an erroneous conception is not very far from vain repetition, like the prayer-wheels of Tibet which the priests keep turning, with a superstitious faith that this is praying aright.

Our Leader forbids the use of formulas. When one uses a formula in his healing work, it means that he has more faith in the letter than in the Spirit. Part of our training and growth is to learn how to formulate through divine guidance, our own scientific tools, or statements, to fit each problem and then to put back of these declarations the expectancy and inspiration that makes them efficacious.

Those who use formulas not only lose the growth that comes of building their own tools, but they erroneously believe that it is the statements which they use that do the healing. In this way they neglect and overlook the need of the Spirit. A correct

understanding of Christian Science rules out faith or belief in the efficacy of the letter without the Spirit. Such were vain repetition, such as the heathen use.

109—WATCH lest you regard the attainment of spirituality as a purification of your own thinking, rather than a receiving of wisdom from God. The purification of thought is the preparation, and this requires a certain amount of study. But study will not bring spirituality, unless that which one learns is put into practice. Spirituality is reflection. It is what flows through the pipes after they are clean rather than the effort to cleanse the pipes.

110—WATCH lest you take the children's meat and give it unto dogs (Mark 7:27). If the children represent the Christ-consciousness, or the recognition of all mankind as children of God, then the dogs would symbolize the animal nature of mortal man which is always demanding to be fed, amused, harmonized and healed.

The right application of Truth is always to feed the spiritual sense of man, to re-establish the realization and consciousness of oneness with God. Does this mean that it is not legitimate to heal physical sickness? No—but the spiritual should be directed to the spiritual. True treatment should have as its object the feeding of the spiritual nature in man, of his consciousness of himself as a child of God. As this is done, because of the omnipotent and overflowing nature of Truth, the physical sense is fed and healed by the crumbs which fall from the children's table.

Jesus' rule is to seek first the kingdom of God and His righteousness—to establish man's recognition of his divine heritage and harmony as a child of God; thereafter all these things will be added. This means that the human need will be met in the way that will keep the human most out of sight and attention.

111—WATCH that you draw a sharp line of distinction between that improved condition of the human mind which is described in *Science and Health*, page 128:6, and that state where, the human mind having been eliminated, man is governed wholly by divine Mind.

It is a necessary step in progress to improve the human mind to the point where having been stimulated and impregnated with Truth, its endurance is enhanced and its capabilities are condition should not be of divine Mind.

The discipline and purification of the human mind by Truth belongs to the early stages of growth in Christian Science. The effect of Truth on the human mind caused our Leader to declare that students of this Science should excel in whatever they undertake. But she did not want them to feel that they were governed by God, when they had merely impregnated the human mind with the "grain of Truth" that one gains in his early study, and that does wonders for mortals.

It is an indication of progress when one has let enough truth into thought to improve his beliefs; but the real student of Science does not begin to appear until one sees the need of putting the human mind entirely under foot, so that one may declare, "I will do my best to make the demonstration to have God talk through me, or I will be silent, when I have not made the demonstration of reflection. I will strive not to let pride cause me to use a substitute. I will seek silence rather than voice that which is not the result of demonstration."

The genuine reflection of God does not come through the improvement of the human mind. It comes when one seeks to establish the fact that there is no human mind, and that if there were, there is nothing in man that responds or corresponds to it, by which he could be controlled, and hence could be made to manifest it.

This watching point shows the importance of disciplining the human mind, since it must be made flexible before it can be laid aside. Many of the requirements in our Manual, which seem to have no spiritual value, when obeyed, serve to help one to put the human mind under control, in preparation for its elimination.

It is a rule in Science that whatever tends to strengthen the human mind or the human will, even when done in the name of Truth—such as adhering to what one knows to be right in a church business meeting and seeking to enforce it—is to be avoided, since flexibility is all that will ever enable one to make the demonstration to put off the human mind.

The overcoming of all sorts of habits in Science is essential, not because such habits are bad or wrong, but because they represent hard places in the human thought that must be softened before the human mind can be laid aside. Every point in which the wrong mind claims to control us we must dispute, and prove that God alone governs.

This watching point also uncovers the mistake involved in founding so-called Christian Science schools for teaching music, art, etc., claiming that in such institutions it is possible to make use of divine Mind, so that the method used can be called a Christian Science method. It is true that the truths of Christian Science serve to improve the human mind to the point where one may excel in whatever he undertakes. Hence schools founded and run by Christian Scientists have a certain advantage over those under mortal mind. But it must be understood that no matter how improved the human mind may become, its activities in art, music, and the like are still human. Divine Mind is not attained until the human mind is put off.

112—WATCH lest you permit sense testimony and fear to reduce your thought to that negative and depressed condition which makes you like a receptacle, or sink, so that everything unpleasant flows into you. Job said, "The thing which I have greatly feared has come upon me." Fear makes one negative, so that the unpleasant side of mortal existence floods into him, just as in electricity the current flows into the negative pole.

When a cat is afraid of a dog, the latter is positive and pursues the fearful and fleeing cat. Let, however, an approaching automobile cause a cat to become positive, and to face her foe. At once the dog becomes negative and starts to run away from the cat. This illustrates the fact that the positive always dominates the negative. It would be easy to poison the water that is running down a sink, but no one could poison the water flowing out of a faucet.

Man's task in Christian Science is to be positive, for in the first chapter of Genesis, we learn that man was made to have dominion, himself being subordinate alone to his Maker.

Man becomes negative to whatever he fears, and endows it with power to harm. When he learns that the battleground is within his own consciousness, he is able to face what he has previously feared and run from. He becomes positive through recognizing that he has the power of God back of him; then he knows that as the object is superior to its shadow so he is superior to all things except God. Then man begins to assume his rightful place as the representative or reflection of God.

Animal magnetism is a conspiracy of the false mind, attempting through mental suggestion and sense testimony to reduce mortal man to a negative state and to keep him negative, so that he reads danger into every breath of air, into every circumstance, and every condition of his body. Through the teachings of Christian Science we must reverse this erroneous attitude, and re-establish ourselves at the standpoint of dominion.

113—WATCH lest, having learned through II Timothy 2:19 that "The Lord knoweth them that are his," and having discerned that the "Lord" is God transformed into man, as it were, or the reflected Truth, —the Christ, which alone enables one to differentiate between truth and error, between the real and the unreal,—you thereafter believe that you or anyone else can ever discern between truth and error from any standpoint other than that of inspiration.

It is the Lord alone that enables you to know them that are His. It is your spiritual perception alone that enables you to discern between that which is of God and belongs to God, and that which is human, and belongs wholly to the human mind.

Human intelligence or experience can never develop this perception. Ultra-violet rays can detect flaws in metals which cannot be detected in any other way. Let us learn to rely on inspiration in our detection of error.

114—WATCH lest you believe that mortal mind is mortal thinking, rather than a belief that mortal thinking is real thinking. The subject who is under the control of a hypnotist may believe that he is thinking; but it is understood that he merely operates under the suggestions of the operator.

115—WATCH lest you unthinkingly accept the purpose of Christian Science to be merely healing the sick, without growing in your understanding of what true healing is. According to the higher concept, healing is not a change from a sick body to a well body; it is giving up a false conception of man for the right idea, namely, God's idea of man. True healing does not seek to make mortal man harmonious in hell; it is dissipating the mist of falsity that hides reality. First we heal man *in* matter; then we heal him *of* matter.

116—WATCH lest, when you have entered into the conflict inaugurated by Science, and have made some successful demonstrations by crossing swords with error, you be tempted by a sense of stagnation, and feel that you have gone stale, or that your spiritual desire is waning, since you no longer enjoy the fruits of victory as you did formerly.

It is possible that you may find that you no longer take the satisfaction in church activity, that you once enjoyed. So you conclude that you have gone backward and need a return to your first love.

Would you recommend the prodigal son to pay a return visit to Egypt, and renew his warfare, because now that his battle is won, the spice has gone out of his life, and he is bored in his Father's house?

We must return to our first love, to be sure; but what is our first love, but our love for Spirit — our entire allegiance to it—which antedates any belief in Egypt, or loving anything human or material? The satisfaction in overcoming error must give place to the higher joys of Spirit, as we are weaned from the milk of the Word and are ready for the meat.

The conclusion is the realization that conflict with error, and its consequent vanquishment, is only a preparation that is intended to open the door through which all good flows to man. The elder brother who stayed at home had all that the father had; but there was a warfare with self which he could not escape, before he could reach the joy of communion with Spirit, which is a far higher satisfaction than the human reaction and contrast which comes of conquering suppositional error in Egypt. Thus if the prodigal had believed that his highest joy lay in overcoming error, he would still have to learn the lesson that at best such a joy is human. Why? Because to infinite Mind there are no victories, since it knows no conflicts.

117—WATCH lest you permit error to make your thought stiff and rigid, when it must learn to be plastic and flexible under the Father's hand, so that all that is human may yield to the divine.

After clay hardens, the potter can no longer mold it. When water freezes, it can be struck with a hammer. If it should melt just before the blow fell, however, the hammer would have nothing to strike. The conclusion is that when you permit thought to become fixed and rigid, your state of mind not only prevents God from guiding you, but gives error something in your thought which it can hammer.

Therefore, the very attitude of mind that yields to the Father at every point and declares, "Not my will, but Thine be done," is a protection against the hammering of error.

Mrs. Eddy knew how to bend to the blast, or melt before error's onslaught, since, in order to be guided by God, she had to be flexible. In stating how she was able to endure, she once said, "When the foot steps upon me, I bend as does the grass, and when it is lifted, I come up as naturally." This very ability to melt or bend under the blows of error, was the result of her humble desire and effort to be guided by the Father in all she thought, said and did.

Jesus admonishes us to turn the other cheek. In other words, when error strikes at you, do not stiffen and resist, but bend to it, as the Master did at the crucifixion, when he implied that they could do with his flesh as they saw fit, but he would watch that they did not rob him of God, nor of the loving humble thought through which God guided him.

Our effort should be to resist error in cause rather than in effect. When we resist error in effect, we do it through fear, and the result is a stiffening because the evil

seems real. When we resist error in cause, we resist the temptation to believe in its reality.

If you were on a boat and you saw it about to crash into an iceberg, you would stiffen against that which seemed very real and solid. But if you discovered suddenly that the iceberg was merely a fog bank, you could relax and pass through it unharmed. The right resistance in this case would not be against the iceberg, but against the temptation to believe it to be an iceberg.

118—WATCH lest you forget that your primary reason for denying the beliefs of sin, sickness and matter is that you cannot serve two masters. You must make the things of God real to yourself. The first step in this direction is to make the things of mortal mind unreal. You should not seek to get rid of them for any other reason than to make way for the reality of Spirit and of spiritual existence.

119—WATCH lest the false evidence of material sense cause you to accept the suggestion that a case is hopeless. Every case is hopeless if you start from the basis that you *have* a case. You cannot admit the reality of error as a claim, and from that basis make it unreal and so destroy it.

Hear what Mrs. Eddy says on this point in *Unity of Good*, page 54: "To say that there is a false claim, called *sickness*, is to admit all there is of sickness; for it is nothing but a false claim. To be healed, one must lose sight of a false claim. If the claim be present to the thought, then disease becomes as tangible as any reality. To regard sickness as a false claim, is to abate the fear of it; but this does not destroy the so-called fact of the claim. In order to be whole, we must be insensible to every claim of error."

120—WATCH lest, having put your hand to the plough, you look back. The action and effect of Truth is to uncover and destroy error. A plough turns over the topsoil and exposes that which has been hidden. The tendency of the human mind is to desire everything smooth on the surface, even though, underneath, there is hidden latent error.

If a student is not ready to stick to the plough after it has begun to uncover error, and continue the warfare until the error is entirely exposed and destroyed, he is not ready to put his hand to the plough at all, in order that Truth may uncover his hidden errors. He will look back with desire at the time when he enjoyed human harmony, even though there was hidden error in his thought.

Once in a while you meet a student who complains that, after having come into Christian Science, he has a great deal to meet that he never had before. This complaint proves that he is looking back with longing to the time when, before he put his hand to the plough, his human experience was comparatively smooth because error was more or less under cover, or latent. Such a one proves by this attitude that he is not fit for the kingdom of heaven, since he does not possess the necessary determination to press forward.

121—WATCH lest you go from fear to the fear of fear—to the point of being afraid of fear itself. This warning covers a strange phenomenon that has arisen in Christian Science, due to a misapprehension of the right way to handle fear. The

scientific way is to expose the fact that you have *nothing to fear*, and *nothing to fear with*, rather than to try to dispose of the fear, believing that if you do not, the fear may result in some unpleasant manifestation.

All fear is based on the belief that man has an existence apart from God. When this belief appears in human consciousness, in some threatening way, it produces that unpleasant emotion called fear.

Fear is not the result of something; but something is the result of fear. If one does not understand the deception connected with this mesmerism, he may become afraid of being afraid, even after he has sought to establish the fact that evil has no power, and is nothing to fear.

There are mothers who, upon learning that it is their fear that is expressed in their child when it is ill, become afraid of *being afraid* for their little ones. In more than one instance this anxiety has been augmented by unwise practitioners, who say to the mother, "Now you must *not* be afraid for your child, since it is your fear that is making your child sick." This does not help the mother to overcome her fear of being afraid, but often increases it.

One loving practitioner endeavored to meet this dilemma for a mother with a sick child by saying to her, "Go ahead and be just as scared for your child as you can be, but do not believe that such an attitude on your part can touch a child of God, do not even for a moment give your fear the power to touch or harm your child, or to have any effect whatsoever, since it has none." In one instance this method enabled the mother to destroy her fear completely.

The baby robin is not afraid in its nest, but it is filled with fear when the mother pushes it out, even though she remains right at hand to protect it. We must handle fear on the basis of God's ever-present care, as Elisha did in II Kings 6:16 when he declared, "... they that be with us are more than they that be with them." This realization opens the way for the next step, namely, to know as a scientific fact that you have *nothing* against you, since God is All.

As you take the footsteps leading to the destruction of fear, it is necessary to watch lest you give fear power of itself, believing that, if you once let it in, it can rob you of the infinite care of God. Sometimes it is helpful to declare, "Go ahead, mortal mind, and be just as afraid as you want to be, but you cannot touch me, or rob me of God's protection and care; nor can you make me believe that I have been so robbed. I am not afraid; I do not believe God has made me capable of being frightened. I am [*idea*], and [*idea*] cannot fear, any more than God can.

The following words in regard to fear are attributed to our beloved Leader: "Do not fear your sense of fear. It is nothing. We are as safe as omnipotent God. God's idea absolutely cannot fear; he knows there is just one Mind. Is he going to use that Mind to fear with? Is he living in God and still afraid? Is there anything outside of or beyond God? Is there anything inside God to fear? God made all and proclaimed it.

"Fear is godless, mindless, powerless, not included in consciousness. Fear cannot act on mortal mind, body, understanding; does not manifest self either as subjective or objective; not mine or anybody's and if I seem to fear, it is not my fear or anxiety and

doesn't make any difference. God isn't afraid. My treatment isn't afraid. A Christian Science treatment dissipates all the supposititious presence, power, law of fear. Fear is a fake belief within a fake belief, without cause, effect, or continuity. "

122—WATCH lest, in endeavoring to take away from error all direct power, you give it an indirect power by believing that it has the power to *make* you believe in it by exerting a mesmeric influence, even while you are struggling to realize that it has no direct power over you, since it is nothing.

Sometimes students make the declaration that evil is nothing, and that it has no power; and then assert that it cannot make them believe in its existence, as though they really thought it could. If we are watchful we can avoid the false assumption that by its very persistence, like dropping of water wearing away a stone, error has the power to drive us to believe in its reality against our own inclination.

There is no false testimony more persistent than that the sun moves in relation to the earth, yet that constant evidence has not the slightest power to force enlightened people to accept it as true. If persistence gave false testimony power, then that daily illusion would surely have power over us. Yet it has none.

We should adopt this same attitude toward error, namely, that the continuation of its false claims and testimony has no power whatsoever to make us believe in it, once we have learned its illusive nature.

123—WATCH lest, in your desire and effort to grow and improve yourself spiritually, you gauge your progress by comparing yourself with man instead of with God. When you compare yourself with man, you are in danger of becoming complacent and self-satisfied, because you find so many that are so much worse than you are. When you compare yourself with God's perfect man—which is God's idea of you—you are in no danger of a premature satisfaction, or sense of lethargy.

When you use God's idea of man as your standard of perfection, you will gradually expand the compass of your efforts to include all mankind and to see them as perfect ideas of God; whereas as long as your basis of comparison is mortal man, your efforts will remain limited and personal.

124—WATCH lest your sense of good be comparative instead of uniform, human rather than divine. Human good seems good only by contrast, thus supporting a sense of evil through the belief in opposites. When one says, "I feel fine," you can hear the unvoiced reason "because I am not sick."

The belief in comparative good, where a statement of health includes a belief in the reality of sickness, is only a step toward the understanding of that good that is all. The error of human or material good so-called is that it sustains a sense of the reality of evil. For this reason it is necessary to watch one's sense of good, in order to remove as fast as possible the tinge of human sense, that carries with it the belief in the existence of an opposite possibility. The only sense of good that is uniform, all-encompassing, and that knows no opposite, is the divine.

When God saw everything that He had made and, behold, it was very good,—it was very good, not because it was not evil, but because it came forth from the source of all good. The acceptance of good by comparison was what brought the mist that rose up from the earth. From this mist resulted the tree of the knowledge of good and evil.

Unless your sense of good is uniform and not comparative, it perpetuates the belief in the reality of its opposite, which is the very thing you are seeking to eliminate. Mortals declare, "Isn't it a beautiful day! I feel fine! What a fine man he is! What a happy marriage!" Such statements hide the definite belief in the reality and possibility of the opposite. People living in the tropics who have seen the sun for weeks, and no clouds or rain, do not rhapsodize over the sunshine. They become sick of it.

The Master rebuked a man for calling him good (Mark 10). Perhaps he detected that it was a goodness that was in comparison or contrast with men who were not good. Such a conception would be mortal and erroneous, being based on the belief in the possible badness of mortal man.

As long as one's sense of existence is based on comparison and opposites, he is clinging to the pendulum of mortal belief' which swings between human good and evil, harmony and discord, love and hate, life and death. Such a belief makes a reversal of harmony possible at any time. The scientific consciousness of the reality and ever-presence of all good carries no contrast, since it is based on the recognition that God is All, and that everything He created is Godlike and hence perfect.

125—WATCH lest you believe that the so-called claim of reversal is something apart from your own thought, that is liable to strike you at any time; so it must be handled as a definite enemy apart from you. In reality reversal is a trick of animal magnetism, or illusion, whereby one accepts mortal belief, when, like a pendulum, it swings toward human good, so that automatically and blindly he is forced to experience the bad side of the same belief.

The belief in reversal is not a law but a trick. One sees no apparent harm in accepting the suggestion, "Isn't it a beautiful day!" Yet the opposite swing of the pendulum is a belief in bad weather. God's weather is not like a pendulum, it is always beautiful, good, and harmonious; it knows no opposites. It meets the need at all times, whether it be for sunshine or rain, without extremes of heat and cold, flood and drought.

The conclusion is that there is no such thing as individual or personal good. Good is universal and uniform. Understanding this in treating the sick, whether you are treating yourself or another, you will not be found trying to establish a little pinpoint of harmony in a great world of discord. An effort to bring out individual health, or personal good, perpetuates the belief in opposites, whereas a universal realization of the presence and reality of health and harmony could not include an opposite. So you must watch lest you fancy that you have established a true consciousness of harmony, health or good, when it is less than universal, or while you accept its opposite as being possible or even thinkable.

If you believe in health as the opposite of sickness, you still have a belief in the reality of sickness. If you think of life as the opposite of death, or abundance as the opposite of lack, you are maintaining a sense of error as real.

You must realize that harmony is the only reality, and that it has no opposite. This precludes the possibility of reversal. Your sense of good is not spiritual good, unless your concept of it is so universal and uniform that an opposite is unthinkable.

Once a student of Mrs. Eddy's was ill, and his work did not seem to meet the suffering. He opened his thought to wisdom in order to detect what the trouble was, and the answer came back that he was seeking to regain his health by striving to establish a little globe of harmony for himself in a great world of discord. So he sought to realize the truth of the Scripture, "The earth shall be filled with the knowledge of God, as the waters cover the sea." His effort had been to gain personal good without regard for suffering humanity in the world. This was a selfish effort to establish harmony, while he still retained a belief in the reality of discord, which rendered his effort unscientific and abortive. When this error was corrected, he was healed.

126—WATCH lest you believe that what is called a personal opinion is something that is originated by mortal man. Mortals have no original thoughts. One either reflects divine Mind, or absorbs a belief in a human mind with all the error that it includes.

In any case, one's thoughts are never his own. Hence, when a student is not reflecting and voicing God, he is voicing, not a personal opinion, but *animal magnetism*. It may appear to be his personal opinion, but that is merely deception. Mortals never originate thoughts.

127—WATCH lest you exalt the process called mental argument to the point where you consider it to be more important, than that state of spiritual-mindedness, that reflects the Spirit, and heals without the argument.

Argument belongs to the transitional state, or second degree, as given on page 115 of *Science and Health*, since spiritual sense does not argue, but knows. When you argue the truth, you acknowledge the presence of something in you that does not know the truth, and, therefore, that needs to be convinced of it.

The process of argument might represent the effort needed to whip the human mind into line, so that it will cease to interfere with the demonstration of Truth. Surely argument would not be necessary for one who acknowledged no reality in the human mind.

A book agent comes to your door. There is a difference between stating that you are not interested in what he has to offer, and declaring this with conviction and authority, or listening to his sales talk and then seeking to refute his assertions one by one.

The following quotations gathered from various sources give some insight into our Leader's thought about the process of argument:

On page 454 of *Science and Health* she writes, "Remember that the letter and mental argument are only human auxiliaries to aid in bringing thought into accord with the spirit of Truth and Love, which heals the sick and the sinner."

"I sometimes think that argument hinders the work by materializing the thought. Hold with God. Jesus did not stop to argue with a lie (argument of error), did not say, 'Now, Mr. Devil, I will argue with you about it;' he said, 'Get thee behind me, Satan.' He 'spake the word and it was done.' Shut it all out. You do not have to argue. *Know*. KNOW God and His idea, and not argue about sin. It was years before I argued."

"The time will come, and I feel it will be soon, when Christian Scientists will not have to make a conscious effort in giving treatment; for through the constant desire and endeavor for a Christian life, their consciousness will have become so purified that healing will go forth from them as naturally as the perfume from flowers to those who are ready for it."

"If you are a Christian Scientist and can speak the Word and it is *done*, all right; but if you have to argue, be very careful what you argue. You may sit in your chair all day and say over beautiful words and it does not amount to anything; it is the spirit that is needed. I used to do my healing with—God is All. I never argued until I began teaching students and I had to meet the thought where it stood. Now drop arguing and hold to God. hold to the allness of God; there is nothing else."

"Your revery when treating the sick is a belief that comes of a vivid imagination, and I would handle it with the intellect, confine myself to sober reason illumined by understanding, instead of imagination, and practice from a calm fixed sense of the nothingness of all error and the conscious harmony of Spirit, wherein are no outlines of mortal beliefs."

128—WATCH lest, in attributing evil motives, impulses, desires, and a lack of spiritual desire to man, you accept these as being fundamental defects, instead of accounting for them as animal magnetism, or induced mental conditions. In order to be a Christian Scientist you must hold man as being *pure* at his source which is God, as being fundamentally and spiritually *sound*, and the so-called animal nature as being merely attributed to him by false belief.

In Leviticus 16, Aaron is directed to place all the iniquities of the Children of Israel on the head of the scapegoat and let him go into the wilderness to die. Symbolically this might represent the effort to attribute all error to animal magnetism rather than to man, to send it forth into the wilderness of nothingness to die, by ceasing to sustain or support it any longer, and by refusing to consider it man, or a part of man.

Once a husband complained that his wife "got his goat." A friend told him that this was nearer right than he suspected. He said, "Why don't you say that your wife's goat gets your goat; that it is the animal nature in her that irritates the animal nature in you. Then if you could send both of these goats into the wilderness of nothingness, you would both be free of animal magnetism."

Both this man and his wife were Scientists, and were grateful to be thus reminded of the importance of impersonalization. Soon after this the discord and friction ceased.

A flaw in a beautiful mirror could never be corrected; but if it was discovered that what appeared to be a bubble in the glass was merely a drop of oil on the surface of the glass, it could be wiped off with ease. Every defect that appears on or as man, can be impersonalized and recognized as animal magnetism, and the moment this is done, its seeming reality begins to wane, and it becomes ripe for destruction.

One cannot peel a banana as long as he holds it firmly in his fist. One cannot strip off the veil that hides the Christ idea, as long as he holds man in thought as mortal and sinful.

A beautiful butterfly might light on a branch through weariness, only to fly away the moment it was rested, but if at that point you impaled it with a pin, it would be caught. One who is seeking to be a good Christian Scientist might dip down into materiality momentarily, only to rise up higher, when his thought became rested and refreshed. We must watch at such times that we do not personalize such error, and thus indulge in malpractice that might harm such a worker, at a point when he was ready to rise higher.

129—WATCH lest you misunderstand the scientific process of eliminating matter, and destroying the objects of sense. Realize that things appear to be material only because we have mistaken effect for cause, and placed life, substance and intelligence outside of ourselves as something apart from mind. When we learn the error of matter, we are liable to believe that God calls upon us to despise it. Thus we find students hating their bodies, hating money, hating their food, feeling that it is a mockery to have to fuss with matter so much.

As a matter of fact we should love money, love food, love our bodies as channels for God's spiritual ideas, and realize that it is only a lie that tells us that they are material, or channels for mortal mind. It is this lie that we are to hate and to destroy. When we love money, for instance, we are never to admit that it has passed from the realm of cause as an idea of substance, down into effect, or shadow.

Our task is to withdraw from the objects of sense all belief of life, truth, intelligence and substance, in order to give these qualities back to Mind, where they belong. Then we can see all things in creation as symbols pointing to God, with God back of them. The objects of sense will then disappear as matter, and God's spiritual ideas will appear.

In football a player often pretends to pass the ball to another player, but in reality he retains it, and thus deceives the opposing team. Life and substance seem to have passed from mind to matter, but this is deception, illusion. Once a student had a cold, and he declared, "This error as a false belief, has never passed from mind so-called down into body; it only seems to have done so. It still is nothing but a false belief in consciousness." From this standpoint he soon cast out the error.

130—WATCH lest you forget that indifference is a greater foe to Truth than an active prejudice. Often one is tempted to regard prejudice that leads to persecution as the greatest enemy; but persecution has this advantage over indifference: it represents activity, while indifference indicates passivity.

Persecution represents a quality of human thought that Truth can take advantage of, as in the case of St. Paul. He persecuted Christians up to the point of killing them; but when Truth reversed this erroneous action, he became as zealous in behalf of Christianity, as he had been opposed to it before.

A sailor knows how to use the slightest breath of wind from any direction, to send his boat forward. But he is helpless and hopeless in a calm. Let us thank God when mortal thought is stirred by Truth, even to the point of war, for it proves that material beliefs are being broken up, and through that very chemicalization demonstration is bringing forth purification and fruitage. Activity of any sort offers a nucleus through which Truth can work, so that the wrath of man shall praise Him.

A practitioner should not feel disturbed when the truth he brings to his patient produces a chemicalization. This phenomenon shows that the muddy river bed of thought is being stirred, and the impurities are coming to the surface. Hence you should rejoice when this same thing happens on a larger scale, and the action of Truth produces a chemicalization in the world thought.

Once in the early days of Science a man rang Mrs. Eddy's doorbell. She went to the door and talked with him. After she had spoken of Science for a while, he confessed that he had come to shoot her. What she said touched him, and caused him to be impressed by her sincerity. It is possible that thereafter he became interested in Science. His zeal against the Truth could be turned into a support of it more easily than an indifference could have been.

131—WATCH lest you pray to infinite Love and wisdom to remove from your path those experiences which you need in order to increase your understanding and growth. A child may beg its father to let it leave school and have a holiday, or even to get a job. But the father knows that the child needs the discipline and the education.

Whatever we need to teach us to hold our scientific thought against false testimony and mental suggestion, God will provide. Never pray to have removed from your experience that which has come to help you, for the moment you learn the lessons such experiences have come to teach, they will disappear.

132—WATCH lest you conceive of the power of God as acting in your behalf to care for you and protect you only when you are consciously thinking right. Your demonstration is to establish the fact that your light is shining away the darkness of fear, whether your conscious thought seems scientific, or, for the moment, depressed. You must know that demonstration still goes on, and that the phase of mortal mind that is trying to call itself you has no power to interfere with the eternal operation and tender care of infinite Love.

You must outgrow the conception of God which says that, if you have a clear and scientific ability to argue the truth, His power is at hand; whereas His power is withdrawn when your scientific arguments cease.

God never withdraws Himself; mortals merely lose sight of Him. In the parable of the unjust judge, Jesus set forth mortal mind's more or less finite conception of God

who helps man only when he importunes. Christian Science explains God as infinite Love forever caring for man whether he knows it or not; but when through false belief man loses sight of this fact, it requires importunity with his own demonstrating sense, in order to regain his consciousness of it, so that to him it is active and operating.

Mrs. Eddy said to Calvin Frye, "Make supplication to God daily that you may be delivered from all beliefs of sin or sickness, and after doing this then turn to and demand of yourself to realize their unreality, and recognize your power over the temptation to yield to any such an illusion."

It is the preponderance of good or evil in man's thinking that determines what his manifestation will be. His consciousness of his relation to God must be renewed daily. Why? Because he is dealing with a leaky vessel. The claim is that whatever one puts into this so-called human mind, leaks out, whether it be truth or error. So one must seek to think right each day, in order to keep the spiritual level of his thought at the high point that will enable infinite Love to flow into him and through him.

We should work, watch and pray,—study and argue truth,—not because we fancy that otherwise God will withdraw Himself and that we will cease to receive His care and protection, but because we see the importance of keeping the normal level of thought at that high point where there will be no loss of the inflow of that which we need for wisdom and life.

Because of this claim of a leaky vessel, we must watch daily to keep our sense of truth active and alert. Mrs. Eddy sought to keep her students on their toes spiritually, by instilling them with the fear of the Lord, and the seriousness of the situation, if they permitted what they knew of truth, to leak away.

If you saw a housewife ironing, and her movements became slower and slower, you might frighten her into activity by declaring that if she was not careful, the iron would scorch the dress, if it passed over it too slowly. When Mrs. Eddy found her students slowing up mentally, she held up the fear of the Lord to stimulate them. At times she used the machinations of Richard Kennedy and Josephine Woodbury to goad them on, as much as to say, "What will become of the Cause if these emissaries of the devil are permitted to function unchecked?" As time went on, the bugaboo she held up became more impersonal, but its purpose was the same, namely, to stimulate the students to a daily effort.

Today we must keep ourselves aroused to a daily spiritual effort, not because we believe that God will withdraw Himself if we do not, but because we fear that our consciousness of Him may leak away, or that inactivity may permit the clouds of animal magnetism to veil our vision of Him, as mist gathers at night when the air is motionless.

133—WATCH lest you believe that you can oppose and destroy the multiplication of wrong thinking, by opposing it with right thinking, unless such right thinking is so scientific and divine that it carries no belief in an opposite. Human thinking that calls itself right may be better than human thinking that calls itself wrong, but all human thinking is of the same lineage.

The sting of wrong thinking is inevitably felt by mortal man, because the human thinking he entertains, which he believes to be right, prepares a nest for wrong thinking.

If bees kept buzzing around your head, despite your efforts to chase them away, you might wonder, until you discovered that someone had smeared molasses on your back. Animal magnetism offers mortals human sweetness, or harmony, as the trick whereby they are induced to accept human discord. A human sense of good, though it be clothed in angelic vestments, cannot exit without an opposite.

The rule is, when you wish to drive away the bees, to eliminate that which attracts them. When you are casting out the belief in evil, you must also strive to destroy the belief in human good, in order that you may attain that sense of good that knows no opposite, because it is All.

And what is the error involved in a belief of human good? It is the claim that there is good in material sense, or in a sense of the absence of God.

134—WATCH lest, as you strive for cause, or to correct cause, which is wholly mental, you permit thoughts of effect to distract your efforts. The cowboy who pulled out his gun and shot the villain in a movie, would have to learn that he was only observing shadows, before he could turn away from the picture long enough to change the reel in the projector for a better one.

When Lindbergh flew across the Atlantic ocean in a land plane, it was his singleness of purpose that sustained him. He permitted neither fear, nor the anticipation of personal and financial emoluments, to distract his thought from concentrating on the job at hand.

It is right that the effects of demonstration should be manifested in one's experience, but in one's efforts to gain and reflect this divine power, he should not permit himself to be distracted either by the manifestation of error, or by the anticipation of what he hopes and expects divine power to accomplish. When a baseball player is trying to catch a ball, he allows nothing to distract him at that point, neither jeers from the crowd, nor speculations as to whether his team is winning or losing.

Jesus said, 'Labor not for the meat which perisheth.' Labor not for effect. Do not let thoughts of effect distract your labor for cause. If the left hand symbolizes the demonstration of applying Truth to human experience, and the right hand the demonstration of receiving pure Mind, then we should not let the left hand know what the right is doing. In other words we should never permit the anticipation of the effect of demonstration to distract our thought from our reception of pure Mind. When we pray with a human object or effect in thought, we humanize prayer. When we pray with thought filled with fear for effect, we vitiate the power of prayer. When we descend from cause to effect for any reason, we forfeit the power we possess in cause.

135—WATCH lest you believe that your best growth will come through the effort to treat cases of sickness year after year, like a cook who, once having learned to make biscuits, continues to make them year after year. As a student grows spiritually, the

healing should be accomplished from an increasingly higher understanding. It should be done more and more through the Spirit, and less and less through argument. It should broaden and extend beyond the mere healing of physical ailments.

As the student advances in spiritual understanding, less of the human is mixed with his perception of truth; hence his work becomes less stereotyped and more inspirational. He regards each case that comes to him as an original problem that he must take up with God. His endeavors gradually outgrow the ideal of simply trying to make mortal man harmonious in the flesh. He seeks to help him to throw off a mortal sense of man, although, of course, healing physical sickness will still remain the most impressive phenomenon to convince mortals of the power of Mind.

If a student is progressing, he will watch lest an over conscientious sense of duty lead him to permit those in trouble to make such overwhelming demands upon his time and thought, that he becomes thoughtweary, and hence loses that brightness, freshness and spontaneity of thought that is so essential. Mrs. Eddy once wrote, "Jesus did what he saw was best for his own spiritual welfare, no matter if the multitude did throng him. He left them and went up into the mountain to refresh himself. He did not look around and say, 'Just see how many need help—no mount for me today or tonight.' He left them and went and returned refreshed and helped them more."

The progressing student watches lest he forget that, although as *Science and Health* says, a grain of Christian Science does wonders for mortals in the beginning, he must take quiet time apart from his practice to gain a larger unfoldment of Truth and to assimilate his thought to God. This is necessary, not because he has not already learned how to heal the sick, but because he needs more understanding to keep his spiritual confidence and expectancy buoyant, as well as more discernment to probe and expose the more subtle claims of animal magnetism.

The student should never forget that he must keep his spiritual confidence and expectancy alive, since it is not the arguments that heal, but the spiritual unction that brings forth expectancy in both the patient and the practitioner. It is expectancy that brings spiritual animus and prepares the way for God's law to operate. God does the healing, and our arguments merely prepare the patient, so that God will take him up.

136— WATCH lest you feel that you must take every case that comes to you. A demand for help is also a demand upon you to reflect divine wisdom to know whether the patient is ready to be helped. It may do harm to take a patient who is not ready, since, if he fails to receive the help, he may form an opinion detrimental to his acceptance of Science, when the day comes that he is ready for it. A practitioner who fails to use each new patient as an opportunity to demonstrate divine wisdom, is neglecting an opportunity essential to spiritual growth.

137—WATCH lest you accept divine Mind as the power that heals the sick, and fail to demonstrate it as the source of infallible wisdom as well. In Mark 1:44 we read of the man whom the Master instructed to say nothing to any man about his being healed. The man disobeyed and published it widely, showing that he accepted

divine Mind which Jesus reflected as the healing power, but not as the source of wisdom. Yet if Mind is the one, it surely is the other.

The Children of Israel accepted the power of God as that which could heal, sustain and protect them, as well as help them to conquer their enemies. Yet they often rejected God's wisdom. When they came to the promised land, they were held back through fear of the children of Anak, and declared that they were in their own sight as grasshoppers. Had they accepted the wisdom of God, they would have penetrated this trick of animal magnetism, realizing that in reality their only enemy was their own fear, and their acceptance of mental suggestion, trying to belittle their conception of themselves. The children of Anak represented animal magnetism attempting to retard their progress through deception and suggestion. The promised land comes through Christian Science, but you cannot pass the children of Anak, or handle animal magnetism, without divine understanding and wisdom.

138—WATCH lest your prayers, or mental work, include an effort to gain more spiritual power from God, when you should seek to enlarge your capacity to reflect more of His power. Is God's power something that He sends or withdraws, as it is sought or not sought? God is sending forth more than you receive; hence your effort must be to increase your capacity to receive. A still higher realization shows man to be the very power of God, expressed.

139—WATCH lest you believe that you can have an unlimited sense of God's power, of its extent and possibilities, and at the same time a limited sense of your ability to reflect this divine power. It is not possible to gain a more unlimited realization of God's power without gaining at the same time an increasing sense of your ability to reflect this power, and to put it into operation.

One interpretation of Jesus' statement, "With what measure ye mete it shall be measured to you again," might be, that the standard by which you measure divine power, also measures the extent of your ability to demonstrate or reflect that power. A mounting sense of confidence in your own ability to heal through the power of God always accompanies an increasing recognition of the limitless extent and ability of divine power to do all things.

Man's use and application of divine power cannot be separated from that divine power, since it does not operate at all except through, or as spiritual man. Unless you have an increasing sense of your own ability to reflect divine power, and a growing realization of yourself as the reflection of divine power, you are not gaining and developing a true appreciation of divine power. Spiritual growth constantly turns away from any suggestion that the "channel" is anything of itself, and recognizes the irresistible nature of divine power expressed through, or reflected by man.

140—WATCH lest you believe that error can rob you of your spiritual thinking, wherein lies the only power of a Christian Scientist. It is Delilah, or animal magnetism, that attempts to rob our Samson of his spiritual strength by cutting off his hair. Hair symbolizes all the thoughts that go to make up consciousness. When these are spiritual, one is invulnerable to any evil suggestions, and hence filled with divine strength. When one believes that error has robbed him of spiritual thoughts,—or can do so,—he has yielded to the Delilah temptation.

It is false belief, or illusion, that would suggest to man that he can be robbed of God's thoughts. Let us rise superior to this suggestion.

141—WATCH lest you base your sense of Christian Science and worship of God upon the form from which the Spirit has fled. Traditional theology is a sense of worship based on Jesus without the Christ, or instead of the Christ. There is little difference between this error and an acceptance of Christian Science based on Mrs. Eddy as person, rather than as the Pastor Emeritus, or the impersonal spiritual idea which she embodied.

Once a statue of a woman kneeling in prayer was ordered, with Mrs. Eddy's permission, for the extension of The Mother Church. It was put in place over the organ and remained there for three days. Then the Directors received a letter from Mrs. Eddy instructing them to remove it.

One of our hymns tells us that, as we rise, the symbols disappear. The three days the statue was in place are symbolic of the ascension of Mrs. Eddy's thought, in which she realized that her personality must be replaced by the consciousness of her spiritual presence. She knew that Jesus had declared that, as the spiritual idea, he was present with us always; but that this spiritual presence, or Comforter, would not come unless the conception of him as a human person was taken away.

Mrs. Eddy's thought rose to this spiritual realization, and she ordered the statue (which today graces the campus at *Principia* to be removed. Her letter to this effect is dated December 14, 1909: "No picture of a female in attitude of prayer or in any other attitude shall be made or put into our Church, or any of our buildings with my consent. This is now my request and demand: Do nothing in statuary, in writing, or in action, to perpetuate or immortalize the thought of personal being; but do and illustrate, teach and practice, all that will impersonalize God and His idea man and woman. Whatever I have said in the past relative to impersonation in thought or in figure, I have fully recalled, and my Church cannot contradict me in this statement."

Mrs. Eddy realized that if the statue remained, students might descend to the attitude of worshipping it, as representing her personality, which would be a deterrent to the attainment of the understanding of her true mission, and of the concept which she desired students to hold for all time, as being most conducive to spiritual growth. The lazy mind takes the easier way. It prefers worshipping a statue to demonstrating the right concept and memory of the Leader.

We crucify the Christ afresh, whenever we descend to the worship of the form without the Spirit, or instead of the Spirit. Once Mrs. Eddy defined scholastic theology as the worship of personality. She said, "Christian Science theology is: reality of good and unreality of evil. Theologies are opinions of men *about* what Jesus did; also, *about* the teachings of the Scriptures and the prophets. In Science we understand all the teachings of Christ, which include all good and exclude all evil. And we can prove it."

142—WATCH lest you betray the Son of man with a kiss (Luke 22:48). A kiss is the outward symbol of affection, appreciation and devotion. Mortals put on a mask of being happy in order to deceive each other, while underneath they are not happy.

If advanced students of Science put on a show that would make it appear as if their devotion to their religion was based on a deep love for it, and on the fact that they derive a keen satisfaction from it at all times, when, in reality, their devotion to it comes largely from a sense of duty, they betray the Son of man with a kiss. In such a case they feel that something is wrong; but pride prevents them from acknowledging it, and hence there is no way to correct the situation. The fact that traditional theology does not satisfy would be more generally apprehended if its adherents were not afraid to acknowledge that fact; but those who are dissatisfied feel that there is something wrong with themselves, and blame themselves, rather than the system.

To worship the dead form of Christian Science, and yet to pretend that the Spirit has not fled from it, when it has, as far as you are concerned, is a deception that betrays the Son of man with a kiss, since it gives forth the outward show of true devotion, which is not the expression of inward fullness, but merely covers an inward lack. It betrays the Son of man, in that it renders the spiritual idea of no avail, and there is no means of rectifying the situation as long as the sham continues.

If your embodiment of the spiritual idea is not actively satisfying, and you pretend that it is, this deception prevents a correction of the situation. Perhaps you are beginning to outgrow the "milk stage" of Christian Science and do not realize it. There is no shame when you find that the milk of the Word does not nourish and satisfy you as much as it did formerly. When we become "men in Christ," as Paul writes in Hebrews 5:13, 14, our devotion and affection for Truth must be based on something more substantial than milk, to have it lasting and sincere. Working men require something stronger than milk to nourish and sustain them. If we have reached the point where we are working students, meeting the opposition of animal magnetism as well as using our understanding, we need meat, and divine Love will provide that meat according to our readiness.

143—WATCH lest you believe that the spiritual idea, which is the real nature of man, can be lost, contaminated, or rendered inoperative, because of any human condition, happening or evidence. If you lost a diamond in a mud puddle, you would have faith that it would not be soiled or harmed by the experience, and a hard rain storm would wash away the mud and reveal the gem in all its purity. Once a Christian Science lecturer said, "Never believe that even your own folly can indefinitely postpone the destiny God has in store for you.

In Matthew 4:7 Jesus says, "Thou shalt not tempt the Lord thy God." If "the Lord" is God transformed into idea, or man, then our task is to realize that this Christ nature in ourselves or others cannot be lost, that it cannot be defiled or even tempted by any earthly suggestions or conditions.

When you are tempted to feel sick or to sin, you can realize that man's real nature is superior to such phases of the dream of mortality. You can know that you continue to be a channel for good to all mankind, in spite of all that mortal suggestion or false

testimony conspires to do, to attempt to pull your thought down from its high pinnacle.

Mrs. Eddy once said, "*Error* says we are sick or discouraged; we don't say it. It is error talking about itself. If we admit it, we have accepted a lie. Truth says, 'I have perfect eyes, perfect heart, perfect limbs, etc.; all there is to me is like God, like perfection. We should discard mortal mind judgment, and pray for the Christ Mind.'"

Once a woman had an internal displacement. She was a Christian Scientist, but she was greatly tempted to submit to an operation, because it seemed the only way to get relief. She started for her practitioner's office in order to tell her what she planned to do, but on the way she became so grateful for Christian Science, that she determined to live up to its teachings to the best of her ability, even if she were never healed of the physical disorder (C.S. Sentinel, August 15, 1931).

This lady experienced her healing right then and there. Her declaration was really a determination to defend her recognition of the fact that she was a spiritual idea and reflected God, against being belittled or interfered with by any false testimony, or human suggestion.

"Do not tempt the Lord thy God." Do not believe that man's spiritual selfhood, which is the expression of God's being, is susceptible to being tempted.

Mrs. Eddy once declared, "I must know that the definition of man in *Science and Health* applies to me. I am that spiritual man; I am God's image and likeness, reflecting a full, perfect image of Life, Mind, action, etc., not under material laws or limitations." One could no more believe that this perfect selfhood could be tempted with evil, than that a bullet aimed at an actor in a moving picture, could harm him.

144—WATCH lest you pray to God as false theology teaches, asking Him to destroy the unpleasant side of matter and of material existence, and to preserve the side that seems good. Such inconsistency precludes a prayer like that from having much spiritual efficacy.

When Jesus cursed the fig tree, he relegated that which the human mind would call good, to the side of the worthless, because he perceived the error lurking behind it. When he sent the devils into the swine, he marked as evil a product of mortal mind which seemed good, in order to teach the lesson, that whatever has mortal mind back of it, is doomed for self-destruction. He wanted his followers to learn the final destiny of all that mortals cling to, because it seems good.

It is the old story of the child whose hand was caught in a sugar bowl, because it was clutching a handful of sugar. So mortals cling to that which seems good, and thus find themselves bound by the entire claim of matter.

A housekeeper might refrain from igniting a pile of rubbish, because she had lost a valuable paper. The whole pile would remain undestroyed, through the belief that there might be one good thing in it. When the destruction of Sodom and Gomorrah was approaching, the Bible indicates that they could not be burned as long as there were righteous men in them.

Man is not bound to falsity. He clings to it and perpetuates it, through the belief that there is something good in it. In Jesus' parable of the tares and wheat, the tares may stand for evil that so resembles good, that mortals cannot tell the difference, and must wait for the harvest, or for that growth which brings the spiritual perception that can detect the difference between human and divine good. Then the tares can be destroyed without harm to the wheat.

Once a refined and cultured lady kept house for her brother, who was a type opposite to her. She was constantly offended by his crude ways and uncouth talk but she endured it all because she fancied that he loved her. One day she made the discovery that this affection was tares and not wheat, that it was his creature love for the nice food and comfort that she provided him, as well as for the fact that he saved money, since she asked for no wages. She learned that she had been held in the whole miserable situation, because there was one thing in it that she considered good. When she sent the devil into the swine, or marked this seeming affection as being wholly animal in nature, she was released.

145—WATCH lest the evidence of error that confronts you, lead you to believe that the battle-ground of Christian Science, on which we win our victories, is ever in any place but your own thinking. We are not trying to change the world's condition, but our sense of the world's condition. We are not trying to correct or perfect mankind, so that they may be fit to take their places in our kingdom of heaven. We are endeavoring to rend the veil in our own thinking, that would cause us to believe that they are not perfect now, or not in the kingdom of heaven now.

Mrs. Eddy once wrote, "Error is nothing but erroneous thought, and we must never give in to it, or go down before it." Also she said, "Error is non-scientific thinking and scientific or true thinking is all that is needed to destroy it."

When your basis of effort is correct, and you realize that your part is to clear your own vision, your thought, about your patient, as well as your thought about what he thinks about himself, your arguments might seem to be the same as if you were trying to do something to your patient, when in reality you are not.

If your thought is scientific, you realize that your patient is a child of God, always has been, and can never manifest aught but good, since he is the reflection of God now and forever. You strive to know this, and to know that he knows it.

Your purpose in doing this, however, is not to try to do something to him; rather is it to correct your thought about him, and to correct your thought about what he is thinking about himself.

Scientific treatment of the sick opens the door so that the patient is governed by divine Mind, rather than the human mind; but when we believe that we argue to change the patient's thought about himself, we are liable to forget God's part in the operation, and thus descend to mind cure, which is little more than attempted mental manipulation.

When you try to heal your patient, as if he were something apart from you, you are working with effect rather than with cause. You are trying to focus the moving

picture by attempting to change something on the screen. You must go to the cause of the trouble, which is in the projector, and correct it there.

146—WATCH lest you limit your conception of healing, and thus give your patients that which might be called a pool of Bethesda healing (See John 5:1-5). The fact that the angel came down and troubled the pool at certain times sounds as if the healing was brought about by a change of belief only. The angel was limited to coming at certain times for a specific purpose, which was the healing of disease.

A limited conception of healing in Christian Science gives a patient only one strand of the rope of divine Mind, thus narrowing the action of divine Mind to restoring a sick body to health. This does little more than trouble or stir the human mind for a brief season, after which it returns to its former level.

A more unlimited and continuous conception strives to give the patient the whole of divine Mind, that not only brings about the desired physical transformation, but brings a mental regeneration and spiritualization that is worth far more than a change in the physical condition, and that remains long after the healing has been forgotten.

A practitioner gives a Bethesda healing when all he seeks to do is to bring the power of Mind to the patient to stir his thought sufficiently to heal his body, without the higher purpose to bring him a spiritual regeneration, if possible.

Jesus' rebuke to Bethesdaism was his statement to a patient, "Rise, take up thy bed and walk." Bethesdaism fosters expectant stagnation— inactivity—waiting for the troubling of the pool, or for the healing to come. A higher demand is to encourage the patient to take up or challenge the error of stagnation and fear, which has held his thought dormant, and to help him to establish right activity. Then he will be encouraged to seek not only physical relief, but spiritual regeneration as well.

147—WATCH lest, after you have applied the truth to a case and it does not yield, you feel that the demand is always to apply more truth, in the sense of building up enough truth to outweigh the error. It is true that Mrs. Eddy used the illustration of weighing up sugar, with her students. She said that there might be a large amount of sugar piled up on the scales, and yet the balance would not change until the last teaspoon of sugar was added. She told this to students to encourage them to continue in the word.

At the same time it is necessary to remember that, whereas Jesus healed all manner of disease, he did not heal all manner of people. Perhaps you have brought enough spiritual power to a case to move mountains, without effecting a cure. The reason for failure may be a claim of unbelief and hardness of heart in the patient.

A Christian Science treatment may be thought of as Christ knocking at the door. Do not be discouraged if the door in the patient is not opened at once. If you continue to help the patient roll up the shade of unbelief, so that a joyous acceptance of truth and expectancy of healing is established, the patient will be healed. But it is wise to remember that you should listen for Love's guiding, since it might lead you to give up the case, if the patient was not receptive, not expectant.

148—WATCH lest, when you are whipped by your human experiences to speed you up spiritually, as one would whip a sluggish horse to make him go, you complain, and turn around to investigate what it is that is whipping you. Jesus admonishes us, after we have put our hand to the plough, not to look back. When you do, it tends to slow you up and to nullify the good that you should be doing.

Mrs. Eddy once declared, "Error is nothing but erroneous thought, and we must never give in to it or go down before it. We must go ahead of error, and keep ahead of error all the way." This statement shows that if we look back, error may have a chance to catch up with us.

If a horse should turn around to investigate, every time it was whipped, the whip would lose its wholesome effect. Let us suppose that a sense of lack appears in your experience. Instead of trying to discover the human reasons for this happening, should you not regard it as a whip, the purpose of which is to start you working with more fervor—not for money as matter, but for a higher spiritual consciousness of the fact that, as a child of God, you are not dependent upon, nor do you need, matter, or material money as such, since you are God's child, cared for in every way? This realization would bring you the supply you needed.

Let us assume that a sense of suffering appears as the whip needed to force you ahead spiritually. Should you not seek to rise into the realm of Spirit, where you lose all consciousness of the body? Then, as Mrs. Eddy tells us, the body will utter no complaints. But to turn back to the body to investigate its condition and to try to heal it as matter, is neither scientific nor progressive. If disease is thought of as the rebellion of the flesh against your malpractice upon it, the remedy is to stop such malpractice. To do this, one must look forward, and not back.

149—WATCH lest you permit demonstration to become work, in the sense of its seeming a burden. The human conception of work, if permitted to obtrude into Science, takes away the joy and efficacy of scientific effort.

When demonstration becomes laborious, it is usually because the effort to realize that which is already true and established, descends to the human level of working to establish that which may be recognized. It is the difference between calling on a patient to awaken, from the standpoint that he is asleep, and awakening him by realizing that in reality he is already awake. It is the difference between trying to produce health, and realizing its presence as something already established.

The scientific effort is not to establish good, but to *realize* that good is already established as a present reality. True work is not to make good ever-present, but to awaken to recognize it. Demonstration is hard work only when it is the effort to do something. It becomes a buoyant and triumphant joy, when it is the effort to recognize and realize that which God has already done. Only such a right endeavor will establish God's will on earth, as it is in heaven, and will be unlabored.

150—WATCH lest, when your thought becomes depressed, you continue to grind out arguments, as your remedy. When an automobile settles into mud, if you continue to spin the wheels, it only settles in deeper. You can get out of the slough only by lightening the load, and lifting up the car.

Sometimes our mental arguments make error seem more, instead of less real; to depress thought, instead of uplifting and lightening it. It does harm rather than good, to continue to argue at such times. The remedy is to remember that we argue so that we may convince ourselves of the unreality and powerlessness of error. But if we are bearing down on it with a heavy hand, it shows that we have forgotten that we are merely exposing a lie, and not destroying a reality.

When mental work seems to be a burden, stop it and find out why this is so. Lighten your thought by realizing, "In reality I have no burden, no problem, no work to do, other than the work necessary to realize that there is no work to do, God having already done all."

At such times you should rest in infinite Love until you can feel thought getting lighter, and throwing off its load of heaviness, through the surging in of the spiritual consciousness. Then, when you feel that buoyant consciousness of God's presence and power, you can go forward to the accomplishment of all good, and make whatever demonstration is necessary.

151—WATCH lest, as you taxi around in your mental airplane, trying to get up enough speed to rise above mortal mind, or material evidence, you forget that, no matter how much speed an airplane attains on the field, it does not rise until its elevators are pointed upward.

Man can never rise any higher than his ideals or aspirations. If all he aspires to is material harmony, prosperity, and human good, nothing he does in Christian Science can carry him higher than this limited human ideal. His elevators are still parallel with the level of materiality.

When the beginner first discovers Christian Science and begins to gain momentum taxiing around the field, he may mistake the exhilaration of this preparatory effort for a spiritual flight upward, but that were no excuse for continuing in this mistake.

In the second degree as indicated on page 113 of *Science and Health* the human mind is stimulated by Truth and brought into a state of activity preparatory for the third degree, where man rises to the point of reflecting divine Mind, and the human mind is left behind.

It is true that one can leave the human mind behind only as he reflects divine Mind sufficiently, to be sustained spiritually by it. Otherwise he would be bereft. This watching point is a warning, lest he become satisfied with the improvement and activity of the human mind, and content to taxi around on the old level of mortal thought.

If in a business partnership, one partner was lazy and the other energetic, the latter should plan to earn enough so that he can buy out the drone. He should never lose sight of this goal, even though for the time being he has to work with the shirker.

152—WATCH lest in your Science work you bear down on error with a too heavy mental sense. Mrs. Eddy once said, "Touch lightly on evil when treating, as you would upon the grace notes on a piano."

When you affirm the truth, you must do it with vigor and power, but your denials of error must be given with a light mental touch. Why? Because the only power of error lies in deception or illusion. If you bear down too heavily and take a too serious attitude toward it, this indicates that you believe that it possesses the power to prevent you from perceiving and establishing its nothingness in the simplest and easiest way. It is true that we need mental activity, since mesmerism or hypnotism works through a sluggish or dormant mental sense; yet, when you touch error lightly in treating, it proves that you recognize that it does not take a great struggle to expose its nothingness, nor does it have some power whereby it can prevent you from doing this.

You must arrive at the place where you discover that the claims of error are all false, and the only thing that is true about it is its nothingness. When you bear down heavily on error in treatment, it is proof that you do not see clearly what you are trying to do. It shows that you believe you have a reality to fight, instead of a false claim to expose.

153—WATCH lest you accept the common notion that the small power represented by David's little stone, overthrew a great power, called Goliath. David, as the visible representative and manifestation of the omnipotence of divine Mind, was the invincible giant, equipped with infinite power that overthrew Goliath, whose power lay wholly in deception through size.

The trick of the mesmerism of sense testimony, is to reverse everything, magnifying the nothingness of error so that it seems like a giant, and belittling the power and presence of Spirit.

Thus, when we come to a problem that seems gigantic, we should not ask God for more power; we should handle animal magnetism, that our eyes may be opened to see things in their proper relationship and size. Then we will recognize ourselves as representatives of God equipped with omnipotence, going forth to meet a foe no more to be feared than a sparrow.

Christian Science does not equip man with greater and greater power, so that he may go forth to meet the gigantic forces of evil; but it takes from his eyes the magnifying glasses of sense testimony, which cause error to loom up as real, swollen in size and power.

Once a boy was told that the high-stepping horses of the gay nineties were trained to step high, by putting magnifying glasses on them, so that small stones would appear as boulders in their path. In this way they would lift their feet much higher than was necessary, to step over them, and thus become high-steppers.

Whether this story is true or not, it does illustrate the fact that the belief of matter birth puts mortal mind's "glasses" of material vision on mortals, so that the pigmy of human powerlessness and nothingness is swollen to appear as a Goliath of power and vengeance. When spiritual understanding takes away this distortion, and enables man to have a clear vision, he beholds the utter nothingness of nothing, and the great fact of God's allness. In this way the Goliath of mortal mind is vanquished.

154—WATCH lest, in a misguided and over-zealous effort to protect yourself from error, you shut yourself off from God (if such a thing were possible). You pull down your curtain at night to protect your eyes from a bright street light, and in the morning you are shut off from seeing the beautiful sunrise. When you face an error with full confidence that it is nothing, and that in reality only the light of good can come in to you— not its suppositional opposite, since error has no light, then you find no need of pulling down any shade.

Jesus commanded his followers when smitten on the cheek, to turn the other, rather than to seek to protect themselves from another blow. In other words, do not fear that you will be struck again because of your forbearance, since in reality only love can come from God's children.

We should realize that the suggestion that evil can harm you as the street light hurts one's eyes, is really a trick of error to get you to try to protect yourself from it in a way that will cause you to shut yourself off from God. Animal magnetism whispers, "You must protect yourself from your enemy." If you obey this suggestion, it carries with it the acceptance and the acknowledgment of the existence and reality of an enemy.

Truth says, "Protect yourself from the *belief* in an enemy, from the belief that there is anything external to you from which you need protection, since God is All."

155—WATCH lest you fail to differentiate between the work you should do and can do for others, individually and collectively, without obtaining their permission; and the work no one should do without being asked, except under pardonable circumstances, as noted by Mrs. Eddy on page 282 of *Miscellaneous Writings*.

The work you should do for all is to impersonalize error, to see its nothingness apart from man, and to realize the perfection of man as God's idea.

The work you should not do without permission, as a general rule, is to treat another to see himself separated from his error, and perfect in God's sight.

We are commanded to correct our own thought about one another at all times, but we are warned not to try to correct others' thoughts about themselves without their permission, except in an accident, or when the one who has the right desires us to do so.

It is permissible and right to see error as separated from man, and hence as nothing; but to treat a man to see himself separated from the error, involves an effort to enter the precincts of another's mental home, which ordinarily should not be done without permission.

If a boy was holding a burr, the burr would also be clinging to the boy. You could help by pulling off the burr, even without his permission, but usually you should wait for him to ask you before you try to help him to let go his grasp on the burr. You can do the impersonal work of separating error from man at all times, but to help a mortal to let go of an error he is holding to, without a request from him for help, is a thing you should rarely attempt to do.

156—WATCH lest you reach the point where you believe that the moment you stop consciously arguing the truths of Christian Science, the influx of divine Mind ceases. Cannot a man accumulate oil in his lamp to lighten his way in the dark hours? Should you not be able to feel more and more that, because man is God's perfect child, the blessed influx of divine Mind continues, whether you are consciously arguing or not?

You should strive to establish the law that the moment you open your thought to God, not only does a great influx of good come in, but that it continues, since good is always infinite in its extent, blessing and continuance. As a matter of fact, it was coming in before you sought to open your thought to receive it. Your real work is to remove that which claims to prevent its coming in.

The Bible records that Elijah made one demonstration that supplied him with food, so that he was sustained for forty days. We must learn to have more faith in the continuance and permanence of our demonstrations.

157—WATCH lest, as you replenish the fire of spiritual confidence and expectancy, which gives your declarations of Truth their efficacy and power, you believe the arguments heal. They *do* open the way for Truth to heal, and in that sense they are like the wood that keeps a fire burning. But it is the fire that throws forth the heat, and not the wood that one gathers to feed it.

Once Mrs. Eddy wrote to a member of the Board of Directors, "*Persevere*, and if the fire burns low or appears to be getting extinguished, replenish it with faith and love. Never lose its light on the altar of Christian Science, and never cease to watch, work, pray."

158—WATCH lest, in endeavoring to realize that you are a channel for good to all mankind, you neglect to establish the fact that all men are channels for good to you.

Jesus said that those that did the will of his Father were his mother, sister, and brother, implying that his demonstration of God's presence and power included the realization that others could minister to him spiritually, since that is the spiritual significance of *mother*.

159—WATCH lest you believe that your work is to gain a perfect sense of yourself, in order to get into the kingdom of heaven, rather than to perfect your sense of yourself as God's child, in order that you may perfect your idea of all mankind, which reveals the kingdom of heaven here and now. We are not preparing to go to heaven. Heaven is *within*, and it will appear *without* in proportion as we realize this grand verity.

160—WATCH lest you accept the temptation to take the best of truth and use it in order to gain for yourself the best that matter, or mortal mind has to offer. This would entirely reverse the purpose of Christian Science, using it to turn Spirit into matter, instead of to dissipate matter, in order that Spirit may appear. Mrs. Eddy instructs us to resolve things into thoughts, not thoughts into things.

161—WATCH when you declare the truth, that the meditations of your heart are as scientific as your arguments. The Bible bids us to pray: "Let the words of my mouth,

and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Jesus could not have been deceived by scientific talking which hid unscientific thinking.

162—WATCH lest you believe that your warfare against error is both offensive and defensive. If you were fighting a lion, your struggle would be both offensive and defensive; but if you were fighting a sparrow, it would be wholly offensive. Error, being a false belief, has no more power to fight back than a sparrow.

If however, you were walking a tight-rope, one inquisitive sparrow flying around you might present a distraction that would make it difficult for you to concentrate. The subtlety of animal magnetism is in its effort to distract thought from the task of right thinking.

163—WATCH lest you believe that you have escaped from the prison of mortality, merely because you have escaped from your cell, and have climbed the ramparts of the jail. Christian Science finds mortal man first in the dungeon of mortal belief. Then, as he accepts the truth that is brought to him, an improvement takes place, which corresponds to escaping from the dark dungeon and climbing the ramparts of the jail.

Escape does not come, however, until one obeys the demand to leap into the unknown realm of Spirit. Until one does this, he has not escaped from mortality; he has merely prepared for his escape.

Being in the dungeon might correspond to the first degree of mortal mind, as found on page 115 of *Science and Health*, whereas the rampart would be the second degree. The third degree would be the leap into the realm of God that repudiates everything that is human for the divine.

Let us, therefore, remember that being on the ramparts is not the goal of Christian Science. The advancing student finds it so wonderful, in comparison with the dungeon, that he is tempted to be satisfied to remain at that humanly exalted point.

164—WATCH lest you believe that you can capture inspiration in the symbol. This mistake is illustrated by a student who takes down every word his teacher says in class, and then fancies that he has captured and retained the inspiration that the teacher poured forth.

If one makes notes in class and then refers to them at a later date, they may help to renew the exaltation of the moment when they were taken down; but inspiration is a spiritual animus that can never be confined or captured within the narrow limits of any human symbols. Jesus referred to it as the wind that bloweth where it listeth, "and thou canst not tell whence it cometh or whither it goeth."

The Bible and *Science and Health* come the nearest to capturing God's inspiration in symbols; yet the demonstration Mrs. Eddy made in this direction must be constantly renewed by her followers, lest it be lost with the passing of time. That this loss is possible is proved by the fact that, for centuries people read the Bible without being healed by so doing. One student of Mrs. Eddy's said that he worked every single day to know that the inspiration of healing was conveyed through these two channels to

those who read them, and that no error of suggestion or belief could darken or lessen the expectancy of students on this vital point.

165—WATCH lest you hold your concept of God and your concept of man as two separate parts of your scientific thought, as though you could have a right idea of God, and a wrong idea of man at the same time. There is authority for the statement that the phrase, "Hallowed be Thy name," means *man*. If this be correct, then with the acknowledgment of God as Father comes the command to hallow man.

If the windshield of your automobile was so dirty that it made everyone you looked at appear to be blurred, the rays of the sun shining through it on you would also become distorted. "Love is reflected in love."

Your concept of your brother man determines how divine Mind shines to you and through you. Striving to see humanity as God sees them, pure and perfect, opens the way for the love and power of God to flow to you and through you in ever-increasing purity and potency. If, on the other hand, you persist in holding even one individual in a wrong sense without striving to correct it, do not be surprised if divine Love is distorted and reversed in your experience.

The Bible tells us that Job found the way out of his discord, lack and suffering, when he prayed for his friends (Job 42:10). His endeavor to see the Christ in others opened the way for the Christ to come to him.

166—WATCH that you leaven all three of the measures of meal referred to in Matthew 13:33. These three might represent our understanding of God, of man and of the universe. The leaven is the spiritual inspiration which brings out your ability to view all things from the standpoint of the real and spiritual—as God sees them, as His own expression.

Sense testimony declares both good and evil to be real. The world believes in a good God and an evil God, in good men and evil men, and in a good place called heaven, and a wicked place called hell.

The understanding of Christian Science has brought the spiritual leaven which, when applied to the first measure of meal, causes the dual conception of God to give place to the recognition of one infinite, perfect Father-Mother, who is of too pure eyes to behold iniquity.

When the second measure of meal is leavened, it brings the realization that there is but one man, namely, God's reflection, perfect and immortal, and that what appears to be a sinful man is a phantasm of mesmerism, which is not man, and is no part of him. Students must learn how error tricks them into becoming its advocate, so that mortals believe that they represent themselves, instead of error.

When our country is at war, we must learn that the real enemy is the mesmerism within our own midst—the fifth column that would tempt us to think as others are thinking, and to hate individuals or nations. When we yield to this error, we lose God.

The application of leaven to the third measure of meal, namely, the universe, is the point that is apt to be neglected, since it seems easy to accept the dictum of old theology, that man is striving to leave behind this imperfect world with its sin, sickness, decay, discord and death, in order to go to some distant place called heaven.

We must realize that there is no heaven except that which is right here, which we will see externalized when we have established the consciousness of it as being within. Mrs. Eddy tells us in *Science and Health* that we make our own heaven. God's only universe is right here and now; it is the only universe there is. It appears to be material because of the distortion of mortal sense. Man must change his standpoint of thought; then that which has seemed to be material, will be found to be spiritual and perfect.

We may feel that we have outgrown the dual-God and dual-man conception, but we have not leavened the whole lump until we have discarded the dual-universe conception. We must awaken to see that there is but one universe, which is right here and now; that there is nothing wrong with it, except to the one who views it through the mist of mesmerism. No doubt this is what Mrs. Eddy had in mind when she said, "If you do not have patients come to you, you can treat the birds and plants; they need treatment."

The use of leaven is to lighten bread, not to make new bread. The use of spiritual leaven is to enlighten thought spiritually, to perceive the truth about that upon which the smoke screen of mesmerism has thrown distortion and falsity. Christian Science does not bring a new man or a new universe; but a new and correct sense of the old one.

167—WATCH lest you believe in a vacuum, or that feeling of spiritual emptiness that is apt to bring a sense of discouragement and fear. Jesus declared, "Can the children of the bride-chamber mourn as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast."

If one enjoys inferior music, he must fast from that pleasure, while an appreciation for a higher grade of music is being developed. God is speaking to all His children all the time; but they must fast from hearing the voices of the world, if they would learn to distinguish the voice of God.

When the advancing student finds times of depression and seeming spiritual emptiness coming to him, he must not be discouraged; he should regard these experiences as a proof of spiritual progress. Why? Because they are the preliminary to his next revelation.

The way to guard against believing in a vacuum is to refuse to be depressed, but to know, as Mrs. Eddy says, that this seeming vacuum is already filled with divine Love. The demonstration is to stand fast, and to permit nothing else to enter, until the consciousness of truth floods in.

The temptation at such a time is to try to fill thought with something that will cause one to forget the sense of vacuity, since to mortal sense it may seem to be a disturbing condition. The student who is faithful in resisting this temptation will

find a greater spiritual growth coming to him. It is a truism that God writes on an empty blackboard.

Jesus implies in the above quoted statement that there will come times when we will believe that we have lost the bridegroom—that uplifted spiritual sense. It is then that we must fast, or refrain from trying to fill in the vacuum with human distractions, until a spiritual influx recurs, for in reality there is no vacuum.

When a student gains one revelation in Science and clings to it, it proves that he fears a vacuum. He is afraid that if he loses that one bright unfoldment, he will be unable to gain another, and will find himself in darkness. Truth is given us to *share*. Therefore, if you gain a helpful thought, share it with others. Then the seeming loss of it will only be its giving place, so that a higher revelation may flood in. Knowing this, you will welcome the seeming vacuum, since it indicates that you are ready for a higher unfoldment.

Therefore, never fear to have your mind an empty blackboard; but at such times guard it so that only God will write upon it.

168—WATCH lest you attempt to put spiritual power into operation, without at the same time purifying your motive for using it—working to purge it of mortal limitation and finite desire.

Six days shalt thou labor with the mesmerism of mortal belief to destroy it; but then must come the Sabbath, where one opens his thought to God for that refreshment that restores him for the warfare. It is not enough for us to declare that God is our strength; we must go to Him to be wound up regularly, as a mechanical toy must be, when it is run down.

The Sabbath day is a symbol of turning to God for strength and life and resting in Him. It is the sharpening of one's spiritual tools, so that one may go forth and use them for six days. It is also symbolic of retreating into Soul, in order that one may purify his motives and purge them of finiteness and materiality.

169—WATCH that you remember that, when Mrs. Eddy tells us that *desire is prayer*, she does not say *good desire*. Mind is the source of all things, and desire is the mold. It is possible to strive to gain a spiritual consciousness of Mind, and still retain a human desire.

When a student wants to make a financial demonstration, the desire for money is uppermost in his thought. He wants to use divine power to fill what he believes to be his need. But in reality we never have a material need. We believe our need to be physical or material, when it is actually mental and spiritual.

The first step in demonstrating supply is to discover what the need really is. Man asks God to bless and grant his human desire, only because he has not learned what he should really pray for.

It is dangerous to cherish a human desire and seek to reflect God at the same time. Our growing consciousness of spiritual power may cause our desire to be granted,

before we have trusted God with it, so that it may be molded and exalted before it takes form in words and in deeds. Hence its fulfillment may prove to be a deterrent.

Once Mrs. Eddy wrote to the editor of the periodicals, "Sad, sad thought that money regulates the actions of so many students. Had your Leader been governed thus, Christian Science would have been minus to-day, instead of overcoming all opposition, ruling and reigning . . . I have worked for all without money or price till God paid me in His own way. It is safe to go and do likewise. I left house, home and friends, and I gave up a large salary, as a writer, in order to serve the Cause of Christian Science. I have endured all shame and blame in its behalf, and I have lived these down. This is the experience of your Leader. Are her followers willing to take up their crosses, as she has taken up hers, in order to follow Christ, or do they demand all that they humanly want?"

170—WATCH lest you fear the discordant and unpleasant phases of human experience more than those which, because they tend to put one to sleep, would rob one of his ability to meet and overcome the so-called domination of mortal belief, or mesmerism. Whatever stirs thought to greater spiritual activity, is preferable to the soothing and activity destroying effect of human harmony, which tends to put one to sleep, and rob him of his determination to overcome the domination of mortal belief.

If you were learning to ride horseback and were given a bucking bronco to learn on—a horse determined to unseat its rider—when you could ride him, your ability as a rider would be unquestioned. Perhaps in His wisdom God is training us to maintain our spiritual hold on Him, by giving us the bread of adversity and the water of affliction, as we read in Is. 30:20, so that we may finally be able to say, "None of these things move me." It is not difficult to perceive that one receives very little training in spiritual stick-to-itiveness through human harmony.

Jesus declared, "And fear not them which kill the body, but are not able to kill the soul (man's spiritually active sense); but rather fear him which is able to destroy both soul and body in hell (put man to sleep to his duty to God, when to keep awake spiritually is the paramount need)."

In the tenth chapter of Daniel we read of the spiritual vision Daniel gained as the result of a demonstration made, not over the unpleasant, but the pleasant side of human experience. He said, "I ate no pleasant bread . . . till three whole weeks were fulfilled." This indicates the progress he made in freeing himself from the so-called natural law of mortal belief presenting itself in its pleasant side. As a result, he gained a wonderful spiritual vision, that has come down through history as a remarkable and potent addition to spiritual revelation, to aid man in his understanding of good and evil, truth and error.

The demonstration over the unpleasant side of mortal existence should ripen a student for the demonstration over its pleasant side. Real progress starts in human harmony and not in discord. The belief in the holding power of mesmerism is to be found mainly in the unconscious conviction that food, sleep, air, warmth, exercise, etc., are necessary for life and health. The phases of mesmerism which call for one's highest demonstration are those which strike no warning bell, when one yields to them.

No active student of Science would ever fall asleep at night without vigorously rebuking any sense of discord, sin or sickness that might be assailing him. But he does this largely because such suggestions strike a note of warning that is unmistakable. He would feel blameworthy if he neglected to do this important thing.

Yet since it is *materiality* that is the enemy of God, it is necessary in progress to begin to resist the belief in the seemingly natural, and harmonious phases of mortal existence with determination. This ought not to seem too great a task, since the acknowledgment of error is all there is to error. For instance, when one is sick, all there is to the sickness is the acknowledgment of it. All there is to temptation is the acknowledgment of it.

Mrs. Eddy, however, did not expect us to give up sleep before we were ready to do so. Yet, before we go to sleep, we can strive to realize that God giveth His beloved the true sleep, and that no false sense of it can possess us. We can realize that true rest comes from a consciousness of God, and not from yielding to the mesmerism of unconsciousness.

One reason the term malicious animal magnetism is so apt, is that it helps students to feel as blameworthy if they neglect to handle normal and pleasant materiality, as they would, if they neglected to handle downright sin.

When a student is served delicate and luxurious food, there is no warning note to rouse him as to the error of sensation in matter, as there would be if he were assailed by sickness or sin. Through the term "malicious animal magnetism" a student is aroused to his neglect, if under human harmony he fails to continue to know the nothingness of material sense, as it claims to hold him in bondage, by asserting that without it man would die. This term helps to add a warning note to the claims of "pleasant bread," sleep, air, exercise. It helps to bring the student to the realization of *all* the claims of material sense which man must uncover and overthrow, in order to reflect the Mind which was in Christ Jesus.

171—WATCH lest, when you think of one as handled by animal magnetism, you accept the notion that perhaps an hour before, he was not handled, because then he showed no sign of it.

Being handled by animal magnetism means that one has not made a successful effort to be governed by God. Man is, seemingly, a channel for error whenever he is not a channel for God. One is handled by animal magnetism whenever he is controlled by human thinking; yet he may be unconscious of the error until something happens which calls his attention to it.

It may seem harsh to declare that mortals are handled by animal magnetism, but logic proves that indulgence in human thinking, no matter how harmless it may seem, makes one a channel for error, a condition which shuts out divine Mind.

If you declare someone to be handled by animal magnetism because he says or does something that is out of keeping with what you feel is good, while you believe that perhaps an hour ago he was not handled, because then his speech and action were

apparently all right, this shows that you misunderstand what Mrs. Eddy intended to convey by the term.

Error is negative—never positive. The correct way to detect the claim of animal magnetism is not so much by what mortal man does, as by what he does not do. If he is not striving to reflect divine Mind, he is handled by animal magnetism, no matter if his outward actions and speech seem angelic.

172—WATCH lest you stagnate with the God of Abraham, the God of Isaac, and the God of Jacob. The concept of God held by these patriarchs was far in advance of any other conception set forth in that age; but the phraseology of this three-fold name would indicate that the understanding of God did not improve or broaden during several generations.

An improving conception of God is the hope of the race; there should never be a stopping point for mortals, since Mrs. Eddy tells us that to understand God is the work of eternity.

No student has yet attained a correct understanding of God. Hence, to stagnate with his present concept—lofty as it may be—would convict him of idolatry, as much as though he worshipped gods of wood or stone, since he still has a human concept of God.

Christian Science sets forth the correct concept of God, and as the student studies this and seeks to understand it, he should feel that each day brings him nearer to this goal. But he should never believe that he has attained it, and can stop all efforts to progress toward it.

Spiritual growth demands a concept of demonstration that is constantly broadening and improving, onward, outward and upward. Our Wednesday evening meetings symbolize this going onward, the church business meetings the broadening outward, and the Sunday services reaching upward.

Early Hebrew history shows a concept of God as applied to the destruction of the enemies of the Israelites, and their establishment as a mighty and prosperous nation. To-day students conceive of God as able to heal sickness and cast out the evil of fear and lack, so that they may find their lives harmonious and prosperous. Yet this is still a concept of God that must give place to a higher one, lest we be found stagnating with the same concept of God for three or more successive generations.

One's spiritual growth depends upon his improving idea of God and his broadening concept of demonstration. *Science and Health* refers to improved beliefs. It is fitting that one's first concept and use of demonstration should appertain to the personal benefits he expects to receive from its use.

But Mrs. Eddy once made the following statement in her home, concerning herself, which indicates a higher stage of growth: "She at first demonstrated health in the flesh; now she is demonstrating health outside of the flesh." This higher step must be a demonstration whereby one becomes unconscious of the flesh, or rises superior to it. The final stage must be the entire elimination of the belief of the flesh, or of material sense.

In the second stage one must seek to become so independent of the belief in a material sense, or body, that he acknowledges no physical condition as real, or as able to interfere with his work for God and man, thus approaching the point at which all material sense is swallowed up by Spirit.

What a sad plight would be the stagnation of a student who spent all his days applying the power of Truth to improve material belief, without reaching the point where he seeks to rise above material sense, through the realization of its nothingness! He would surely deserve the classification of being an idolater. The only way students can avoid that name is to seek to rise higher in their use of demonstration and understanding of God each day.

173—WATCH lest you call your brother a fool, and thus be in danger of hell fire. To hold anyone as being a channel for error, or animal magnetism, without rebuking such a picture and making nothing of it, is to call your brother a fool, since you are holding him as cut off from Mind, the only source of wisdom, and making error real.

Since the entire purpose of all error is to cause you to acknowledge the reality of that which is not real, whatever tempts you to admit the existence of a power or person apart from God, becomes the immediate error to be destroyed, whether it appears in yourself or in another.

For one to function under the belief of animal magnetism is for one to be in the fires of hell, since such a belief is on the road to final destruction. We naturally believe that we are progressing and becoming acquainted with the operation of error, when we discover mortals to be channels for animal magnetism, because this is a knowledge the world does not have. Yet this exposure does not destroy error, but merely shows what error is trying to make you believe in.

The temptation to see others as channels for animal magnetism becomes aggravated in one's own household, since, if we live with those who are not Christian Scientists, they become more critical of us because of the high standard we profess. And they are not afraid to voice that which a stranger might see, and yet refrain from mentioning. Our household requires us to do more work to see them as perfect children of God, than do strangers, since we are more apt to harbor an unscientific sense of man without resisting it in our homes than outside.

Our motive for uncovering and handling error in our homes should not be just for the sake of protecting ourselves. We should do it because we desire to release our brother man, if possible, from the unconscious servitude which lending oneself to being a channel for error always carries with it.

It is true that you must admit your brother a fool, because he is functioning under a foolish mind, before you can know that his real self is wise because it is functioning under the unerring wisdom of God; but this first step is telling the truth about the lie, namely, that the acceptance of foolish mortal mind causes one to manifest foolishness—even though this be the testimony of a lie.

It takes careful demonstration to change one's concept of one's nearest and dearest from being channels for error to being channels for God; but this must be done for one's own sake, as well as for the sake of one's family. You must hold your brother man as being a channel for an infinite blessing to you. You must declare and know that God is using him at all times to bless you, as well as to bless himself and others.

Jesus' query, "Who made me a judge over you?" is a rebuke to the smug way we judge between people, calling one a channel for good and another a channel for evil. Jesus' statement can be paraphrased, "Do you credit me with harboring mortal sense, that I should declare that one mortal is better than another, when I know all men in reality to be children of God, and hence channels of good to each other and to me?"

No error can seem real to you unless you are handled by it. All that is necessary to make animal magnetism appear real so that you are its victim, is to get you to accept the illusion that it is operating through some channel. Admit that it has a channel somewhere, anywhere, and you have admitted the entire claim.

174—WATCH lest you differentiate between the claims of error because of the human manifestation, calling one more dangerous and difficult to heal or to reduce to nothing, than another. All error has exactly the same fundamental belief back of it, whether its manifestation seems small or great.

A belief in a cold may not arouse as much fear in a student as some claim that is regarded as more serious, but metaphysics holds all false beliefs to be unreal, and asserts in theory that one erroneous belief is as readily destroyed by truth as another, even if some seem to be more tenacious than others. An insane man who believes that he is Napoleon, is as easy to heal as one who claims to be a mouse.

Where the manifestation of error seems to be especially fearful, the student should minimize his sense of the error in causation, so that he learns the lesson that from the standpoint of truth, all error is fundamentally the same, namely, a belief in a mind and power apart from God.

Mortals judge Goliath by his size, and fear a large manifestation more than they do a smaller one. Metaphysics shows that sometimes the most insignificant phases of human experience operate to rob man of God, as successfully as the large if this action is not detected and handled.

With a fearful or large manifestation of error one is apt to accept an exaggerated sense of cause. Mortals grade causation by manifestation. Science teaches that, as the mental cause of phenomena, error is the same in all instances. To believe that it is necessary to put forth ten times the effort to heal a cancer, that is required to heal a cold shows immaturity and inexperience in a student.

What is the difference in practitioners? Why should one be more successful than another? One is often able to detect error and bring it out from its hiding place, better than another, because he uses his "Soul-sense" that Mrs. Eddy refers to on page 85 of *Science and Health*. And an error that has been brought out from under cover can be handled by truth easily and readily.

The same stone, or complete sense of demonstration, is needed to meet every Goliath. David did not barrage Goliath with a multitude of arguments. He did not say, "Now, I will give you a week's treatment, and see what the effect is. If at the end of that time you are still alive and powerful, we will try again." He went out armed with understanding, to put down illusion, or *insignificance* posing as power. He used one complete scientific statement, the "grain of Christian Science" that met the error in its vulnerable spot, namely, the belief of intelligence and sensation in matter. That did the work.

David's grain of truth must have included a complete recognition of the allness of God's power which was back of him as it were, and the realization of the nothingness of anything that claimed to oppose him. When you recognize the ALONENESS of the power of God, that must necessarily carry with it the recognition of the illusion of anything claiming to have power, that can be used against that ALONE power. One needs all of this realization to meet any error, and this is all one needs.

The successful practitioner is the one who goes forth with David's attitude of mind, not regarding the apparent size or formidableness of the manifestation, but firm in his knowledge of and faith in the omnipotence back of what to human sense seems his inadequate weapon. He does not minimize the importance of going out after error with a complete spiritual sense. Yet he knows that that is all that is necessary; nor does he feel the need of anything more, in order to meet any phase of error, or nothingness that looms up, assuming to be real and formidable.

175—WATCH against a claim of inflexibility of thought. What could a potter do with clay that suddenly hardened under his molding? How can God guide man, unless man remains flexible under the divine will?

Any predetermined decisions constitute inflexibility, just as outlining in advance what you desire the divine Mind to accomplish in demonstration, is steadying the ark.

The difference between formulating a problem correctly, and outlining, is one of motive, perception and trust. One would not use demonstration to get an automobile. Yet he could strive to realize that in doing God's work, he could not lack any proper expression of activity and abundance. Such a demonstration might be expressed in one's having an automobile.

We must be strong and unmovable in our understanding of Truth, but flexible in demonstration, in being guided by the Father's hand.

176—WATCH lest you believe that the demonstrations of younger students often exceed those of more advanced metaphysicians, as though less faith and understanding in a student could accomplish more than a greater amount of the same quality.

When a student is tempted to yield to discouragement, because physical discords do not seem to disappear as easily as they did in earlier stages of his career in Science, let him remember that it is easier to neutralize the acid in a glass of lemonade with sugar, than it is to extract the acid completely, by the process of distillation.

The early demonstrations of a student usually go no further than to render harmless the effects of fear, by filling thought with Truth and Love. It is not difficult to quiet fear with Love, and thus bring about the elimination of the physical effects of such fear; but progress requires students to take up the more difficult task of using the power of demonstration to destroy material belief in all its phases. The outward results of this more advanced effort may seem slower in coming, but such effort does not simply bring a temporary alleviation of error; it destroys it forever.

177—WATCH that you remind yourself every day that the action of Truth is always to preserve reality, and to destroy unreality. Then you will know that, when the action of divine Love seems evil to you, it is because you are still identifying yourself with unreality.

The furnace destroys the dross, and refines or liberates the gold. If you ally yourself with the dross, the action of Truth must seem evil to you. If, however, you identify yourself with good, you know the action of good to be always blessed, since it is freeing the spiritual idea in you.

This watching point defines the wrath of God as the blessed action of Truth destroying unreality, seeming to be wrathful only to those who love and cling to unreality.

Mrs. Eddy instructs us to declare ourselves and others to be spiritual and immortal, and to understand that we are so. In this way we escape the ordeal of going through the illusion of destruction, along with the dross of error. We identify ourselves with what we believe to be real. To see error in another as real is to identify ourselves with it.

178—WATCH lest you continue to mix the spiritual method with human desire, and believe yourself to be a progressive Christian Scientist. Mortals bring into Christian Science the human desire for ease and comfort in matter, and attempt to mix this with the spiritual method, which has for its purpose to free mortals from illusion. If they are not progressive, they will continue to use this method as an easier way of obtaining and maintaining human health and prosperity, than a material one. Such an attitude fails to perceive the value of human affliction.

Grass that is watered too much does not put its roots down far enough to find the water that will last through a dry summer. A student who is able to maintain continuous human harmony, never gets his roots very deep into divine Mind.

A man digging a well is tempted to stop digging when he finds surface water. Yet unless he continues to dig deeper, his water supply will fail in a drought. Human harmony might be called surface water that tempts us to stop, in our search for the ever-flowing streams of spiritual good.

It sounds odd to say that if one does not watch, he will find himself tempted to use demonstration so that he can stop demonstrating. Mortal man yearns to find security in matter, and brings this desire with him into Science. Yet the right goal should be to reach the point where one cannot get along without demonstration, and must demonstrate every day in order to eat, sleep, walk, talk, and even exist!

Only in this way will human weakness be dissolved in divine strength. Why? Because demonstration means learning to rely utterly on God.

The immature use of demonstration to bring out human desires and a material sense of harmony must be outgrown. The teachings of old theology give one a finite goal to work for, and a finite method of attaining that goal. We should not be found adopting the infinite method of Christian Science to attain the finite goal of false theology! A mortal who is prosperous, healthy, and merely refrains from certain things that are considered sinful, is not the ideal in Christian Science. We are seeking to throw off a finite sense of man so that God's man will appear.

179—WATCH lest you yield to the error mentioned in Joel 3:5, and carry into the temple God's goodly pleasant things. Even though our pleasant things represent the harmony resulting from demonstration, they must not be carried into the church, since the church represents spiritual effort and activity, where the watchword is from Joel 3:9, "Prepare war." The goodly things represent the fruitage of demonstration, whereas the church represents a warfare with material sense that must continue, until the warfare is ended. Thus the thought of completion should not enter into the church, since it stands for spiritual growth.

The danger from results is that they may bring self-satisfaction, which is death to progress. No child beyond the kindergarten stage is allowed to play in the schoolroom. That is the place for study. Thus our church is the place for demonstration.

If one really wants continuous progress, he would never desire nor seek to have any error removed without demonstration. Otherwise he is not making a suitable preparation for meeting the next problem. To have a right spiritual objective means to understand that progress is overcoming rightly each error that confronts one in his path, thus giving proof of faithfulness.

To sidestep an error means to step out of the struggle for the time being. Once a student of Mrs. Eddy's declared that in his early days in Science when he had a difficulty, he went so far as to pray that it would not go away except through demonstration. To him demonstration was such a sacred and vital thing, that he did not want to miss a single opportunity to use it.

The church is not a place for students to go to sleep in the fatuous notion that their work is over, because of the goodly pleasant things demonstration has brought. On the contrary, it is a place where students need to be continually roused to spiritual activity.

A prize fighter employs sparring partners for the sole purpose of calling forth his greatest skill each day, in preparation for the big fight. But there is no stopping-point in such training. The church is a training ground for spiritual prize fighters; therefore, it must constantly present students with problems which call for the highest degree of spiritual skill and effort. A progressive attitude welcomes everything that presents the necessity for using the highest sense of demonstration one has acquired.

A preparation for a big fight consists of winning small fights. Jesus continually stirred up opposition against himself, as if he were hiring sparring partners to bring out in himself the daily preparation needed for the final demonstration over death. The Bible records that in preparation for overcoming Goliath, David met the lion and the bear. A notation found in Mrs. Eddy's Bible reads as follows: "Whenever animal magnetism encroached on his consciousness David pursued the error and ascertained the cause (in belief), recovered lost ground. This advanced him to such a condition of mind that, instead of having to meet each insignificant claim of evil, he saw it as one, although still a giant."

It is well to remember that the chemicalization of mortal mind is error in the process of ripening for its destruction. Then one will not become discouraged because he is not permitted to rest in his journey, or to take God's goodly pleasant things into the temple.

180—WATCH that you make the right decision in the valley of decision (Joel 3:14). One is called upon to decide between a human experience that is harmonious under the effects of demonstration, but which brings little growth, and one that brings increasing development because of constant problems. There can be little development unless one has opportunities to demonstrate.

A man going through a jungle might have the choice between walking along in imaginary safety, or hiring beaters to bring the wild animals out from under cover for him to destroy. Under the latter action his path would not be peaceful, but it would be progressive and beneficial to all.

A right decision is to be willing to have all forms of error brought out from their hiding places, as fast as one is able to meet them, in order that one may cross swords with them and overcome them.

If a balloon made in some frightful form was lying dormant, it would not frighten you. Yet it might be inflated at any time; therefore the sooner it does become inflated, the sooner you will stand up to it, conquer your fear of it, and puncture it.

The inflation of error does not increase its power or make it more real, but it does bring it out from under cover, where you can handle it. It means that it has been brought out from its hiding place, and is ripe for destruction.

The difference between the humanly well man and the sick man, is merely that the errors which constitute the material body are glossed over by deception for the former. He is like one skating on thin ice who has not yet fallen through, whereas the sick man has fallen through. Mrs. Eddy detected that mortal mind is thin ice, and that it betrays us in the end. The frightening names she gave it were her way of putting up the sign, DANGER HERE! on thin ice. She found students so indifferent and lethargic towards its claims, that she sought to surround it with signs which would make students distrust it in every direction.

The right decision in the valley of decision is to desire to have every error driven out from its hiding place as fast as one's growth permits, so that it may be destroyed. One's path may not be smooth under this regime, but it will lead to freedom both for oneself and others.

181—WATCH lest you strain at a gnat and swallow a camel. Let the camel stand for the effect, or manifestation of error, and the gnat stand for the belief in cause. Then we learn the lesson that, no matter how large effect may loom up, the cause is no more than a gnat,—mortal man's belief in the existence of a mind apart from God.

Goliath was the outward visualization of evil as a false belief. David recognized this fact, using a small stone for a weapon as an indication that in reality he had a small enemy to overcome. The weapon one uses in his warfare against evil is an accurate gauge of his conception of its size and power.

Mortals strain at a gnat, or screen their thought against perceiving the true nature of mortal belief as cause, and swallow the camel of its manifestation, as if it were a true gauge of its size and power.

If the small end of a megaphone should illustrate the error in cause, and you start with the big end as effect, in tracing it back it becomes smaller and smaller. As cause it is only a gnat, or nothingness,—merely mortals' belief in evil, a belief which can be destroyed by truth.

If the megaphone is used to illustrate truth, the process is reversed, since a small manifestation of truth in this human sense traces back to the omnipotence of God which fills all space.

Mortal man accepts effect and overlooks cause. He must learn to deal with cause and to let effect follow. Then a complete sense of truth, as illustrated by David's stone, will be found adequate to eliminate any error, since all there is to error is mortal man's belief that it exists.

When mortals witness a large manifestation of evil, they accept a sense of cause commensurate with the magnitude of effect. This false estimate is the source of mortal man's continued bondage. The material senses misjudge cause, since they only bear testimony to effect.

Mrs. Eddy in her home insisted that students use their understanding to handle the weather. Thus she taught them the lesson of this watching point, so that they might learn the littleness and nothingness of human cause,—in comparison with the apparently overwhelming nature of its effect. She wanted her students to see how easily the Goliaths of effect are handled, when dealt with mentally and metaphysically, using the understanding of truth to smite them in the temple, or in the belief that they have life, truth, intelligence or substance.

182—WATCH lest you judge the experience of the Master, or of Mrs. Eddy from the standpoint of effect instead of cause. An ignorant native from Africa might despair of being able to duplicate a fireworks display which he saw at night; but if he was shown the individual pieces by day, taught how they were made, and shown the simple elements they contain, he would realize that with patience and skill he could duplicate them, if he so desired.

When one contemplates the miracles of the Master and the present-day achievements of Mary Baker Eddy, it savors of temerity and presumption—in fact it

seems impossible—even to suggest the possibility of duplicating them. But when one learns that their works were the works of God, divine Mind, operating through them by reflection, then one can trace back to cause, and perceive the possibility of anyone who really desires to, being able to follow in their footsteps.

When Mrs. Eddy wrote in "The Book of Presidents," "Follow my teachings only so far as they follow Christ's in word and deed," it might seem presumptuous for one to admit that he might follow Christ, or to assume that he could determine whether Mrs. Eddy's teachings followed Christ; yet to do this is the demand of Christian Science.

It is only by understanding *cause*, that one sees the possibility of following Christ unfolded. With both the Master and our Leader it was their human emptiness that enabled God to work through them.

183—WATCH lest, through a false conception of the purpose of the Bible and *Science and Health*, you give animal magnetism a chance to work through you, in becoming a deterrent rather than a help to your growth. The time never comes when it is not necessary to study these textbooks, yet the advancing student must watch lest he accept the suggestion that they are ends, rather than means to an end, that they are salvation, rather than the means to salvation.

The purpose of the instruction contained in these books is to lead one to divine Mind, where through reflection he may gain for himself the same inspiration that they contain. In Christian Science the primary goal is not to attain a knowledge of truth that others have reflected. All study in Science has for its goal the development of spiritual sense, through which one reflects inspiration directly from God.

It can be said that secondhand truth from any source gradually loses its inspirational nature to one who is content to stagnate with it. The Bible and *Science and Health* are inspired books. Their ultimate purpose is to lead students to dig for the spiritual and underlying meaning of their teaching, since in this way students not only gain understanding, but develop spiritual sense, which in turn enables them to gain their own inspiration directly from God.

184—WATCH lest, in your effort to realize that God is Love, you fail to strengthen your faith in your ability to reflect that Love. Rain would do little good, if people endeavored to catch it in cracked vessels. What good is Love to man if animal magnetism has tricked him out of his confidence in his ability to reflect it?

Man's ability to reflect Love is just as real as Love itself. Man is the reflection of Love, and he needs only to acknowledge this fact. All there is to error is the acknowledgment of it. Similarly with good; the acknowledgment of man's reflection of Love must accompany the admission that God is Love.

185—WATCH lest you attempt to follow Mrs. Eddy's direction in regard to tea, coffee, tobacco, alcohol and opium apart from the realization that the only power and effect such material elements have is what the malpractice of mortal belief confers upon them.

The relinquishment of any human demand apart from demonstration, is a form of godliness without the spirit, which accomplishes little or nothing. Giving up material or sinful practices through will power, quiets thought with self-satisfaction and tends to self-righteousness. What has a man accomplished when he does not use alcohol in any form, if he still believes that it has an inherent power to intoxicate?

There should be a By-law in the heart of every Christian Scientist to the effect that, standing before the world as an example, he should be so grateful to the Principle which he reflects, and represents, that he is willing cheerfully to make the demonstration over every human demand in its proper order, that his light may shine undimmed before man, and so glorify his Father.

In reality it is a joyous thing to represent and reflect God, and this joy is the pay envelope that makes every endeavor and demonstration worth while.

The use of tea and coffee to refresh us means that we constantly permit animal magnetism to handle us without our protest. One cannot escape the conclusion drawn from Mrs. Eddy's teachings, that any and every human habit proves that we are permitting a mind other than God to control us. Each habit, whether it seems good or bad, is a thread which eventually must be broken, in order that man may be freed from the spider web of mortal belief.

Tea and coffee seem harmless enough. But mortal belief confers no claim upon them of any food value. Hence they stand as a symbol of pleasure in the senses, though in a mild form. By including them in her list of morbid cravings, Mrs. Eddy hints that it will help us in our final overcoming of the human mind to meet the claim of pleasure in the senses in its simplest form.

In some students who have given up smoking without making a demonstration of it, the demand has appeared in another form, such as the craving for candy. Had this been demonstration, it would have been a step toward freedom, not merely changing error's form.

Our freedom from the human mind must include all fleshly demands, or body habits. If a habit changes its form, however, that does not necessarily prove that our attitude has become any more scientific. Yielding without protest to any human demand constitutes a link that binds man to falsity. Mrs. Eddy tells us that eating, sleeping and being clothed materially will remain for the present. Yet she declares that progress is a law of God.

The more obnoxious any habit becomes, the less is its hold, since its very nature causes one to struggle and protest against it. But it requires a higher demonstration to protest against those demands and habits which carry no penalties, and receive no condemnation from society.

Students are liable to dwell so much on the importance of overcoming obnoxious phases of materiality that they neglect the seemingly harmless phases. Thus the less offensive habits become the more binding strands in the imaginary rope that ties mortals to the belief in a material origin. It is natural that one should spend the

most time in struggling to eliminate that which he believes is most displeasing to God and to his fellow men.

Thus when Mrs. Eddy included tea and coffee in the same category with tobacco, alcohol and opium, she was helping students to circumvent the trick of animal magnetism, which would put mortals to sleep regarding some of God's demands. Habits which carry no suffering and no disapproval must be met in Science as faithfully as those which by their very nature whip man into the fray.

The sensitive student cannot endure the thought of perpetual condemnation from society, so he bestirs himself to fight and resist evil. But Mrs. Eddy saw that all of the claims of the enslaving senses must be resisted, especially those carrying a belief of harmless pleasure. For this reason she helped us by calling our attention to certain phases of matter believed to carry pleasure, which otherwise we might overlook.

Students should no more enquire of one another whether they have given up tea or coffee, than tobacco or liquor. If, as Shakespeare says, there is nothing either good or bad, but thinking makes it so, demonstration in Science is the attainment of that spiritual thinking that makes everything good. At that point there remains nothing that is bad that can have any further hold on one.

Our work is to remove mortal mind from all channels, small or great, and restore them to God. There is no neutral ground. There is nothing that is harmful of itself; it is either good or bad because of the thinking that makes it so. Hence the need of this demonstration.

186—WATCH that you maintain the proper sequence—first, establishing the humility which enables you to hear the still, small voice; then using that spiritual authority and dominion thus gained, to amplify that voice to all creation.

If, when attacked by error, a student believes that all that is expected of him is to kneel in humility, seeking God's help and power, he is mistaken. In order to vanquish error he must exercise spiritual dominion, and stand with authority. His sense of the infinite power he reflects must overawe and overcome the illusion which claims to oppose reality.

When the battle is over and he is more than a conqueror—since he knew in advance that victory was always on the side of Truth—in the peace that follows he can again ascend the mount of humility to receive inspiration from God.

When a problem confronts you, that is not the time to go up on the mount, leaving an unfought battle behind you. It is not the time to seek the absolute, when a battle is on and you are needed in the valley. If you are ever tempted to believe that it is your own power that heals, you need to kneel in humility, in order to acknowledge God as the only power; then you have your part to do which you cannot neglect, namely, to apply divine power with authority and understanding to the human problem.

A diver must first attach the grappling hooks to the object that is to be lifted, before he gives the signal to be pulled up. When he is out of the water he can raise the object into the boat.

There is another illustration of a wrong order, or sequence, and that is, when one attempts to take an absolute stand before he has probed the error. On page 412 of *Science and Health* we read, "The power of Christian Science and divine Love is omnipotent." If one had a large piece of ice to dispose of, he could break it into particles with an icepick. Then if he puts these pieces in the sun, they would be melted. Christian Science is our icepick that we use to break up the illusion of error, and divine Love is the sunlight of absolute good that vanishes it into its native nothingness.

In the story of the good Samaritan, we have an illustration of a wrong order, when the priest and the Levite passed by the one who had fallen among thieves. They ignored the error before they had taken the human footsteps which make the absolute stand possible. One must recognize the human need enough to meet it.

If a student takes an absolute stand, refusing first to admit the claim of error, this shows that he forgets that in *Science and Health* Mrs. Eddy writes, "A knowledge of error and of its operations must precede that understanding of Truth which destroys error . . ." Demonstration means taking what is true and compelling mortal mind, or material sense, to acknowledge it. In this process the truth about the lie must precede the truth about Truth, just as humility must precede authority.

187—WATCH lest you be too hasty to judge the failure or success of demonstration by its human manifestation. That which would mark a demonstration of protection as successful, might denote failure in a demonstration that was intended to be an aggressive attack on error, in order to expose and destroy it. The manifestation of a protective demonstration might be temporary human harmony, in contrast to the manifestation of a demonstration intended to overthrow error. The chemicalization produced by the latter might bring out temporary human discord, as the muddy river bed is being stirred.

On pages 96 and 540 of *Science and Health* Mrs. Eddy describes the temporary discord following the demonstration of exposing and destroying error. Nehemiah 6:3 describes the demonstration of protection,—the building of the wall,—that must precede the aggressive warfare against error.

Mrs. Eddy once said, "We must not rely too much on the thought, 'By their fruits shall ye know them.' " Perhaps she said this to prevent beginners, who were making the demonstration of protection, from criticizing advanced students, who were making the demonstration of destroying error, and who, therefore, would not always manifest the harmony beginners think they should. The latter may fancy that the former are failing in demonstration, because they do not manifest a continuous peace in matter or material sense, when such is not the case.

This criticism, carried out logically, would mark Jesus' crucifixion as a failure in demonstration. It would cause many of our Leader's experiences to be branded as failures, in which she found herself assailed by arguments of discord, because she was exposing and destroying hidden sin. On page 92 of *Science and Health* we read, "Uncover error, and it turns the lie upon you."

188—WATCH lest, knowing that the effort of mortals is to translate that part of human experience that reacts on the senses unpleasantly, into that which reacts pleasantly, you bring this ideal into Christian Science. Looking to the senses to testify to the success of demonstration must be outgrown, in the endeavor to put off all material sense.

Young students take it for granted that that which is obnoxious to man, must be so to God; but God knows nothing about what we call effect. According to the Scriptures He knows our thoughts, and judges us from that standpoint alone.

189—WATCH lest you go to the pool of Bethesda with a thimble as measuring your spiritual desire. This illustration should awaken thought to the error involved in a limited application of God's infinite power.

A limited trust in Truth, or a limited application of its power, will not result in much spiritual growth. Why limit the power of spiritual thought? Mrs. Eddy tells us in *Science and Health* that it reaches over continent and ocean, to the globe's remotest bounds. Shall we limit its power to healing a few sick bodies or a few bothersome ills? Let us eschew any belief in a finite use of infinite good.

Once in working for a patient, the following lines came into my thought:

In the midst of my darkness my sore heart cried out,

Oh, Father, make haste; put the devil to rout;

Come down as I travail, and ease my dread pain,

So that I may go forth and be useful again!

My child, hear My words which thy Master hath given,

"All ye that do labor, come up unto heaven."

Ask not for My greatness to come down to thee.

Arise from thy littleness, up unto Me!

190—WATCH lest you inadvertently fight against the action of Truth as it enters your life and adjusts effect to correspond to cause. War often comes because of this very necessity. Nations become wrong thinkers, and the demand of Truth is that this wrong thinking be exposed, since only in that way can it be corrected. War simply means that wrong thinking is being exposed so that it can be corrected.

Part of the bondage mortals are under results from the fact that evil in cause is covered up by effect that seems desirable and harmonious. Then, in order to drive mortals to seek refuge from material or mortal mind elements, divine Mind exposes the veritable nature of mortal mind as being fundamentally a murderer from the beginning.

Never fancy that Truth is creating an evil when it stirs up the muddy river bed, as *Science and Health* says, and causes mortal mind to express itself as discord and evil, instead of as human good. The Master said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Truth comes to show that the effect of an evil cause must be evil—an intent to destroy which corresponds with cause. It should never be a peace, peace, when there is no peace.

On page 559 of *Science and Health*, mortal mind as cause is symbolized by the sea, by elementary, latent error, the source of all error's visible forms. Mortal mind as effect is symbolized by the earth, or visible error and audible sin. The latent belief in a mind and power opposed to God is the fundamental error in cause. Before this error is detected and cast out, its expression must become discordant. Often demonstration is needed to force hidden error into expression, and it is this necessity that is apt to frighten students.

In II Thess. 2:8 Paul declares that "that Wicked shall be revealed." In explaining this verse Mrs. Eddy once said, "Mortal thought awakened, is startled at its own shadow. While it slumbered, the shadow was unperceived. It must needs learn the nothingness of itself and its shadow; then the fear, which in its ignorance was unconscious, and became conscious at the awakening will pass away—for mortal mind will see that it need not be afraid of itself."

Zechariah speaks about the day of the Lord, neither clear nor dark (14: 6, 7). Mrs. Eddy said concerning this: "When a discord is present, remember that, when Love is pushing upon the senses, evil is aggravated and is forced from unconsciousness to conscious thought. Then be not afraid at such times. Darkness should be seen as the forerunner of great light. Then we may rejoice at such times, instead of being filled with fear."

Mortal man complains when demonstration drives hidden error into expression; yet this must be done. Paul admonishes us to "rejoice in infirmity;" this must refer to hidden error that is forced to the surface because it is ripe for destruction.

From the standpoint of divine Mind as applied to the human problem, the correct expression of an error in cause must be an offence in effect. Mesmerism alone could make it appear otherwise. It is as much an error of mesmerism for mortal man to be apparently in bodily harmony while under the domination of mortal belief, as it would be for one to manifest sickness, while governed by Truth.

Job had to learn the lesson that the so-called harmony he enjoyed, with God left out, was deception. Had the human cause back of that harmony been accurately and properly expressed, it would have been inharmony, since in Job's thought effect had taken precedence over cause. Job had permitted matter to take the place of God as the head of his procession. He was loving effect more than cause. This offence of mortal man always terminates in discord; and the sooner it does, the sooner will mortal man be driven to correct his error.

When Truth forces mortal mind into an expression which exposes its murderous, destructive nature, mortals learn the character of the sin they commit—the idolatry—when they put matter, which is only the shadow of mortal mind, in the place of God, to worship it, to love, or fear it.

Before mortal man will arouse himself to throw off mortal mind, like must express itself in like, so that mortal belief may be unmasked. Thus students need to be warned not to fight the action of Truth as it causes like to manifest itself in like. Truth never produces evil; it exposes it.

191 —WATCH lest you fail to follow St. Paul's admonition to rejoice in infirmity. Wood choppers cut down trees during the winter. Then they rejoice when the spring freshets come, because they furnish the motive power to sweep the logs down to the mills.

Our study of the letter of Science and our effort to establish its truths in consciousness correspond to cutting down the trees. Then through the compelling nature of affliction and infirmity, we are forced to seek the divine remedy, to translate our understanding into demonstration, so that it becomes practical and established.

On page 254 of *Science and Health* Mrs. Eddy says to fear not the mighty floods and storms which we encounter when we launch our bark upon the ever-agitated but healthful waters of truth, but the quiet surface of error, where in human harmony we are lulled into the sleep of stagnation and death.

Rightly understood, the storms which come to overflow the placid waters of human harmony, help to sweep our understanding down the rivers of demonstration to the ocean of divine Love, where spiritualized thought mingles and unites with God. Hence we should rejoice in such storms.

192—WATCH lest, when you do not meet a case, you assume that you need more scientific and more complicated tools, rather than a more effectual use of the simple ones which Science has already furnished you. If we could have peered into the thought of the Master and seen how he worked, we probably would have been surprised at the simplicity of his scientific thought, and the simple declarations he used.

We should realize that the tools we have been given are sufficient for every need—just the simple facts of being which *Science and Health* teaches, with which we are already familiar.

If a case does not yield, what is the trouble? Jesus' skill as a metaphysician lay in his ability to apply just the right tool to the right place, to resolve every problem into a form which could easily be met through the primitive rules of Christian Science. He had a simple faith, yet with it he could move mountains of belief.

When one is confronted with the belief in death, if he is a metaphysician, he does not work directly against that claim. He traces it to a belief of birth into matter, and handles it there. When confronted with the claim of age, he resolves it into a belief in time and limitation, and handles that.

Once the organist of The Mother Church had an accident on a Sunday morning. He tripped on some scaffolding and was rendered unconscious by a blow on the head. When he regained consciousness and was able to call his wife for help, he told her

not to work on the belief of sensation and intelligence in matter, but on the claim of interference with the service about to be held. Soon he was restored, and was able to do his part in the service.

If you possess the one key that opens a lock, what more do you want? But if you have many keys, you need skill in selection, to pick out the right one. A foreign substance might be put over the keyhole, to make you believe that there is no lock. Wisdom and expectancy are needed to know that the hole is there under such circumstances. But having the right key, and knowing where the hole must be, you can readily open the door.

We must watch that we be not tricked into applying our understanding to a case on its face value. Error works by subtlety. It attempts to influence us in such a way that our work will be ineffective. That is why Mrs. Eddy once said, "The law of mortal mind that says our work, whatever it may be, will not amount to anything, must be broken ... Watch your own thought that you be not tripped and used as a channel to prevent the good work you are trying to do. This is most important, as the subtlety of evil is to prevent Truth from appearing. Another subtlety is the claim that to 'handle the serpent' will not do any good. *Look well to this.*"

Remember that there is always a vulnerable point in error, and spiritual perception will enable you to find it in each case. Then your simple tools will be found adequate.

193—WATCH lest you believe that at present it is possible for a student to gain such a firm grasp on the reflection of God, that he can become careless with it, and humanly confident that he can never lose it, or be robbed of it. In reality he cannot lose it, for it is part of his real selfhood—nay, it is his real selfhood. But in this mortal experience, inspiration seems to be like beautiful birds which come and lodge in the branches of your trees as long as you are kind to them and do not frighten them. If at any time you withdraw this gentleness and affection, they will fly away.

In our present state of consciousness it is foolish for one to believe that his consciousness of reflection is so firmly established, that he can let go of his persistent scientific effort, and still reflect divine Mind. It did not matter to Mrs. Eddy how long a student had been a Christian Scientist. She respected his spiritual thought and leaned on it, only when and as he respected and leaned upon God. If one became careless with the birds of inspiration so that they flew away, she counted him as lost to Christian Science, until he regained his lost sense of reflection.

194—WATCH lest you believe that you can ever really lose your spiritual ability to reflect God, which is a gift of God to each of His children. In this dream of mortality it is possible to lose sight of it, just as children sometimes close their eyes while riding on a train, and imagine that they are going backwards. Sometimes they can make themselves feel all the sensations of going in the direction opposite to the one in which they actually are going. To correct the error, they need only open their eyes.

195—WATCH lest you continue in the role of a spiritual giver, when you have nothing truly spiritual to give. When at times the suggestion came to our Leader that she was temporarily bereft of spiritual good, she,

like David, retreated into a state of humbleness before God, until a renewal of reflection came pouring in—as it always did.

Students who continue to send forth a sense of dominion, when that dominion is not divine Mind, may find themselves tricked into being advocates of animal magnetism, or the human will. Our Leader never truly lost God, or her reflection of Him; but at times the atmosphere became clouded, so that she had to stop her effort to give, until the error was dissipated.

On October 19, 1892 Mrs. Eddy gave to two of her students, a "charge" which is worthy of the attention of all students, and which, if followed, will make daily demonstrators out of those who heed it, thus sparing them the folly of functioning under the human mind, while imagining that they are reflecting God:

"The first thing in the morning call on God to deliver you from temptation and help you to be awake. Then do your chores, not as a dreamy hashish eater, but with a clear sense of what to do and just how to do it. Then sit down and first get yourself into a consciousness of your power with God, and then take up the outside watch. Sit until this is clear if it takes two hours."

While this charge referred specifically to the work and routine in Mrs. Eddy's own home, nevertheless it is worthy of deep study by all students of Christian Science. It illustrates how careful Mrs. Eddy was, to do everything possible to enable her students to outwit the human mind at every point.

196 — WATCH lest you work to remove from yourself errors that cling to you, instead of realizing that you must overcome your belief in their reality, your fear of them, and the suggestion that, as a child of God, you can have a mind other than God, divine Mind. Then they fall away of their own accord.

Iron filings adhere to a coil of wire through which an electric current is flowing. When the current is shut off, the iron filings fall away. In like manner the various manifestations of error cling to us, because of our belief in the reality of error. When our sense of the reality of error is overcome, its manifestations fall away of their own accord.

197—WATCH lest you seek the power of God with an inferior, or human motive. We should fear to continue to engage the services of the universal Blessor of mankind, merely to remove our warts and to pay our bills.

As one grows in understanding, he should realize that the blessings he receives from God come as legitimate commissions, earned through a successful effort to spiritualize his own thought, and to reflect more and more good to all humanity. He should realize that a motive satisfactory to God must accompany every demonstration, in order to make it scientifically effective.

When a mature student seeks to reflect the power of God, as he should do constantly, he should have a lofty motive for claiming his spiritual rights. The mortal purpose is unselfed, as Mrs. Eddy tells us it should be, only as one desires to help mankind, and to show forth the glory of God, with no thought of personal rewards.

An inferior motive tends to nullify the effectiveness of scientific demonstration. One helpful definition of the fear of the Lord would be to fear lest one seek His power with any motive but to do good to all, a love for all, and a desire to bless all.

198—WATCH lest you adopt as your goal the effort to steer harmonious mortality into a divine and permanent anchorage. Such a thing can never be done, since mortality at best is but a fading dream. The only remedy and permanent anchorage is to get out of matter and mortality, by destroying the belief that man was ever in it.

Once Mrs. Eddy said, "When you seem to be surrounded by materiality, rise above it, for you were never in it; and this will take you out of the belief."

199—WATCH lest you accept the suggestion of animal magnetism, which would cause you to believe that the difficulties attending a problem are represented by the apparent size of the problem, rather than by the subtlety of the error involved.

All problems are simple when the error has been exposed, so that divine power may be applied without interference or reversal. We read with wonder of the miracles performed by the Master, failing to recognize that his accomplishments will be ours, when we can unravel as he did the subtle claims which cause us to doubt our reflection of God, or to believe that our application of God's power is not perfectly straightforward and successful.

Once Mrs. Eddy said, "Handle reversal and obstruction; if you do not, you might as well sit in the gutter, where the blind leading the blind have fallen in belief." At another time she said, "If you do not heal, it is because you have not reached the realization in your treatment—or reversal."

200—WATCH lest you forget that in striving to handle evil, your primary purpose is not to eliminate it or to avoid it, but to release and to establish good.

201—WATCH lest you expect to heal any case or solve any problem, without handling the deterrent called animal magnetism—the suggestion of error that stands ready to argue its lies, attempting to rob us of our faith in our ability to reflect the power of Truth to dispel every claim of mesmerism. Animal magnetism has no power; yet it must be detected and cast out. Once Mrs. Eddy wrote, "The way is always blockaded in proportion to the weight of good that is to be carried over it, you know."

202—WATCH lest you believe error attempts to make you suffer for the good you do. We may be persecuted, but that does not necessarily mean that it must be suffering. Error aims its hatred at the kingdom of heaven—not at you. When you endeavor to establish the kingdom of heaven on earth, you place yourself in a position where you feel the opposition of the carnal mind; but you are protected in this work, because you are working to protect the establishment of the kingdom of heaven.

I knew of a practitioner who customarily tried to realize, after every case that he healed, that error could not turn and avenge itself on its destroyer. If he had a clear perception of the operation of the lie, then he meant that he was endeavoring to

realize that he could not be tempted to accept the suggestion that error had power to turn on its destroyer, and make him suffer for the good he had done.

We handle the claim of sin's revenge on its destroyer and cause it to redound to the glory of God, by knowing that the efforts of evil to stop our work, or to make us suffer, only spur us to a greater spiritual development. The best protection from the wrath of man is to make it praise God by our doing better work to bring the kingdom of heaven to earth, and to protect it at the same time.

Then when the suggestion comes that we are suffering for the good we do, a corrective thought is to say that we are suffering because we have not done enough good, since we suffer, not for good, but for the lack of good. Then we will strive to do more good, and in that way we will be safe. Did not the good Mrs. Eddy did protect her from the entire consolidation of error determined to destroy her? And did she not say, "God's law is life-giving and life-sustaining eternally; doing good and thinking good sustains life?"

203—WATCH lest you be like the dog in AEsop's Fables, which, looking into the water, thought he saw another dog with a bone. In trying to get the second bone, he lost the one he had. Animal magnetism tricks us into letting go our hold on substance, in the attempt to seize the shadow. Lust is really the belief in effect as substance, and the consequent desire for it, which causes one to lose substance in its shadow.

The animal magnetism that befools mortal man into seeking effect rather than cause, is described in Psalm 106, where the Children of Israel "lusted exceedingly" in the wilderness. The baneful effect on their spiritual thought of yielding to this error, namely, of believing that effect could satisfy man's spiritual yearnings, and that the hunger man feels is for effect, is graphically set forth in these words, And God "sent leanness into their soul."

204—WATCH lest you "give up the ship" merely because you cannot seem to see the unreality of every claim of error that presents itself to you in your experience, at once. If illusion presses in too strongly at times, remember the little girl and her nurse. When bedtime came the child was terrified by the suggestion that there were fire engines in her bedroom. So she begged the nurse to go up ahead of her. The nurse tried to reason with her, saying, "But, dear, if the engines are there, they will run over me just as quickly as they would over you." The child replied, "But I know that you know that there are none there." It is evident that the child could not make the fear of fire engines unreal; but she found comfort in the thought of her nurse, who she knew did not believe in them, and hence was not afraid.

It is our privilege as Christian Scientists, when we are assailed by the suggestions of fear which we cannot seem to handle, to find refuge and comfort in the thought of some brother who knows how groundless our fears are, one to whom we can say, "I know that you know that this fear is without foundation, since the shadow I fear is not real to you. Please support me with this realization, until my own thought resurrects to its God-given point of dominion."

205 — WATCH lest you spend all your days in striving to improve the old man, believing that he can be made fit to stand in the very presence of God. The

purification of mortal mind and body merely represents the sacrifice we are called upon to make, in order that they may be eliminated, and the real man may appear.

Joseph Mann recorded Mrs. Eddy's words to him as follows (Mary Baker Eddy, *A Life Size Portrait*, first edition, page 232): "You must get rid of the 'old man,' the old woman; you cannot make them better and keep them. You are not getting rid of the old man if you try to make him better. If you should succeed in making him better, he would stay with you. If you patch up the old and say it is good enough, you do not put it off, but keep it. If you try to make the old satisfactory, you are preparing to keep it, not to put it off."

These statements would not sound so revolutionary if Mrs. Eddy had said, "You must get rid of mortal mind; you cannot make it better and keep it, etc."

206—WATCH lest you believe that you have reached a place where you can stop healing the sick through scientific argument, because Mrs. Eddy dictates that the time will come when this will be possible. How will we know when the time has come? By the fruits. When you can speak the word and it is done, then the argument is not needed.

At times Mrs. Eddy advised students to continue with the argument; but at other times she directed them to stop, depending on the circumstances. In one letter she wrote, "The student is not yet where he can heal without the argument or hold himself right. Malicious animal magnetism is at work to deprive loyal ones of this power, and mentally persuade them not to argue. Why? Because this *Truth-telling* is a great neutralizer of their lies. Keep up your mental arguments on the side of Truth more than ever before, and tell others to do this. Be watchful, and every day ask Love to keep you from temptation and give you daily bread—grace to know and to do God's work."

One danger from the argument is that one may believe that it is the argument itself that heals, when in reality its good effect is on the one who argues, helping to bring his thought up to the healing level. Mrs. Eddy once said, "In healing you either have to know the allness of God, where there is no sickness, as I used to do, or else you must know what the disease is and argue it down." At another time she said, "Now drop arguing and hold to God. I used to do my healing with—'God is All.'" Again she directed the students in her home to stop arguing, because she detected that, instead of spiritualizing their thought, as it was intended to do, it was materializing it. In Science we argue, not to make error and mortal mind more real, but less real, in order that the right side may become real to our consciousness. In proportion as this is done, our thought becomes the channel through which the healing power flows.

The argument is the process whereby false belief is cleansed from consciousness, so that it may become a clear window-pane for God's light to shine through. It is our reflection of divine Mind that heals. The argument is merely the mental preparation which brings thought into spiritual oneness. Mrs. Eddy once said this very thing to Laura Sargent who wrote it down as follows:

"Mother said in the old way mortal belief had one devil; now it had many, but we must not call it *they*, but evil. She said when we take up our watch, we do not help

her with our thought; we simply clear our own thought of the belief of evil, and this is getting rid of our thought and getting out of God's way so the light can shine through, and this blessed light helps us and all in its shining. This is the blessed, blessed way from sense to Soul."

At our present stage of growth, the argument—if it is used wisely and correctly—helps to roll back, or to part, the Red Sea, the waters of animal magnetism and materiality, so that Truth may pass through and do its regenerative work. We must do our part, in order that God may do His. Mrs. Eddy once said, "Truth does not work for you unless you work." When arguments become labored, however, lacking spontaneity and buoyancy, they tend to make the error more real. At such times we must seek to soar mentally with a light-hearted expectancy, leaving all earthly conceptions behind.

207—WATCH lest you accept a sense of criticism of the elder brothers in our Movement, who feed on the sweet revealings of truth year after year, but who never roll up their sleeves and go down into Egypt to expose the hidden workings of animal magnetism, in order to free mortals.

These angelic students have a God-given place, because they stand in the Cause as living witnesses to the effect of Christian Science on the lives of its followers. On the other hand, those who really sustain the Cause and enable these angelic students to carry on, are those who have love, courage and determination enough to delve into the hidden secrets of error, as our beloved Leader did. They are the ones who do the consecrated mental work that meets the opposition of animal magnetism and overcomes it.

Sometimes the "angelic host" criticize and even persecute the "devil-chasers." Mrs. Eddy herself experienced this criticism at the hands of some of her students. Compassion enabled her to say, however, "Father, forgive them, for they know not what they are doing to their best friend, the one who is facing the winds, and doing the real work that is establishing and sustaining Christian Science on the earth."

If soldiers in spotless uniforms were parading in time of war, and should encounter their brethren whose uniforms were torn and dirty as the result of actual conflict with the enemy, it would be unseemly for the former to criticize the latter. When one student in Science, who feels that he is making a fine personal demonstration, is tempted to criticize another, who is battling with error and bears the marks of this warfare, he should refrain until he knows all the circumstances, lest he be found hurting the oil and the wine, thus adding to the burden of one who is bravely fighting in behalf of all Christian Scientists and the world.

208—WATCH lest you use the scientific statement of being, thinking you are being scientific, when your underlying purpose is the elimination of unpleasant or painful sensation, and are arguing the truth about matter and its so-called laws for the purpose of returning to pleasant sensation.

An airplane needs two wings in order to fly. Flight would be an impossibility if perchance one wing was frozen to the ground. If one seeks on the one hand to throw off painful sensation, and on the other to retain pleasurable sensation, he

need not be surprised if his demonstration falls short of the skies and fails to accomplish its purpose.

Mrs. Eddy bracketed the depraved appetite for tea and coffee with that of alcohol, tobacco, and opium, in *Science and Health*. Was this done because these five modes of gratifying the material senses represent most strikingly the illusion of pleasure in matter?

The scientific statement of being embodies the spiritual truth that is designed to free one from the belief of the flesh, in order that his thought may assimilate itself to God, and he may awaken from this fleshly dream. But a one-sided use of it shows immaturity of thought and a weak application of its great power. Mrs. Eddy sought to rouse students to a broader comprehension and use of this rule, by including in her illustration of pleasurable sensation, that which the world does not frown upon, with that which is condemned by most thoughtful Christians. In the *Science of Man*, in the edition Mrs. Eddy used to teach her classes in 1870 we find her writing, "If you are seeking money in your practice more than a growth of your own, more than to be perfectly pure and honest and just and meek and loving, then you are asking sense instead of Soul for happiness, and your patients will not recover as well. They will gain at first up to you and then you are not sufficiently beyond them and near the Soul to carry them further away from sense by following you.

"A stream rises no higher than its fount. If you are vain or selfish or avaricious or deceiving or unjust when you are practicing healing, remember you are holding on to error as strongly as your patient, and the only difference is, his is an error of pain in sense, and yours is an error of pleasure in sense or matter."

Once Mrs. Eddy declared, "We heal only by our own perfectness. Jesus' perfectness healed multitudes."

Animal magnetism perpetuates its hold on mortals by dividing mortal belief into two parts, the belief in human ease and human dis-ease, pleasurable sensation and painful. It might be likened to a cotterpin, which is a split rivet, and is inserted in the end of bolts to prevent the nuts from falling off. It has two ends which are bent back in order to fasten it in place. These ends must be straightened before it can be pulled out.

When we utilize the power of God merely to eliminate human discord and pain, while we still cling to the belief in human pleasure and harmony, we are working on one side of the cotterpin of mortal belief, and we cannot find our way out of it through such a half-way effort. Both sides of the rivet of sensation must be exposed as having the same origin. Sensation in matter must be detected as the belief to be overcome, whether the argument says it is agreeable or disagreeable; then escape from falsity is possible.

Isaiah states in chapter 65 that the wolf shall feed with the lamb, and the lion shall eat straw like the bullock. If the wolf and lion represent discord, disease and pain, and the lamb and bullock, human harmony and pleasure, we have a prophecy that these two sides of mortality will be brought together, and seen to be sustained by the same source or belief; this comprehension will open the door to spiritual freedom, since it will lead us out of the error of striving to use God's power to make hell a

happy place, into the right endeavor to rise above all material sense and sensation, so that we may find reality and harmony here and now on a wholly spiritual basis—that of reflecting God.

209—WATCH lest you approach your problems as if you had to use your understanding to solve them, when the only scientific attitude with which to approach a problem is to know that you have none. Divine Mind holds the solution for every problem, on the basis that to God there are no problems. Thus you do not solve a problem in Christian Science; you reflect the Mind that knows no problems, and the effect of this reflection on your seeming problem is to meet it, whatever it may be. Human sense then rejoices, declaring that the problem has been solved. In reality the belief that you had a problem has been destroyed.

The student who goes around believing that he has problems, and seeking help from divine Mind to solve them, will find that that attitude may prove a deterrent. From the human standpoint, everything is a problem; from the divine standpoint there are no problems.

210—WATCH lest you attempt to pull down some of the main foundation stones in your spiritual building, simply because they appear to be human. Actually they are to be applied spiritually, and must be restored to their rightful category and understanding. This watching point is intended to cover such terms as inheritance, death, bondage, fear, desire, love, expectancy, obedience, and the like.

For instance, the law of inheritance is not something to be wiped out, since it is the law whereby all of God's goodness is made available for his children. Our work is to wrest this law from being applied falsely to a belief of human parentage.

We seek to overcome death as applying to man; but we work for the death of falsity, since its end results from the law of God.

Bondage is to be thrown off as it relates to the so-called human mind; but when related to divine Mind it takes on a new significance, which is embodied in what Paul refers to as "adoption." Our bondage in Science is our recognition that we are free to reflect God and to obey God, and free from any false belief in any other power or mind.

Fear in relation to error is to be overcome since it is the very basis of finiteness. But there is a fear of the Lord which at our present stage of growth is helpful. Mrs. Eddy once said that "fear to offend God is a wholesome idea." Fear as mortal belief defines it, as being mental suggestion attached to sense testimony, must be overcome; but at present we need the wholesome effect of it as it appertains to a failure to measure up to the requirements of God. The Bible tells us that the fear of the Lord is the beginning of wisdom. We need the fear of the Lord to help us to overcome lethargy. Fear from any other standpoint is to be handled. Mrs. Eddy once wrote, "If God is All, you need not be afraid. Anything you can be afraid of is unreal, and this fear is both senseless and useless."

Love or desire is in reality a yearning for the things of God; it is a heavenly homesickness. Man's underlying desire is for God. Hence it represents his very hope of salvation; but animal magnetism preys upon it and interprets it in terms of

matter and personality, suggesting that an infinite, pure desire and love can be gratified and satisfied through that which is finite and impure. Love is not something to be frowned upon or destroyed; it is something that must be freed from the manipulation of suggestion. Man's hope of salvation lies in love and in the fact that it cannot be satisfied with that which is finite. The Bible says, "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God." This expresses man's heavenly homesickness.

The Master did not destroy love or desire in Mary Magdalene; he handled the mesmerism so that she saw that her desire, which seemed to be material, was really for the things of Spirit. When she gained the object of her desire spiritually, she was instantly healed of the belief that her desire was for anything human. When one learns that his only capacity to love extends to God and His creation, he will seek after Him with his whole heart and be healed of the desire for anything human.

Expectancy is a very important quality in Christian Science that mortal belief should not be permitted to tamper with. Expectancy is the open door through which all good flows in to man; but the humanizing of expectancy, so that it becomes the agency through which animal magnetism brings forth its brood of evils, must be nullified, so that expectancy shines forth alone as a God-given medium.

A sick man is apt to pray to God for health without expectancy, and then to wonder why his prayer is not answered; yet God is already pouring forth all that man needs, and more than he can ever comprehend. The sick man's expectancy that nothing will result from his prayer, is greater than his hope of a change coming through spiritual means. Expectancy, therefore, must be taken from the grasp of false belief, and cherished as a God-given quality. Then man will find that he will daily expect and reflect more and more the presence of good.

Obedience must be taken from effect and put into cause, so that it becomes what Mrs. Eddy meant when she said, "Obedience is reflection." On page 182 of *Science and Health* we read that the demands of God appeal to thought only. Thus a sense of obedience that relates to action apart from thinking is actually harmful in Christian Science, since it fosters the notion that the mere correction of effect—apart from cause—has spiritual value. Literal obedience that follows blindly is apt to quiet and satisfy thought with a sense of having fulfilled its duty to God, when it has not.

True obedience is yielding to the demands of God. Since these appeal to thought only, it follows that all true obedience is fulfilled in the mental realm. Then the correction of action follows as the result of this inward correction, and man goes up higher.

211—WATCH lest, having accepted the common belief that mortal mind exists as a fundamental claim of power, you attempt to make the demonstration to free yourself from it, from the basis of admitting it as a power operating in the world. Yielding to mortal mind means yielding to the belief that a false mind exists and governs mortals. Believing in its existence puts one under its claims, and freedom comes only as one destroys the belief that such a claim exists either within or without.

Freedom from the belief in a mind apart from God begins when you realize that it has no power over you apart from suggestion; but you must continue in your efforts until you can see this as the truth about the lie for all mankind. Then you are ready to make the demonstration to prove that this belief does not exist at all since God is All.

The notion that you can make the demonstration to be free from the suggestions of mortal mind, while believing that others are in bondage to it, is a mistake that is fostered by animal magnetism. To believe in the existence of animal magnetism and to admit that others are handled by it, is the mark of the beast on your forehead which you must overcome.

To make nothing of animal magnetism means to realize that it does not exist at all; that it never has; that nobody is handled by it, ever has been or ever will be, since God is the only Mind. Hence all of His children are controlled wholly by Mind.

212—WATCH less you attempt to remove the top layer of the human problem, without recognizing that there is an under layer which must finally be eliminated as well. The top layer is sin, sickness and death, which is superimposed on the bottom layer, or the belief in materiality. Our initial demonstrations in Christian Science seek to remove the top layer, in order to have harmonious materiality, and this is legitimate if we do this to prove the power of God, and to set our religion before the world in such a way that they will be drawn to it.

The wise student, however, knows that animal magnetism works through the belief in materiality. Hence it is not scientific to try to separate discord from that upon which discord is based, in an effort to establish for mortal man a permanently harmonious Adam dream, except as this is done to prove the possibilities for harmony that lie in the demonstration of Christian Science. This is only another way of saying, that we must not linger in the second degree as set forth on page 115 of *Science and Health* but hasten on to the third degree. If you were digging for treasure and came to that which was valuable, if you but knew that below lay the real treasure, you would not stop digging merely because you found a small treasure. The second degree, or human harmony, is a treasure, but it is only a treasure that points to the real treasure, which is found in the third degree,—namely, spiritual harmony.

213—WATCH lest you attempt to destroy the insects on the trees in your own yard, fancying that that is all that is required of you. Under such circumstances the bugs from your neighbors' trees will come over to your trees and undo your good work.

If you attempt to maintain the recognition of mental causation in relation to sickness alone, and do not strive to extend this recognition as fast as possible to every phase of mortal existence, do not be surprised if the belief in material causation expressed in the *minutiae* of mortal existence, comes in to crowd out your recognition of mental causation as far as sickness is concerned. Unless one is striving to correct his surplus thinking—his everyday thinking in regard to life in general—he will find himself unable to maintain his conscious thinking on a scientific basis, when some emergency arises.

One must be consistent in the endeavor to correct his surplus thinking. He must train himself to think in terms of mental causation more and more. One cannot remain a specialist in right thinking, and be successful. His efforts to maintain the realization of mental causation in order to keep his body well, will gradually be neutralized by the general beliefs of material causation, unless he broadens his demonstrations.

One usually starts with sickness to establish the realization of mental causation; but he must not stop at that point. One cannot attribute ninety-five percent of his mortal experiences to physical causation, such as being hungry, thirsty, sleepy, tired, hot, cold, old, etc., and at the same time maintain successfully the realization of mental causation in regard to five percent of experience, namely, sickness and suffering.

One cannot habitually and without protest accept the suggestion that he is weary because he has worked hard; that he is cold because the weather is chilly; that he is hungry because of lack of material food, etc. etc., and then when he is sick, rise up with the conviction that he is not sick because of some material cause, but only because of wrong thinking, and thus meet the error through the power of Mind blotting out *belief*.

When a rabbit is in his nest in the ground, one must smoke him out, before he can shoot him. Disease hides in the smokescreen of physical causation. Scientific healing can result only from the recognition of mental causation. Hence the demand on the advancing student is to handle his surplus thinking, by broadening his recognition of mental causation to cover all human experience. Then when the claim of disease presents itself, it will be a simple matter to smoke it out, so that it can be handled *mentally*.

214—WATCH lest you overlook the fact that a student who indulges in travel merely for entertainment, may become as unfaithful to his demonstration as one who smokes without protest. The error in smoking is not the outward act, but in the enjoyment of a negative apathetic state of mind, which is the direct opposite of the mental alertness and activity which is fostered by Christian Science. One who over-indulges in travel for pleasure neglects his duty to God, to his Leader and to mankind, and differentiates between phases of the Adam dream, which is not a sound basis from which to perceive its entire unreality.

This is not a watching point to prohibit students from travelling; but it is a call for consistency and watchfulness. Mrs. Eddy was consistent when she pointed out her birthplace to Calvin Hill. She said, "Over there are the hills of Bow where they say I was born, but I was not. I was born in Mind." Again, when she sent a student a book of beautiful poems for Christmas, she wrote, "I send you a book of dreams, but they are so sweet, some of them, that I listen to them as we take in the fragrance of flowers that are dreams of matter."

Once, when a student was about to travel, Mrs. Eddy wrote, "Remember, that unless you travel mentally, that if you don't traverse new lands spiritually, if you don't cross metaphysical waters, that is, and reach shores hitherto unvisited in Soul, you have wasted your time, money and effort, and you will get nothing out of it. Don't do less Science but more. May God enfold you in the paths of righteousness for His

name's sake, where no evil, no accident, no allurements, no blame lies, claiming some world more dazzlingly beautiful than the radiance of divine Love, for straight is the gate and narrow the way thereto."

215—WATCH lest you accept and believe stories about our Leader to the effect that she frightened her students unduly over animal magnetism, and was at times herself made fearful over it. Are these stories fabrications of the enemies of God, or indications that at times Mrs. Eddy was so beside herself with the cares and worries of the Cause, that she exaggerated things needlessly?

Mrs. Eddy was compelled by God to go down into the mass of evil, and report it just as it was exposed to her. She had to be faithful; just as the Bible had to be, in recording the fact that, when truth explored the depths of the mind of Cain—one who on the surface appeared to be a peaceful, harmless farmer—it discovered *murder* as its basis! Mrs. Eddy had to be as faithful as was the Master, when he called the devil a murderer, and exposed the self-destructive nature of mortal mind by permitting it to destroy a herd of swine.

It was exposed to our Leader that animal magnetism is the great deterrent to spiritual growth—the red dragon standing ready to devour the young child. Her first experience was to observe its operation through persons, when it seemed to make them act as the very embodiment of the evil one. One notable example of her portrayal may be found in the third edition of *Science and Health*, in a chapter called "Demonology." Time can never prove that this graphic picture is an exaggeration!

Mrs. Eddy's deeper insight into the impersonal nature of evil in no way mitigated or reversed her earlier teaching of the awfulness of animal magnetism operating through individuals as a claim of mental interference; but she was able to trace it further and further back to its source, where the small stone, or grain of Christian Science, could more effectually vanquish this Goliath, or enemy of good.

One who declared that Mrs. Eddy painted exaggerated pictures of evil in the early days, or that her exposures of it were fabrications, would thereby exclude some of the most important stones in the building of Christian Science. Many students would progress faster today, if they had Mrs. Eddy with them, to keep them more awake by painting the graphic pictures of evil that she painted for students in the early days.

Perhaps her efforts might be called the "fear of the Lord," since the effect of her disclosures of evil was to drive students to a more active and powerful demonstration of good. If a father wanted his child to hurry home at night, he might be justified in declaring that some danger lurked at the child's heels. His motive would make what he did legitimate.

Think what it cost Mrs. Eddy to step down into the human mass of falsity and sin, in order to probe its hidden workings! She felt at home in the consciousness of good. Like a flower in the sun, she thrived on it. She felt far from at home, however, when the necessity was laid upon her to investigate the claims of sin, and to share this knowledge with her students. Yet she emerged from the experience unharmed, and with a knowledge of the operation of the lie that she knew would bless all mankind for all time.

We must never belittle her experience in the fiery furnace, nor believe that she was fanatical or fanciful, when she gave forth the lurid details of the operation of criminal magnetism. Let us rather thank God that through her stripes we are healed, through her desperate experiences we may learn how to keep awake to the claims of evil, and thus give them their death blow.

Mrs. Eddy encourages us to believe that, if we are awake and alert, we need not pass through the experiences of suffering for sin. She perceived the awfulness of sin; yet she taught the method whereby it can be dealt with, namely, by reducing it to *nothingness*.

216—WATCH lest you believe that the process of spiritual healing is something you learn, as a child learns to play the piano, rather than being something you develop as you learn, namely, spiritual sense. The boy may learn technique mechanically, but his musical sense is developed only by experience.

True healing results from the Mind that was in Christ Jesus being reflected through spiritual sense, rather than from the effect of what one has learned of Christian Science being declared, and in this way reaching the patient.

Once Mrs. Eddy said to Lady Victoria Murray in an interview, "The argument used in healing is simply tuning-up. If your violin is in tune, it is unnecessary to tune it up. Keep your violin in tune. There is no disease. If I dream there is a table in place of that chair, that is only a belief. The patient believes it, he does not *feel* it. God is All and God is infinite, precludes all else. Keep your violin in tune."

217—WATCH lest you seek to sweep and garnish your mental home because you desire to eliminate from it all that is offensive, rather than to make it meet for the Christ to come in. In Matt. 12:44 the implication is that the demonstration was made to cast out the unclean spirit, because the man had as his goal, a clean house, or human purity, rather than spiritual reflection. Had the man sought the Christ, the devil could not have returned.

When you clean out a wasp's nest, unless you burn the nest, the wasps will return. In demonstration we must handle both *the pest* and *the nest*. We must know that we cannot be assailed by aggressive mental suggestions, and then go further, and realize that we have no *capacity* to hear or to entertain such suggestions. Such work corrects not only the thought but the *thinker*.

We strive to eliminate human qualities that are offensive because we do not like them, which means that a clean house is our goal. A higher motive, however, is to cast out whatever claims to obstruct one's reflection of Truth. Then one will not gauge the error of a false claim by whether it is offensive to him, but by whether it claims to darken his reflection of God.

When one works to eliminate human qualities which offend him, he is liable to cultivate other human qualities which he likes, yet which, from the standpoint of Truth, are also deterrents. When one's real goal is reflection, he seeks to clean out *all* that prevents reflection. Once Mrs. Eddy wrote of human affection that seems dear to us all, "My heart goes out to you with a prayer 'comfort ye my people,' give her an abundance of love this year and love so divine that a human sense of love

would only mar it, and spoil its joy. Oh! Father, make her home here sweet, a resting place from the world, and where no memory of mortal joy or sorrow can come to *cloud* the immortal peace, for there is no peace, no pleasure, no bliss in mortal things. However dear they may be to sense, to Soul they are not permitted. Now my loved one, which do you choose, for both you cannot have. I would rather drink the cup of pain and anguish than sip the chalice of sensual pleasures in even their mildest and best forms. Why? Because they are God's high tides that hourly waft us nearer and nearer the shore of eternal bliss. 'Where no arrow wounds the dove. Where no partings are for love.' "

218—WATCH lest, when animal magnetism suggests that it is becoming more powerful and aggressive, you neglect to build up your consciousness of God's infinite power to correspond with this seeming increase in the lie. One must continuously carry the recognition of Truth as able and adequate to overthrow error of any sort or magnitude. In Nehemiah 1:5 why does he call God "terrible?" Perhaps that was his effort to build up his recognition of God's almightiness and power to overthrow the lie, no matter how big it claimed to be. As the claims of animal magnetism enlarged to their own destruction, he wanted to be sure that his sense of God's power was proportionately increasing.

219—WATCH that in accordance with Neh. 1:6 you pray *day and night*. Some students seem to pray better in the night-time of discord and fear; then when the sunshine of human harmony falls on them, they go to sleep. Others seem to be able to keep up their good work in the sunlight of harmony, and go to pieces when a storm of discord and darkness comes. We must become day and night prayers, with the determination and ability to work faithfully on, whether the human picture seems dark or light, filled with discord or smiling with harmony.

220—WATCH lest you forget that you expose error for no other purpose than that you may cease to believe in it. If this were remembered by more students, there would be less so-called exposing of error. Never forget that when error is exposed with an unscientific motive, it serves to make it more real. Pointing out errors in other students is not exposing error; it is really exposing yourself, since it indicates the degree to which you are believing in error.

221—WATCH lest the apparent smallness or insignificance of the spot of decay on an orange, cause you to forget that, if it is not soon thrown away, it will become completely decayed. This watching point is not intended to imply that disease is a reality that indicates the gradual disintegration and ultimate death of a mortal. Yet the argument of disease should be a signpost indicating the danger of clinging to a false sense of man.

Christian Science should be thought of as a pair of wings, rather than as a medicine chest. Then the practitioner would be considered, not like a doctor with his bag, which contains the medicine of Mind rather than of matter, but as one who goes to awaken a sleeper out of a nightmare, to the realization that he has no disease from which he needs to be healed. Then his thought is freed to soar up to God and gain a true sense of man.

222—WATCH that you treat God seriously, rather than socially! People who have a doctor who is a personal friend, are apt to regard him in a social way, unless they get into some trouble physically. Then they take him seriously.

Perhaps some of the dramatic situations in Mrs. Eddy's home that are hard to understand, such as when she rebuked her students when they had done no more than to forget to put salt in her cereal, or to replace some of the ornaments on the mantle over the fireplace exactly in line, were staged by her deliberately, because through such slight things she was able to detect that the students were treating God socially, as it were, and by this method she roused them to take Him seriously.

223—WATCH lest the obnoxious nature of error, which increases with one's awakened awareness of it, cause you to believe that error has increased. If one's sense of smell was becoming more sensitive, a foul odor might become more obnoxious, even though it was not becoming any stronger. Error does not increase as one advances spiritually. It only becomes more apparent as one's perception grows more acute.

In *Science and Health* we read of the great red dragon swollen with sin; yet it is only the old serpent of mortal mind viewed through a quickened spiritual understanding, and seen to be the monstrous lie it always has been. Animal magnetism is the aggressive form the human mind takes when it feels its existence threatened by Truth. So the red dragon, or animal magnetism, is always the human mind *on the way out*.

224—WATCH lest you accept the demonstrations of divine Mind year after year, without making the effort to take on divine Mind as your mind by reflection, by repudiating entirely the human mind so-called. Once a man accepted many demonstrations of new horses without buying one. Finally the dealers refused to give him any more demonstrations, since they found that all he wanted was free rides.

If man accepts demonstrations of the value and efficacy of divine Mind year after year, without showing his sincerity by beginning the actual demonstration of embodying divine Mind, will such demonstrations continue? The purpose of Christian Science in bringing human harmony to man, is not to make man happy in this hell of mortal existence; it is to prove the excellence of divine Mind in every direction, in contrast to the action and claims of the human mind, so that man will be persuaded to seek and use no other.

The question is, whether one can expect to continue to have such proofs in his life—evidences of the power of divine Mind to help in time of need—if he fails to fulfil the demands of progress, namely, to labor to exchange minds as fast as possible.

Demonstration in Christian Science has for its purpose exhibiting the value of divine Mind, in contrast to the weakness and worthlessness of the human mind. While the improved state of the latter, which Christian Science brings out, may seem useful and necessary for a time in man's journey upward, the human mind finally betrays one and falls by its own weakness, unless it is put off. The demonstration of Mind, which takes away human discord, is not intended to leave a

patient in a state of negative harmony, where he fancies that he can continue to call on God whenever he suffers in any way, and thus maintain this negative sense of harmony in the flesh.

The rewards given to a dog when he is being trained, are merely designed to encourage him to right effort. When he has received his full training, he is required to obey without further reference to rewards. The first effects of demonstration in Science bring man the human reward of surcease from discord, the purpose of which is to encourage him to continue in well doing. Nor do such rewards cease as one succeeds in putting off the old and taking on the new; but the advancing student is expected to forge ahead without reference to such rewards, and to do his work for the world, whether he is rewarded with harmony in the flesh or not.

225—WATCH lest you be troubled by the possibility of patients coming to Christian Science because they are sick and so looking away from earth, being healed and going away satisfied because their problem is solved, and appearing to have no further interest in the truth. Our Master had this experience with the ten lepers, when only one returned to give thanks and to investigate the power that had healed him. The indication was that only one was touched by the truth to the point of desiring to look beyond the mere physical restoration.

Mortal mind is like a stale cake freshly frosted. Sickness is a condition where one breaks through the frosting and discovers that the cake is no good. No disease exposes the offensive possibilities of the flesh more than does leprosy. Jesus' demonstration restored the frosting for all ten, and at once nine of them were so joyful over the physical restoration, that they forgot the revolting nature of the belief of the flesh that they had been brought out of and so at the time seemed to learn nothing from the experience.

Practitioners need not be troubled when they have similar experiences. A coat of fresh paint on an old house may fool many people; but there are some with the insight to detect the rotten wood, and who, therefore, seek a better home. There will always be a percentage of patients who will recognize the fundamentally erroneous and undesirable nature of the belief of the flesh, no matter how desirable and beautiful it may appear to be, under the spell of mortal belief. They will turn away from it, to seek the higher understanding and regeneration that Christian Science offers those who realize, that their yearnings are for something that lies beyond the frail and lying testimony of the material senses.

The tenth leper must have seen that he was the same mortal after he had been healed, and so continued to be dissatisfied with a material sense of man, even though it had been cleansed and purified. He must have perceived that human harmony was merely sickness in another dress, and just as deleterious in its effect.

Patients who make good students are those who seek beyond the frosting of materiality, and watch lest animal magnetism convince them that the worthless cake is desirable. One who regards only the frosting, or glamor of mesmerism, and so believes that the cake is good, is a fool. Mrs. Eddy admonishes us to repudiate and look away from the false testimony of material sense, toward the imperishable things of Spirit. Who will do this as long as he accepts the suggestion that the cake of materiality is worth eating? It is the wise student who seeks to remember the

condition of the cake underneath, no matter how desirable the surface glamor of human harmony may seem to be, and prays that he will not be deceived by such falsity.

226—WATCH lest you believe that the influx of Life to man can ever be lessened, or cut off. In fact man himself is the efflux of life. Mrs. Eddy once said, "I am the ceaseless intake of God's eternal giving."

A diver might find his imagination playing him a trick, suggesting that the supply of air coming down to him from his friends on the deck of the boat was lessening. He might believe that they were forgetting him, and ceasing to pump the air that he needed. He might even suffer as a result of this trick of his imagination. When reason corrects this mistaken belief, and subdues the rising tide of fear, he is freed from any bad physical effects; then, of course, he discovers that, while he was entertaining his little private nightmare, his friends were sending him all the fresh air he needed.

Once an invalid who was left alone in her home fancied that she smelled escaping gas. She was helpless to do anything about shutting it off, but she did manage to telephone for help before she was overcome by the fumes. When the helpers arrived there was no gas leak to be discovered, and the lady soon recovered. Later she was able to laugh at the way her imagination had tricked her.

Once a child shut his eyes and tried to imagine that he was riding backwards, while traveling on a train. He found himself able to do this without difficulty, so that he soon found himself experiencing all the sensations of riding backwards. Yet to correct the false sensation, all he had to do was to open his eyes.

In line with this, Science declares that man never dies, never grows old, never has a lessening of life and vigor. Thus such things are no more than tricks of the imagination. Mrs. Eddy once said, "There is nothing gained by waiting for death, for it never comes. We must individually lift ourselves above the claims of the senses."

227—WATCH lest, knowing that *Science and Health* is a box of nails and our part is to drive them home, we fail to do our part. No matter how true the truth may be, we must drive it home with vigor, unction and expectancy in order to have it operate in our individual human experience. The reason for this is the resistance of the carnal mind, which has no intention of acknowledging the supremacy of divine Mind, until it is compelled to.

228—WATCH lest you forget that error is a ventriloquist that uses *matter* as its dummy. How futile were any attempts to silence error by aiming our blows at matter! One might just as well aim a gun at the dummy, expecting that the bullet will silence the talking. As long as we deal with matter, our efforts will have no effect on the false talking of mortal mind.

229—WATCH lest you believe that your work is to make nothing of error, rather than to *realize* its nothingness, and so you regard your work as a man might who is told to move a mountain of sand merely with a shovel and wheelbarrow. Our work is not to make error nothing; it is to cast out the belief in its reality which we have accepted.

Once Mrs. Eddy expressed this point as follows, in connection with Isaiah 43:2: "Our work is not to change God's work, for that is finished and perfect. Neither is it to make error nothing, for it is that already; but to stand (apparently) in the midst of it, unmoved, *knowing* its nothingness."

230—WATCH lest you think of error in terms of getting rid of it as fast as possible, rather than overcoming your fear of it, belief in it, and learning the lessons it teaches. A child might beg its father to turn on the light, so that the darkness of which it was afraid might be dispelled. A wise father would explain the nature of darkness as merely being the absence of light, and keep the child in it long enough so that it would lose its fear of it. This must be our heavenly Father's purpose, when we find ourselves confronted with claims of darkness which do not disappear at once, which we find voiced in *Science and Health*, page 22, "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified."

Once when explaining Exodus 4:4 Mrs. Eddy said, "Sometimes I seem to hear the voice of the Father like this—My child, there is nothing in mortal mind to fear, not even the educated thought that knows what it is doing. But these different claims must needs remain until thou art not afraid. They are here only for thee to learn that they cannot harm. When that is learned, their mission is accomplished and away they go. The way to learn their powerlessness is through the constant recognition of God's power to dislodge them."

From this we can learn what our heavenly Father's purpose is, when we are at times confronted with suggestions and arguments which frighten us and which do not retreat at once, under our sincere and scientific effort.

231—WATCH lest you conclude that Jesus' demonstration in feeding the multitude was primarily intended to prove that a son of God has miraculous powers. Was he not proving that *all* food comes from God, in spite of the testimony of matter to the contrary, that it is a gift of God, and that the fields and streams from which it seems to come, are no more its source, than the ventriloquist's dummy is the source of the voice that seems to come from it?

Our Leader withheld many important facts from those who were not ready for them. She was merely waiting for their spiritual growth, so that they might be ready for her to reveal these deep things to them. Among these was this fact concerning food.

Those uninstructed in divine Science should remain in the dark as to the mental origin of food, since if it becomes known by mortal mind, that opens the way for a possible malpractice on food, that at present is restrained by universal ignorance.

No miracle could ever make food come from God in one instance, unless in reality all of it does. Demonstration does not make food come from God; it opens man's eyes to see this fact. We can say to the fields and streams, "You may appear to the senses to be the source of my food, but Jesus' feeding the multitude proved for all time that food comes from Mind."

232 —WATCH lest you feel rebellious instead of grateful, when God gives you a call to prove your understanding in demonstration. When you have a problem and you feel that you are being unjustly treated, it shows that you do not perceive the wholesome purpose back of material discomfort.

Fishermen find it difficult to skin eels, because the smooth surface gives them nothing to grab hold of. This belief of matter must be stripped off, and human harmony offers nothing to lay hold of for this purpose. Discord furnishes us with a handle that we may hold to, that makes the stripping process more efficacious. An alert metaphysician never tries to get rid of sickness *as such*. He uses it as a handle by means of which to strip away his belief in the reality of matter. Then he fulfills *Science and Health*, 574:19-30.

233—WATCH lest you believe divine Love to be unkind, when it gently tugs at your pearl of great price. Love is only helping you to ascertain if your setting is secure enough so that it will endure the storms, and the pearl will not become loose and be lost. How important to discover that it is in danger of being lost, before this happens! How grateful you should be for whatever enables you to discover this fact, since, if you find the pearl loose in its setting, you can tighten it!

234—WATCH lest you believe that you will need protection from the wind of error all your days, lest it blow out your spiritual flame. Will progress bring the demonstration that will enable you to know that the wind only causes your spiritual fire to burn more brightly? Surely this was true in the case of our Leader.

Protection from the winds must belong to the baby stage, where one's spiritual fire has not yet been kindled brightly. Protection in one's advanced stages is gained by reversing error upon itself, knowing that every effort evil makes to blow out one's spiritual fire, only causes it to burn more brightly.

When Gilbert Carpenter was at Mrs. Eddy's home she taught him this rule of protection. She instructed him to handle every claim by knowing that he was the better and stronger for it, that every effort of error to harm him, only made him better and lifted him higher.

Let us suppose a claim of epidemic was rampant. How would you handle it? Could you not realize that error never created anything and never could. Therefore, the only epidemic must be the presence of God's encircling love, which mortal sense is distorting, and so we are stronger and better for Love's presence, and safe from all harm.

One sad thing about sickness under mortal mind is that every attack leaves mortal man weaker and more fearful. Every time he is thrown down, he is weakened. In mythology we read about the giant, Antaeus, who was the, son of Mother Earth. Every time he was thrown down, he rose up with renewed strength, infused into him by his contact with his mother. Thus we can realize in Christian Science that every time error claims to throw us down, it only serves to put us in contact with our Father-Mother God, from whom we derive a constant renewal of life.

Mrs. Eddy discerned the need of advanced students applying the rule of reversal, which is a law of Truth applied to human experience, namely, that we are stronger

for every experience, and our flame burns more brightly, as error tries to blow it out. When we meet the attacks of error in this way, so that we become stronger under affliction, error will cease this mode of attack and attempt a different one, namely, human harmony.

The prodigal son came back stronger and better for his contact and conflict with error in Egypt; while the elder brother disintegrated under the human harmony he experienced in his father's house. If we establish the habit of meeting error by reversing its claims and knowing that we are better for it, we shall be prepared to continue this warfare, when the more subtle phase of human sense confronts us, namely, human harmony, or a sense of God's absence that carries no warning of the danger. Human harmony represents bondage to the belief in harmonious matter, which carries less warning than the belief in discordant matter.

235 — WATCH lest you forget that malicious animal magnetism is merely a name for the human mind chemicalizing under the touch of Truth, and seeking to retaliate in order to prevent its own destruction. Thus animal magnetism is always error on the way out; not on the way in. It is mortal mind in the throes of self-destruction, the wounded beast trying to strike back.

It is the mother in sweet cider, working, that causes it to turn to sour vinegar. As Mrs. Eddy reflected the motherhood of God, it caused the carnal mind to foam in hatred and bitterness, and to become sour and vicious. She denominated this phenomenon malicious animal magnetism, not because she wanted us to become afraid of it and so be its victims, but because she knew that we must be alert to this phenomenon in order to meet it.

Once she told a student to walk softly by a dog kennel. Her words were, "Do not shuffle by a bulldog's den; tiptoe by." Would it have been a lack of courage on our Leader's part, had she done this herself? Was her reason for so doing metaphysical? Yes. She knew that she reflected so much Truth, that mortal mind was apt to chemicalize at any time. Where a mortal might pass a dog kennel safely, Mrs. Eddy had to watch. The effect of her thought was so powerful that even a dog would be moved to an unusual affection toward her, or a violent viciousness, and she could not tell in advance which it would be.

236—WATCH lest you fail to see the importance of striving to lose sight of a material sense of yourself as the practitioner, as much as you do the material sense of your patient, in healing the sick. Mrs. Eddy once said, "How many Christian Scientists give treatments as though they knew that Mind really heals the sick? The real thing is the presence of Mind and the realization that there is no other presence. Do not be afraid to take this stand and demonstrate it. Make *God All*, for *God is All*, and there is nothing else. It is just as though Mind were saying: 'I am here, and there is nothing else here. I am the practitioner and I am the patient, and there is nothing else and neither can be, other than I AM. It is this infinity, this infinite Presence that makes disease impossible.' "

237—WATCH lest you accept the suggestion that it wearies you to think scientifically, and after you have done it for a while, you must find rest in relapsing into negative human thinking. We must reverse this absurd claim, and establish

the fact that mental weariness comes from absorbing mortal mind's false thinking, and that we find complete rest in the reflection of divine Mind.

On page 60 of our Church Manual by Mrs. Eddy we find the following: "A Christian Scientist is not fatigued by prayer, by reading the Scriptures or the Christian Science textbook. Amusement or idleness is weariness. Truth and Love rest the weary and heavy laden."

238—WATCH lest you heal the walls before the pipes have been put through. This point is drawn from an incident where a man was putting in a cement foundation for a house, and he poured the cement and let it harden, before he realized that he had left no openings for the water and gas pipes to come through.

Mortal man, by the very nature of mortal mind, has a wall in thought composed of prejudice and opposition to Truth. Sickness and suffering break down this wall to the point where he is willing to ask for help from the very thing he has been prejudiced against. The practitioner, in healing his patient, strengthens the latter's defences, so that he feels self-reliant and capable once more. Lest the renewal of the wall again keep out Truth, the practitioner must have in mind the effort to establish in his patient a permanent connection with or interest in Truth. While it is not always possible to do this, as Jesus showed with the ten lepers, nevertheless it is a point the healer must always bear in mind.

239—WATCH that in your effort to see the perfection of what you reflect, you include the endeavor to see the perfection of your reflection of it. The mirror not only sees that the light is perfect, but that its reflection of it is perfect, too. In Science the thought and the thinker are both perfect. If Spirit is what man reflects, then Soul is what man reflects with. Spirit and Soul being God, in their expression in man they form a perfect whole in quality and quantity, in content and capacity.

240—WATCH that you read all Science literature through the lens of *Science and Health*, and always go back to it as the final authority. Once Mrs. Eddy wrote, "And if you are sometimes perplexed as to points in it (referring to any article on Christian Science), go to *Science and Health*. It is all there in its genuineness." Also a student once said to her, "It is not difficult to destroy mesmerism when we see it has not any power." She answered, "If God is All, there is nothing to destroy. There is nothing but God and what God creates. I have to go back to the book and so must you."

One who is building a house of brick places his spirit-level often on the bricks; otherwise his foundation and walls may not be level. *Science and Health* is our spirit-level, which we must use to check every brick we put into our spiritual foundation.

In the above experience the student was placing a brick in her foundation which was not exactly scientific, or level with the book. Mrs. Eddy was quick to detect this. The book teaches that the reason we can destroy mesmerism, is not because we see that it has no power, but because it has no existence; it does not exist at all. Mrs. Eddy saw the need of advising this student to use the spirit-level of the book to check each thought, since she did not want any of her students to lay bricks in their foundation which were not absolutely scientific.

241—WATCH lest you believe that you are striving to learn something about error, other than *what it is not*. All one can know or learn about darkness is that it is the absence of light. The claims of animal magnetism must be exposed and detected, since in the Christian Science Sentinel for May 2, 1936 we find Mrs. Eddy saying that God will answer the prayer only of those who see the errors that they must destroy. Yet our effort to expose error must always lead up to the recognition of its nothingness, which only means that it is the supposititious absence of something.

242—WATCH that you maintain the firm realization and conviction that the devil flees when you resist him. Error is never more than suggestion, and seems to prevail only because it is not resisted and opposed promptly right resistance. Often, however, one fancies that he is resisting the devil, or evil, when he is resisting, effect instead of cause, as if one could change a moving picture by doing something to it at the screen.

243—WATCH lest you consider mortal mind your friend one moment, and your enemy the next. Our Leader was consistent in always treating it as an enemy, and seeking in every way to open the eyes of her students to this fact. She pointed out the phenomenon of its changing from the seemingly harmless human mind to malicious animal magnetism when opposed by Truth, hoping that thereby they would be able to maintain a continuous consciousness of its veritable nature, without always having to be reminded of it.

If a general found his men alert to the enemy, except to beautiful female spies, he would be unceasing in his efforts to open the eyes of his men to this form of deception. Many men have been induced to yield up secret information by clever and beautiful spies, and thereby have betrayed their countries. Mrs. Eddy sought to open the eyes of her students, as she writes on page 451 of the textbook, "that they might perceive the nature and methods of error of every sort, especially any subtle degree of evil, deceived and deceiving."

If mortal mind's picture of unreality was compared to a large sign composed of electric bulbs, none of which would light up unless you touched one, it would make little difference which one you touched. To touch one would be to light all. Mortal mind does not care which bulb in its picture we touch, as long as we touch one, since to touch one, makes the entire picture real to us. This illustration explains Mrs. Eddy's great plea for consistency.

As an illustration of her consistency, consider what she once said to Adam H. Dickey, "What is a good dinner or a good meal? Good devil. What is a good night's sleep? Good evil. What is a nice new dress? Good evil. What is a sense of health in matter? Good evil. Which is nearer God, a human sense of health or of sickness? What is it that brings us into a realization of true being? Spiritual understanding. Then how do I heal? *By knowing* the omnipotent, ever-present, eternal and infinite Mind is *All*—and, therefore, there is no inaction, over-action, diseased action or reaction. Spiritual understanding—a knowledge of God—makes perfect."

244—WATCH lest you fail to differentiate between statements for instruction, growth and demonstration. Statements of Science that are for instruction, involve the analysis of the operation of the lie, as it claims to hold man in bondage in Egypt.

Statements for growth are based on man as approaching perfection, having come to himself, remembering his Father's house, so that he is ready to return.

Statements for demonstration are based on absolute present perfection, declaring man to be in the Father's house *now*, to have been there always, and never to have departed for any suppositional sojourn in Egypt, from which he must return.

Instruction is needed to uncover the mystery of iniquity, to show how the lie operates mesmerically and aggressively to make falsity seem either attractive or fearful, so that mortal man yields to its bondage; yet all the time to have no power other than to whisper its suggestions, but to do it in such a way that the suggestions appear to be either mortal man's own thoughts, or else to be matter talking.

Statements of growth picture man as a pilgrim walking the road from sense to Soul. It is necessary for a student to consider himself as approaching perfection and "gaining a little each day in the right direction" (*Science and Health*, page 21); otherwise he may not see the necessity for striving.

Demonstration which starts and ends with the realization and declaration of eternal present perfection is needed to silence the lie, or pack of lies of mortal belief. One cannot utilize the healing power of God unless he takes the stand that everything is spiritual and perfect *now*, that man has never departed from perfection, since God created him perfect; hence there is, in reality, nothing to heal.

The prodigal in Egypt needed instruction and explanation as to the lie that claimed to entice him and hold him in illusion, by making the illusion seem real and desirable. On his way home he needed statements of growth to encourage him; but that which really sustained him and made his experience a scientific one, was the realization from the standpoint of absolute Science that he had always been in the Father's house, and had never left it; that the sojourn in Egypt was a bad dream — and not even that, since to consider it even as a dream, gives it more reality than one should give it, for in reality the child of God has no capacity to dream. Hence the necessity for naming error *nothing*.

245—WATCH lest you fail to heed the admonition: ". . . that thou doest, do quickly," as the Master said to Judas. If you pick up a live coal and drop it quickly enough, it will not burn your fingers. Thus recognize animal magnetism both for what it is and for what it is not; but do it so quickly that you do not dwell on it long enough to yield to the suggestion that you are fighting something; realize that there is no reality in any claim of evil opposing God and His children; know that no devilish power exists which persistently prevents man from being interested in that which would free him from delusion and restore him to perfect freedom and harmony—which scientifically experienced is the kingdom of heaven. In meeting the claim of animal magnetism, touch it only lightly and as quickly as possible, lest the contemplation of the apparent universality of this falsity cause you to build it up in your thought, instead of tear it down. When skating over thin ice, skate as fast as possible, so that you will not break through.

246—WATCH lest, after you finish with a problem, there still remains in thought the remembrance of a claim of an opposite to good from which you have been saved. The belief that there ever was a claim—even a simple one—must be

eliminated from thought root and branch, even as a memory. You must know you never had it, and that you were merely freed from the mesmerism that caused you to believe in the reality of that which had no existence, just as an insane man is delivered from his hallucinations.

After a claim has been met, you must know that in reality you never had it, since there never was a claim of mesmerism. Then and only then can you say you have closed the books on a problem. Once a patient called her practitioner to say she was healed of the sickness for which she was having help. She asked the practitioner if he should stop treatment. He replied, "Give me one more day in which to know you never had it!"

247—WATCH lest you seek to eliminate the shadow of error, instead of the error itself. Mrs. Eddy once said, "We need not take up arms against a shadow, when it is clear to us that it is a shadow." She also said, "Mortal thought awakened is startled at its own shadow. While it slumbered the shadow was unperceived. It must needs learn the nothingness of itself and its shadow, then the fear which in its ignorance was unconscious, and became conscious at the awakening, will pass away, for mortal mind will see that it need not be afraid of itself."

If a random belief calling itself a cold be likened to a large fish swimming into the harbor of one's thought, the manifestation in one's body might be thought of as the shadow cast by the fish on the bottom of the harbor. It is obvious that you could not scare the shadow away. Nothing you could do would affect the shadow in the least. If you ignored the shadow, and challenged the fish, you could scare it away without delay.

248—WATCH lest, after the mental cause of some manifestation of error has been eliminated, you accept the suggestion that you have formed a habit of thought, so that you believe that you have a chronic tendency, and that the same error will return from time to time. Would it be possible for you to believe that you had formed a habit of seeing ghosts, after you have learned that they do not exist?

249 — WATCH lest you accept as your goal in Science, a sense of perfection as coming from any standpoint but that of *reflection*. This watching point is necessary because of the persistence of the suggestion from traditional theology that we can and must make this mortal self perfect.

250— WATCH lest you believe that the human mind purified by Truth is the actual divine Mind, and indicates true spirituality. Purification of the human is a step toward the reflection of divine Mind; but spirituality is attained only as divine Mind replaces the so-called human mind, no matter how purified the latter may be.

251—WATCH lest you believe that there is any real growth except individual spiritual growth. Increase in the number of churches, membership and subscriptions to the periodicals is only *effect*. It may appear to be growth from man's standpoint, but the only growth God recognizes is whether from year to year individual students are better able to remove from their thinking everything that tends to crowd out God, that they may hear His voice more clearly, in order to listen and profit by what He is saying to them, and use this divine wisdom and love to bless all mankind.

252—WATCH lest in interviewing candidates for church membership, you mistake effect for cause, and believe that it is right, for instance, to keep out candidates because they smoke. Smoking is an evidence of a lack of demonstration, and, since our Church is based on demonstration, only those who have given proper evidence of their ability to demonstrate should be accepted into membership. Therefore, an applicant should be refused membership, not because he smokes, but because he has not proved his faith in works.

This watching point is important lest, when one who smokes is turned down, he get the impression that he is being turned down because he smokes. He should learn that he is being asked to wait until he has given further proof of his ability to demonstrate. If applicants for membership are kept out for wrong acting, rather than for wrong thinking not cast out, what is there to distinguish Christian Science from the old Christian church, in which what a man *does* is accounted as more important than what he *thinks*?

253—WATCH that in dealing with patients your timing be wise. We are seeking to time man's thinking with God's. The thinking of the nervous patient is too fast, and that of the phlegmatic patient too slow. The temptation is to speed up and stimulate the thinking of the nervous patient, because he appears to be so hungry for all you have to give him. In reality, however, his thought should be quieted with a "priceless sense of the dear Father's loving-kindness" (*Science and Health*, page 366); whereas the phlegmatic patient should be rebuked and his thought quickened, in your effort to show him "how to attain a mind in harmony with God..."(*Christian Healing*, page 14).

Mrs. Eddy once declared, "You should not treat a lymphatic temperament as you would a nervous temperament. What it would take to move the former would overdo the latter."

254—WATCH lest you accept sickness as the direct effect of wrong thinking. If health is sustained by scientific right thinking, then sickness must be a phenomenon attending its loss. It is a waymark pointing to wrong thinking, and we are warned not to remove the waymarks of God. In other words, we should never desire nor attempt to remove the finger that points to erroneous thought, any more than we would remove the signs warning people that there are holes in the street, until the holes are repaired.

Disease is informative, pointing to the presence of error. The task is to correct the error in thinking without reference to its manifestation. A practitioner must be strong to resist the pressure the patient brings to bear upon him, because of the latter's desire to have him remove the waymarks of God.

The direct effect of wrong thinking is a loss of God, just as the direct effect of stepping into the shade is a loss of the sunlight. God may not know what we are doing in the dark that is sinful; but it is permissible to state that He knows that we have stepped out of His light. Sickness is a secondary effect, coming to us because we are in the dark, and it will disappear as we once more step into the light.

255—WATCH lest God's rewards get ahead of God in your estimation, so that you seek to marry God for His money. When Job made this mistake, he had to go through a period in which he lost all satisfaction in effect, until he learned the lesson, namely, to put *cause* first.

The Bible indicates that Job lost all that he had; but a metaphysician would interpret this to mean that it was necessary for him to lose all satisfaction in effect, in order that he might be driven back to cause. Then he learned the lesson, viz., that the only reality is in the flow from divine cause to effect. We should never believe that effect can flow back to cause with the power either to make man happy or miserable, to give him life or to take it away.

Hell may be defined as giving power to the symbol,—as thought stopping with effect, since through this error man separates himself from God. Heaven would then be thought of as seeing through the symbol, to the divine source to which the symbol points. God demands that we never permit His blessings to get ahead of Him in our affections.

256—WATCH lest you accept the suggestion that error is growing, while you are not; when the reverse is the truth. The claim of error is stationary.

If you had some puppies, and every time you gave them food, rats came and ate out of the dish with them, thus stealing part of their food, you might imagine them talking to the rats as follows: "We are so little that you can steal our food now, and we cannot help it; but it won't be for long. We are growing, and growing fast, and you are not. Soon we will have the mastery, and then your depredations will cease." So you can say to error, "You may seem to have the floor now, but it won't be for long! I am growing and you are not! Soon I will be able to realize your nothingness."

257—WATCH lest you believe that the right order is to take in Science first through the head, before the heart is ready. Jesus gave the parable of the two debtors, declaring that the most love came from the one to whom God forgave most. Mrs. Eddy opens the chapter in the textbook on Christian Science practice with the story of Mary Magdalene versus Simon, as if to warn us that those who take in Science through the head,—or intellectually,—like Simon, love little, and do not make the steadfast students that those do who take it in through the heart, through repentance, meekness and human affection.

Once Mrs. Eddy said, "I have learned from bitter experience that the head instructed before the heart is ready, costs me and our Cause dangerous difficulties and sore defeats." She also tells us on page 60 of the textbook, "A mother's affection cannot be weaned from her child, because the mother-love includes purity and constancy, both of which are immortal. Therefore maternal affection lives on under whatever difficulties." Perhaps this is a hint that, when Christian Science begins to make strong demands on students at which human sense rebels, only those remain loyal to it who *love* it, who have taken it in through the heart,—or the feminine nature. Those who have accepted it only through the head,—or the masculine nature,—as one might learn mathematics, fall away when the demand comes for self-sacrifice.

Healing the sick and reforming the sinner reach the *heart*, which all the talk and argument in the world cannot do. To Mrs. Eddy true healing was that which reached

the heart of the one healed, and brought forth spiritual devoutness and contrition. Once she said, "The true Science—divine Science—will be lost sight of unless we arouse ourselves. This demonstrating to make matter build up is not Science. The building up of churches, the writing of articles and the speaking in public is the old way of building up a cause. The way I brought this cause into sight was through *healing*, and now these other things would come in and hide it just as was done in the time of Jesus."

258—WATCH lest you lose sight of the fact that you are now in the kingdom of heaven, and that the only reason you do not perceive it, is because your spiritual senses, which alone can testify to this fact, have become atrophied, or been covered up by falsity. The only way to develop or resurrect these senses is through use. We rarely seek to use spiritual sense, unless we are confronted with a problem or question that defies solution by the human mind, or human methods. Hence, we should seek such problems and rejoice when we are confronted by them. They are to be found in the Bible, in Mrs. Eddy's writings, in her life, as well as in our own lives.

259—WATCH lest, when you have apparently exposed a person, place or thing as being a channel for error, you feel that you must take up the channel personally. In reality mortal mind is the only error, and, even though we may need to destroy a *belief* in error as operating through some channel, we must hold in thought that we are striking a blow at the *source* of all error, and not at the channel. We must realize that, since God owns and controls all channels, error has none and can find none to use.

For instance, when you are confronted with the error of poison ivy, you do not condemn the plant, since its error lies in mortal belief, or so-called law, and not in the plant itself. Hence you know that mortal belief cannot malpractice on it, or on anything else, to give it power to harm. You realize that none of God's channels (and all channels are His), can be used by mortal law to convey poison, discord, sickness or death. The right stand is to declare that everything and everybody is a channel for God's love, and therefore can only bless and heal, and that no false testimony or influence of mesmerism can blind us to this fact.

When a person is exposed as being a channel for some phase of error, you do not see it as person, any more than you would accuse a puppet of a malicious purpose, if it should strike you. The one manipulating the puppet would be the malefactor in the case. Hence when you see that it is mortal mind and not person that is responsible for error, your work against it becomes impersonal. Then because you love the channel, you run no risk of arousing resentment in the individual in question, and thus having your efforts in the right direction hindered.

260—WATCH lest you accept mortal mind's conception of attainment, and believe that an understanding of Christian Science is something that can be attained by study alone. *Science and Health* says that we walk in the direction toward which we look. We have to study in order to learn what the right direction is, but demonstration alone will enable us to walk in it, a demonstration that handles the mesmerism of lethargy and inactivity.

Mrs. Eddy spent time in endeavoring to awaken her students mentally, and to keep them awake. This would not have been necessary, had the attainment of under-

standing been a matter merely of study. It is not enough to sit and study *Science and Health*. One is under the necessity of freeing himself from mesmerism, since mortal mind operates as a hypnotist, who takes his victim out of his normal state of mind and replaces that with a false attitude, in which he believes that illusions are real and true. No victim of hypnotism could break the spell cast upon him, merely by studying!

This watching point is necessary to correct the prevalent belief that, when one fails to demonstrate Christian Science, it is more consecrated study that he needs. Failure to demonstrate simply means that one has not succeeded in breaking the mesmerism of mortal belief, under which one believes in the reality and truth of that which God never created.

Through the study of the textbook one can learn how to rouse himself mentally, by rising into a mental altitude that is above the mist of animal magnetism; but the usual student's attitude of mind toward acquiring a knowledge of any subject, will never enable one to be a Christian Scientist. There are many students who have gained a profound knowledge of Mrs. Eddy's writings, who have done very little to free themselves from the influence of animal magnetism. One must *practice* what he learns. He must rise above the mist of mesmerism. He must rouse himself mentally until he is thoroughly awake, and keep that way. He must learn to listen for God's voice, and refuse to acknowledge that mortal belief in any form can rule God out of his heart.

261—WATCH lest old theology tempt you to feel that there is virtue in paying one's respects to the dead, as is done on Memorial Day. While we may have to go through the outward form at times, in order to satisfy mortal mind, in our hearts we should use the day wholly to break down the belief that there are any dead, since man never dies. When we assent to the world's belief in death, we open the way for our dying. Therefore, we should always resist such suggestion and evidence strongly and strenuously.

Memorial day is as much part of mortal mind's plan to kill man as are the more obvious and gruesome ways. Memorial day wars against life by bringing to people's attention the universal inevitability and necessity for death. It serves to remind those that have forgotten, that death is inescapable and perhaps lurking just around the corner for them. If you do not believe that, take a look at the cemetery! Furthermore, one good look a year is enough to suit the purpose of animal magnetism—enough to quiet any hope or expectancy that one is not going to die.

Once when one of the students asked her permission to put flowers on the graves of Mrs. Eddy's family on Memorial day, she replied, "I love you, and thank you, but they sleep not there. Let the dead bury the dead. Jesus."

Christian Scientists must break the belief that there is such a thing as death. instead of yielding to it, and making it seem beautiful by means of flowers. One cannot neutralize the smell of death by adding to it the perfume of lovely flowers. It must be done mentally.

It is said that a mother pig once instructed her baby as follows: "Now I have just given you a nice mud bath; don't you dare go out to play and get clean!" Memorial

day says to mortals, "I have just darkened your thought with the suggestion of the inevitability of death; don't you dare go and cleanse yourself of that error!"

262—WATCH lest you believe that, when Mrs. Eddy gave certain instructions to a student to enable him to extricate himself from some specific net of erroneous belief, you need such arguments when you are not caught in that same net. Certain errors and symptoms need specific arguments, when one is using arguments to meet them. Mrs. Eddy tells us that, when using arguments, we must extend them to every phase of the belief.

Once a student was sick with a disease which might be called Roman Catholicitis, in the sense that she had made such a reality and bugbear of it, that she lived in constant fear of it, as if it were a group of wicked people who might do her harm.

Mrs. Eddy sent her a letter containing specific arguments calculated to enable her to find her way out of this net of superstitious fear, which took up the belief in detail. She wrote in part, "No Roman Catholic prayer, or prophecy, or anathema, or curse, can dim, deaden, darken or confuse your consciousness, nor blur the Christ image in your thought. There is no God in any prayer of condemnation—no Christ in it—no Truth in it, and, therefore, there is no *power* in it, and you *cannot fear it*. There is no power or rule or government or control apart from God. There is no power or belief of power that can hinder you from any right achievement. Remember your efficiency and capacity are unlimited, and no effort of evil to reverse the words and works of Christian Science can hinder your success. All ability, all achievement, all accomplishment are possible to men because they are man's. It is the law of man's being, from which he cannot escape, even if he would—to know all that God, Mind, includes and is."

It is evident that such arguments were needed by this student, because she was caught in the web of fear regarding Roman Catholicism. But certainly one should not adopt such arguments verbatim, if he has no specific need for them. He should adapt them to his need, since Mrs. Eddy teaches that, in using argument, we must conform it to meet the error, just as one must hit a nail on the head in order to drive it in.

263—WATCH that you keep in thought the three claims of error that must be disproved in our work, namely, the world, the flesh and the devil—the belief in the reality of sin, in the capacity of man to sin, and in a sinning man. God is All. Therefore, the belief in sin is unreal. There exists in man no capacity to sin, since God created him perfect. Finally there are no men sinning, and the evidence of such is only the Adam dream, which Truth dissipates.

264—WATCH that you hold in mind that our use of divine Mind is to correct and spiritualize thought. Otherwise one might believe that divine Mind is used to heal disease directly. It is true that what seems to be the physical manifestation of disease is as mental as the error which causes it. One is the echo of the other; but one could not stop an echo unless he sought to silence that which caused it.

265—WATCH lest you retain the beginner's conception of Christian Science as coming to make this hell of mortal existence a happy place, by taking away everything discordant. This primary picture is what we have to present to the world,

in order to win them over to our side, just as it is necessary to depict life in the navy in glowing colors, in order to entice men to enlist. The emphatic purpose of Christian Science is to banish forever the cause of all discord, namely, the human mind; but this warfare does not bring peace to this false mind, but a sword.

Sickness, sin and poverty are merely indications of the error connected with a mortal sense of existence, and it is this mortal sense that Christian Science comes to eliminate. At the same time, when a man is sick, he is in no mental condition to gain a comprehensive idea of the truth, because he is frightened, disturbed and confused. The sickness is the proof of this fact. So he must be healed, if for no other reason than to restore him to a mental state in which he will be able to grasp the truth. The price he is expected to pay for this release is that he will take up in earnest the work of overcoming mortality. He is like a man who is released on probation. He breaks his parole if he settles down to enjoy the freedom from distress that Science has brought him, and may have to go back to jail, until he learns the lesson, namely, that mortality, whether discordant or concordant, is not the reality of existence, and hence is to be dissipated, in order that reality may prevail.

266—WATCH lest in retreating from error, you cling to some phase of it that seems good, since error can use one phase which you accept as real, as a means of establishing other claims as real. Mrs. Eddy once said, "One error rides in on another."

Lot's wife represented the last human tie that seemed good to Lot as he retreated from materiality. Not until she turned into a pillar of salt—or he saw the worthlessness of the human, even in its most desirable form—was he ready to turn his back on all error, and leave it to its own self-destruction.

267—WATCH lest you forget that your work is to prove to God that you can balance your thought under all circumstances, whether you ascend up into heaven, or make your bed in hell, as the Bible declares. In vaudeville an acrobat balancing somebody on his head, will climb up and down a ladder as a proof of his skill. Human experience provides us with opportunities to prove to God that we can reflect Him under the worst conditions, as well as the most favorable.

268—WATCH, when you have cranked your automobile engine to the point where it has started, that you quickly let go of the crank. In the days before the self-starter was invented, if you were not quick enough to get out of the way when the engine started, the crank might even break your wrist.

When we have done our part to put divine power into operation in this human dream, we must quickly withdraw, leaving God to care for the situation, as He will. We have our part to perform, to be sure; but when we have finished it, we must trust God to do His, and not continue to grind out arguments through fear.

When you have sharpened your pencil in the sharpener, your work is done. If you continue longer to grind the sharpener, you merely wear the pencil away. Similarly, when you have reached the point of faith, you should know that you have done what God requires of you, and He will do the rest. Mrs. Eddy once said, "We must talk more closely with God, bring Him nearer to us, more like the old style of praying. We must feel and know that God is what we live in, like the atmosphere or

the sunlight. It is all about us. We must rest more in God. When we have a patient, do as well as we can, and let God do the healing. If your children need treatment, do not sit up all night and treat, but treat yourself, and go to bed and to sleep."

At another time Mrs. Eddy wrote, "The length of time in which to treat the sick depends solely on the periods of their waking from the dream of material sense. You can heal them with one treatment if that one wakens them, breaks the dream; and you must treat them until it is broken and then stop."

269—WATCH lest you feel confused by the fact that at times in her letters and early editions of *Science and Health*, Mrs. Eddy wrote, "You are Spirit." Although this mode of expression does not appear in the latest editions of her works, nevertheless she never indicated that it was incorrect.

Once a student started an entire offshoot of Christian Science on this statement, and taught the veriest newcomer to declare, "I am God." He based this teaching on the first edition of the textbook. Yet one of the sentences he used to bolster up his contention, also convicts him of misteaching, when it is quoted in its entirety. "That we are Spirit and Spirit is God, is undeniably true but the shocking audacity that calls itself God and demonstrates only erring mortality surprises us."

The story goes that once Mrs. Eddy touched Adam Dickey's hand and asked him what it was. When he declared that it was matter, she said, "No, it is Spirit." He demurred, but Mrs. Eddy again repeated her assertion. Then he quoted the textbook as saying, "God is Spirit and man is spiritual." She then said, "Nevertheless, Mr. Dickey, it is Spirit." Here Mrs. Eddy was proving the faithfulness and consistency of her demonstration, showing that no matter how emphatically the senses testified to the lie that Mr. Dickey was matter, she had made the demonstration to see that he was Spirit. If you viewed a beautiful garden in the bright sunshine, and then got lost in the same garden at night, so that every plant appeared to be some fearful monster, if you touched one, your memory would tell you that it was a lovely bloom, if you could subdue your fear sufficiently to recall this fact.

This vindication of our Leader's teaching is not intended to encourage a student to adopt this terminology, but merely to reassure students that she was not unscientific in her early statements, even if later a mode of expression that was better adapted to mortal mind's comprehension was revealed to her.

On August 23, 1887 she wrote to Mrs. Emma Thompson, "I trust you are strong and *know* that there is but one Mind, and that this Mind governs you, permeates your body and brains with Truth, hence there is no room for error to steal in, and matter is not you. You are Spirit, the idea of God, and the Mind that was in Jesus must be in you, for God is *All*, the outside and inside of Truth and—its ideas."

270—WATCH lest you be a hothouse Christian Scientist, fancying that your best growth will come to you while you are protected and supported by the loving work of some practitioner or teacher. Growth will be steadfast and vigorous only as we gain the courage and willingness to face the winds alone with God, trusting Him to care for us. We have the privilege of calling on another for help once in a while, but such times do not represent individual growth.

271—WATCH lest you seek to "marry" God for His money. When a girl is going to marry a rich man, if she is being prompted more by the desire for his money than by a love for him, the world considers that her motivation is blameworthy.

If you could imagine being given your choice between having God or health, which would you choose? Many a student fancies that he is seeking God when he is really seeking relief from error. Mrs. Eddy once wrote, "God, good, is 'jealous' in our sense of the word. It admits of nothing unlike simple honesty, goodness, truth and love to be put into good's foundation or superstructure. This I have seen *proven* beyond cavil over a half century." If God is jealous, then He permits nothing to come ahead of Him in man's procession, not even the blessings He bestows upon His children.

When we seek to establish our unity with God, we should ask ourselves which we desire most, God, or the rewards God bestows for faithfulness. We will find that it is necessary often to rededicate our love for Him as being *first*, and to know that no error can tempt us to put anything ahead of Him in our affections.

272—WATCH lest you run from error as an animal runs from the hunter. Such a conception of yourself would keep error forever at your heels. Once one of Mrs. Eddy's splendid students was tempted to run away from Boston, because he felt he was being made sick by the envy and malpractice directed at him. She wrote: "The belief that scares you is your own hand uplifted against yourself. Put it down. Neither you nor she can fight against Truth, the Truth that good is your life, and doing good you sustain it; but fearing evil, you lose it . . . Stay in Boston and vicinity always if you please. I know you can master it, the lie, there as well as elsewhere. To run before a lie is to accept its terms. This works like running before the enemy in battle. You will be followed, pursued, till you face about, *trust* in *God* and stand on *Spirit*, denying and facing and fighting all the claims of matter and mortal mind, both one."

273—WATCH that you understand what Mrs. Eddy meant when she said (Mis. 210), ". . . error, when found out, is two-thirds destroyed, and the remaining third kills itself."

Once Mrs. Eddy said, "Could you, my dear ones, but see the grandeur of your outlook, the sublimity of your hope, and the infinite capacity of your being, you would do what? Let error kill itself. It comes to you for life and you give it the only life it has—in belief."

The deduction is that error is uncovered or found out, only when you see that you have given it all the life it has in belief. When you see this, at once you withdraw such support, and thus the error is two-thirds destroyed. Then the remaining third, which is the manifestation, having no support, kills itself.

274—WATCH lest you strive to use Christian Science to sidestep pain and suffering. Rather should you use it to fortify your understanding and courage, so that when these conditions confront you, you will not seek to avoid them, but you will rise up and meet them, and thus overcome them.

An advanced understanding of Science brings this rule, that we have got to learn to stand up under error scientifically, for the sake of purification, stabilization and

preparation for future responsibilities. Wisdom should teach us never to pray to have an error removed. We should pray for the faith, courage and understanding to stand before it until we lose our fear of it and belief in it. Then it will disappear. On page 143 of *Miscellany*, we read, "When these things cease to bless they will cease to occur."

275—WATCH lest you feel that at your present stage of growth Science calls upon you to deny the body, or any of its organs and functions. Mrs. Eddy gives us no precedent for it. Read *Miscellany*, page 217.

When Gilbert C. Carpenter was living in Mrs. Eddy's home, Calvin Frye instructed him never to deny that he had a heart, since at present we seem to need a heart that operates harmoniously. We should not deny that we have a stomach as long as we still need one. Rather should we, at the present time, strive to make the demonstration that causes material sense to become the servant of Science (*Science and Health*, page 146).

Edward Kimball once wrote an article in which he said that all there is to stomach is what God knows about it. He wrote, "Every organ or function of the body is an idea of God, and all there is to stomach is the truth about it. It is all right at all times, imperishable, perfect." When Mrs. Eddy corrected his manuscript, she wrote in the margin after the first phrase, "A lie." Yet he was only stating what she had taught him! She said in substance, "Declare, 'I have a perfect liver in God,' and let the spiritual import of this declaration destroy the false concept about liver. You may declare, 'I have a perfect liver,' or 'there is no liver,' provided the thought lack of these declarations is right."

From this we can deduce that she marked what he had written as a lie, since it was Science phrased in a way that would not be understandable to those for whom the article was being written. This proves that the truth can become a lie, when stated in such a way that one's hearers will misunderstand it, or if it has the wrong thought back of it.

Mrs. Eddy once wrote to Mr. Kimball as follows: "Body and mortal mind are one. I know this and take no thought for the body. Look out that your thought is right and your stomach will be forgotten, for you have none in Truth. Stick to this Truth and all is well. If thy right hand offend, cast it from thee. Cast out your liver! God is your life and you are the liver and there is no other liver. This is casting out evils and these signs shall follow them that believe."

Mrs. Eddy also said to Dr. Baker, "There are no *material* lungs. If they offend thee, pluck them out—destroy your *false sense* of organs. Christian Scientists should say they have perfect lungs, perfect stomach, perfect heart, etc., as *idea*, spiritual."

Mrs. Eddy herself once questioned whether the scientific statement of being might not be too strong for one who was about to become a mother! When we realize that divine Love meets the *human* need, we will take that human need into consideration, and not try to deny out of existence that which still seems to be humanly necessary. Read *Science and Health*, 427:23.

276—WATCH lest you adopt the common conception of our branch church business meetings as being designed to enable the members to transact the business of the church efficiently. Spiritual growth is the vital thing in Science, and this can only come as one declares, "Not my will, but Thine be done." Our business meetings will be constructive only as they represent the effort on the part of the membership to demonstrate God's will, and to put out all human opinion, self-will and use of the human mind. Whatever business training or human experience a member possesses should be used only in subordination to Truth.

In Science we define the human mind as the avowed enemy of God. On Wednesday night we testify to the wonderful healings that result when we subdue this false sense of mind with the power of divine Mind. How contradictory and inconsistent it would be to bring this false mind into the business meetings, and insist upon using it to do the business, instead of recognizing such meetings to be an opportunity to enlarge one's use of *demonstration*, so that divine Mind is recognized and proved to be not only the best healer, but the most efficient intelligence to use in doing the business of the church.

If the Sunday services carry us upward and the Wednesday evening meetings carry us forward, it follows that the business meetings should carry us outward. In other words Mrs. Eddy provided them for us, so that we might learn to broaden our use of demonstration to cover all the minutiae of human experience.

277—WATCH lest you neglect to establish for yourself the law which says that, as we increase in spirituality and sensitivity, we are lifted above the possibility of being touched or influenced by mortal thought. If we fail to take advantage of this law, mortal mind will claim that as we become more sensitive spiritually, and so more sensitive to error, our progress may be one of suffering rather than Science. Sensitivity to error should be looked upon as an argument to be denied rather than as a necessity of progress, unless we find it necessary to claim such sensitivity, as our Leader did at times, in order to discover what error is doing, that its secret purposes may be thwarted.

Mrs. Eddy's history indicates times when she suffered because of her increasing sensitivity to error, but this was part of her sacrifice as the Leader. She uncovered error in order that she might give us the antidote for it. Once she said, "The higher one senses harmony, the more sensitive he is to discord; the same in music." She stated this as the experience she had to go through, as she learned how to exercise the spiritual law, which neutralizes the necessity for suffering from others' thoughts. It must be true that as we ascend spiritually, we rise above the reach of mortal mind. Hence, our increasing sensitivity to error can cause suffering only as we remain on its level.

278—WATCH lest you strive for your own idea of spiritual progress, instead of seeking for God's destiny for you. There is progress in His destiny, to be sure, but that is God's business and He takes care of it. Our business is to find our destiny, since it is God's destiny for us that will carry us, when we have found it.

When one becomes too anxious about his progress in Science, that is proof that he is striving to progress according to his own ideas. Mrs. Eddy once said, "To be

over-anxious regarding our own progress is to acknowledge a person apart from God!"

Had the Master been over-anxious over his own progress, he never would have submitted to the cross; yet it wrought God's destiny for him which served the purposes of good in the world as nothing else could have done. Jesus proved that he was seeking God's destiny when he said, "Into Thy hands I commend my spirit."

279—WATCH lest you claim immunity from error, while you still retain a sense of its reality in another. Casting a sense of sin upon another exposes the sin within yourself. Mrs. Eddy once said, "You will be condemned until you refuse to see condemnation." Also on page 131 of *Miscellaneous Writings* we read, "Whoever challenges the errors of others and cherishes his own, can neither help himself nor others."

280—WATCH lest you believe that you can live along in a peaceful sense of the reality of good, maintain a high sense of God, and establish this consciousness so that it is permanent, by *mild* methods. Mrs. Eddy once said, "Jesus spake as one having authority. The mild and pleasant words to a patient will do when it is to quiet fear, but when there is a real clinch with error, to destroy it you must command as one having authority."

It may be possible by mild methods to find the point where a nail is to be inserted, but it takes a hammer to drive it home. In Science attaining may be peaceful, but maintaining always has the claim of animal magnetism to meet. This error, however, may become our friend, if it rouses us to active and powerful resistance.

Many students have felt that they could have a wonderful time, if nothing stood in their way of retaining a beautiful sense of God as All. Yet Mrs. Eddy once wrote, "The Gospel of Christ was a gospel of glory that never could have been given except through a gospel of suffering." A prizefighter wins by holding his ground. Likewise students must learn to hold their position against all the subtle effort of false suggestion and argument to make them back down.

Students may look forward to the time when they will have no difficulties, yet we must all be tested under tribulation. Why? Because we cannot claim the ability to make nothing of error, until we can do it under affliction.

In *Miscellaneous Writings* Mrs. Eddy tells us that we must doff our lavender kid zeal and become real and consecrated warriors. Students who dodge all conflict with the lie, until such conflict is forced upon them, may sometimes trace this reluctance to a fear that in such warfare they may lose God, or their metaphysical thought. Yet one must prove his understanding to be stronger than the lying effort of evil to maintain its claims, before he can claim to be a real Christian Scientist. Students must take what they have learned and demonstrate it with dominion. They must come in contact with the claims of error and come off victorious by proving their ability to maintain their scientific thought in spite of all contrary evidence. Then they can rightly claim that the truth has been nailed home through the hammer of tribulation, so that that which seemed wrathful to human sense, has become an angel entertained unawares.

Mrs. Eddy said, "It is not enough to smile and look pleasant when talking to the devil; speak with authority; stamp your foot if necessary and command it to come out of him, as Jesus did. The smile and pleasantness will be all right when you are out of the flesh, but in the flesh you must *strive*."

281—WATCH lest you deny error without the opposite truth in thought when you do it. Mrs. Eddy once said, "Don't deny person and material mechanism without holding the real in thought."

282—WATCH that you keep clearly in thought the difference between the desire and effort to eliminate the indications of wrong thinking and the wrong thinking itself. A desire to rid the earth of war is not scientific. The world needs to be purged of wrong thinking. When this is accomplished and mortal man has no war in his heart, he will express none.

The effects of wrong thinking loom up as being more serious than wrong thinking itself, just as the devastation caused by the explosion of a bomb seems more serious than when you regard the bomb before it has exploded. Part of the education and training of the student of metaphysics is to impress him with the seriousness of sin as cause—when it is permitted to go unhandled—in contrast with the effects of sin.

When the sea is calm and fishermen set out in rowboats, there seems to be nothing very serious about thus separating themselves from the mother ship; but when fog suddenly blows in and blots out the ship, they are left in small boats which are unsafe.

God is our Mother Ship and we must stay close to Her. Mortal mind as a belief of separation from God may not seem serious of itself, until the fog comes in. Yet the whole claim of separation from God is a dream; which, however, can never be dispelled as long as the student regards effect as more serious than cause. He must learn that he never need fear effect. As a matter of fact he need never fear cause, only enough to *correct* it. Fear of cause that leads to correction, might be called the fear of the Lord, which Mrs. Eddy once called a "*wholesome* idea."

283—WATCH lest you accept the action of treatment as being Truth harmonizing matter, instead of being Truth freeing and spiritualizing thought from the false claims of matter. In Science we learn that the seeming disease on the body is as emphatically mental as is its cause in the human mind. In class Mrs. Eddy once said, "Now what of those who make a claim such as this; declaring the Truth harmonizes matter, that Truth will heal matter, or in any way making matter a reality to be healed? If we admit there is matter, then we must admit all the causes and effects, all the beliefs; there is no other way. Then never admit matter. Never for one moment admit a claim of anything to harmonize."

284—WATCH that your eye be single. A single eye is one that is watching cause, or thought, rather than effect. A double eye would be one that tried to watch both cause and effect. In an early edition of the textbook we are told to watch our beliefs instead of our bodies.

When our thought reaches out to Principle, we cannot make the contact, unless we have left all thoughts of effect behind, so that we may be absent from the body and

present with the Lord. It is unscientific even to reach out for God in order to heal effect. Our whole object must be to correct our thinking without reference to effect. When this is accomplished, manifestation will take care of itself.

When we strive to correct our thinking with the sole purpose of getting rid of some discordant manifestation, our eye is double. We are watching both our body and our beliefs. When one mixes cause and effect, it proves that he does not have a scientific understanding of metaphysics, which sets forth Mind as cause.

285—WATCH lest you strive to destroy nerves, instead of the serpent in nerves. When Mrs. Eddy was preparing Dr. Alfred Baker to teach the course in obstetrics in the Massachusetts Metaphysical College, she gave him the following statement, as the beautiful keynote of the class, "Latest news from God: handle the serpent in nerve." At the same time she sent a telegram to Augusta Stetson, "Electricity cannot convey poison to nerve centers."

In one of her classes Mrs. Eddy taught as follows: "A nerve is the talking serpent that was a lie from the beginning. Error is the talking serpent that talks to you against Mother and Jesus and yourself and your brethren, and cannot talk at all. Truth is. Let God talk all the time; there is nothing else. Serpent is mere belief—explained by the words, 'A belief of personal sense that is governed by the Truth is a harmonious belief. A harmonious belief governed by the Truth is spiritual sense—understanding.'

"God told Moses to handle the serpent, but Moses tried to run away from it. God told him to go back and handle it. Moses said, 'Where is the serpent? God did not make one.' God said, '*Handle the serpent,*' and he did, and it became a rod. The rod of Moses was malicious mesmerism, and when he handled it, it was a power, for he had power over lords many and gods many, and it was a staff to lean upon.

"The rod that Moses threw down, became through God, the power of good. The rod Moses had, God did not give him, but God commanded him to throw it down, and it became a serpent, his enemy.

"Then God spoke to Moses (who fled in fear) and commanded him to pick up the serpent (demonstrate the nothingness) and it became a rod.

"He could not expect to throw away the rod power at once, but must take it up as a staff,—let it become the power of God,—see it (sickness, error) work in us unto salvation."

The great unfoldment, or latest news from God, that Mrs. Eddy sent to Dr. Baker's class was that we should no more condemn nerves, than we would condemn our radio, because it was tuned into a program that we did not like. It is through the belief of nerves that all our suffering seems to come; but that is no reason for working to destroy them, since mortal mind never created them! Hence what appears to be nerves is a human distortion of God's means and methods of communicating spiritual ideas; they are the spiritual antenna over which are transmitted the precious messages of good. Spiritually considered they are God-given means by which man becomes conscious of God, man and the universe.

The serpent in nerves would stand for a reversal of this spiritual usage, or the claim that nerves are intelligent of themselves, can talk and make mortals conscious of the presence and existence of that which is unreal, namely, the opposite of good, or evil. Through the suggestion of the serpent comes the belief that nerves can be the medium through which mortal man becomes conscious of matter, pain, suffering, disease and death. It is as if an enemy should connect your cold water faucet with the hot water. You would not condemn the pipe if it gave forth hot water, when you wanted a cold drink.

The talking serpent suggests that nerves are the medium through which that which is unpleasant comes to mortal man, but this is the lie that must be handled. In so doing one does not strive to get rid of nerves, but to eliminate the material sense of them. When Mrs. Eddy found students trying to put food aside, instead of a material sense of food, she said, "Don't say there is no intelligence in food. The earth brings forth food for man's use and we must reflect the divine intelligence that enables us to use that food; adhere to the statement that divine intelligence directs man and governed by it, man eats, sleeps, walks and talks harmoniously. Depict the real Christ; the man-made is not the image."

The world of mortal belief malpractices on food just as it does on nerves. This malpractice is the talking serpent that must be handled. Jesus encouraged the eating of food, showing that at our present stage of experience, it is not food that we must eliminate, but the belief that it is material, that it can affect man adversely either through quality or quantity, or that it can be the medium for mortal mind. If God is not absent from the blessings He bestows, then we must never consider that His goodness and love are absent from the food He supplies to His children.

When Jesus met with his disciples at supper, the eating of food became a channel for a spiritual uplift. When food is seen as a channel for inspiration and blessing, man's spiritual nature is fed, at the same time his temporary material needs are taken care of.

Food and nerves are never the cause or the source of man's discords. It is the serpent, or mortal belief, that claims to use matter as a medium through which to enslave mortals. When this mortal belief is extracted from food, it might be likened to dehydrated vegetables, out of which all water has been taken. One might say that this is what the prodigal son did. When he had taken all life, truth, substance and intelligence out of matter, nothing but husks remained, that which no longer had any weight to hold his thought on a mortal level. Then he rose spontaneously into the consciousness of Mind as the only true substance; the husks became the channel for Mind's blessing and were no longer seen as matter.

Would you destroy a ventriloquist's dummy because of what it appeared to be saying? Silence the ventriloquist, and the dummy stops its deceptive talking. The serpent in nerve is the ventriloquist, mortal mind, which appears to talk through nerves, food, etc. For this reason Mrs. Eddy says on page 493 of *Science and Health*, "Disease is an experience of so-called mortal mind."

286—WATCH lest you fail to realize the great need of yielding to the divine will. A child is self-willed and feels that its rights are being invaded when its parents

enforce discipline. Yet when it learns that an untrained mind is not competent to guide one aright, it is glad that its parents forced it to yield to their greater wisdom.

Mortal mind is incompetent to guide students aright. In humility it must learn to yield to the all-knowing divine Mind. Before it will do that it must be disciplined and improved, and one of the great agencies Mrs. Eddy has provided for this purpose is our *Church Manual*. Those who endeavor to follow its God-given rules and By-laws will find the human mind retreating under such a regime, in order to let divine Mind shine through.

Many of the experiences which we have which seem to baffle us, are really the wisdom of God manifested in our lives in a way that will best rule out the human mind. For instance, if we forget or neglect to make the proper effort to think right under a human sense of harmony, may it not be the part of wisdom for us to lose that doubtful and stupifying sense of ease, in order that we may have some incentive to drive us to make the effort to correct thought?

287—WATCH lest you consider animal magnetism anything more than an *argument* designed to interfere with your spiritual progress, so that you will slow up or stop in your spiritual journey. If you refuse to do so, have you not handled the error?

If you were skating over thin ice and you heard it cracking, it might frighten you and tempt you to slow up or stop; but if you did you might fall through. The remedy is to increase your speed.

When we hear error's frightening arguments, they should have but one effect upon us, just as the presence of a chicken hawk has but one effect upon the little chicken. It hurries to the shelter of its mother's wing. It does not stop to try to fight the hawk, because it knows that it cannot. So we cannot stop to fight the error and expect to win, since only divine power can vanquish the foe. To God there is none. Once, when a student of Mrs. Eddy's was frightened by the argument of death to the point where she was endeavoring to fight the last enemy single-handed, the Leader sent her this message, "God gave you an abiding sense of Life that needs not to be fought for. Remember this and you will live forever." At once the claim of death was vanquished, and she was restored to harmony.

When the cracklings of error only serve to speed us joyfully on our journey to the Father-Mother God's love and care, they become a blessing, so that we can say with Paul, "I take pleasure in infirmities," because they become a means of keeping us close to God.

288—WATCH lest you neglect the "second degree" on page 115 of *Science and Health*. It is not possible to go from the physical directly to the spiritual. There is a necessary intermediate mental point, where one recognizes mental causation and through divine help improves the human mind. If the first degree is called the lie about the lie, and the third degree, the truth about the Truth, then the second degree may be called, the truth about the lie.

Once a student declared that the human mind is absolutely no good, saying that it could not be taught spiritual truths, nor could it declare them. He embodied this

teaching in a book called, "*Let God Do It.*" Such statements are true in the third degree, but they overlook the fact that in the second degree we must improve the human mind to the utmost, even though it is being prepared for its elimination. Hence his book was misleading and calculated to cause students to neglect the second degree.

This second degree is where we resolve things into thoughts, as Mrs. Eddy says. It must be understood that we are dealing with a dual error, a lie about a lie. That there exists a mind apart from God is the first lie; that matter exists as a substance apart from this mortal mind is the second lie, or a lie *about* the first lie. The second lie declares that matter is real and exists objectively, that it is a self constituted entity or intelligence. When we tell the truth about this lie, it *mentalizes* it, and exposes matter to be nothing beyond an image in mortal mind, as Mrs. Eddy says, or mortal mind seeing its own images of thought reflected on the retina.

The importance of this point is recognized when one learns that any human problem can be solved the moment it is put into the realm of the mental, since God, being the all-powerful Mind, can deal with the belief of mortal mind.

If one was in a diving suit on the bottom of the sea and should be frightened by the shadow of a large fish appearing on the ocean floor, all his endeavors to chase away the shadow would be to no avail. Let him leave the shadow and rise to the point where he can frighten the fish itself, and away it goes. Sickness is never anything more than a shadow.

In *Alice in Wonderland* we find described a phenomenon which Mrs. Eddy mentions in her book, *Miscellaneous Writings*, where the Cheshire cat disappeared until only its grin was left, which Mrs. Eddy says is like the attempt to conceive the universe as a *phenomenon without a noumenon*. She declares, "An effect without a cause is inconceivable." If you saw a grin, you would know that a cat was back of it, even if you could not see the cat. The truth about the lie is that matter is merely the phenomenon of mortal mind which ascribes reality to its own objective misconceptions, just as one forms his own dreams and believes them to be real.

Once in the presence of Gilbert C. Carpenter, Mrs. Eddy said, "Good morning, how are you," to a student who had the symptoms of a cold. When the latter replied that she was all right, Mrs. Eddy said forcefully, "Tell the truth about the lie."

This student was attempting to go from the physical phenomenon of a cold directly to spiritual harmony, without the intermediate step of thought correction. Her statement, "I am all right," was an assumption that the shadow of the belief in a cold which she was manifesting was an error in effect without an error in cause to produce it, or a grin without a cat. Mrs. Eddy wanted her students to be right with God, and she knew that one could not claim to be free from error mentally while manifesting the physical proof of the presence of that error.

Mrs. Eddy once instructed her students not to tell the truth of a lie too often. Are we to deduce from this that because the second degree does not destroy error, but renders it ripe for destruction, we must not linger there, since, if we continue to make a reality of the mental error, we have not accomplished much?

On April 17, 1890 Mrs. Eddy said, "When we understand the truth of a lie, then we shall understand God, and not until then." Mortal mind counterfeits divine Mind. It is only when human cause and effect are comprehended and seen to be wholly mental, that the way is opened for one to understand divine Mind and its spiritual expression. As long as one believes in an objective physical world as real and self-created, he is blind to the existence of a spiritual universe which is the expression of divine Mind. Mrs. Eddy in the above statement declared that only the recognition of *mental causation* made it possible to understand God.

289—WATCH lest you regard sickness as a direct result of wrong thinking. The direct effect of wrong thinking is to shut one off, in belief, from God, and since health is sustained by Mind, the loss of Mind means the loss of health.

The remote cause of sickness is the error that causes one to let go of God; but the exciting cause is the absence of scientific right thinking. Since there cannot be a vacuum, wrong thinking always takes the place of right thinking, when the latter goes.

One might assert that wrong thinking is merely the absence of right thinking, as darkness is the absence of light—and so it is; but one who regards wrong thinking as the direct cause of sickness will bend all his efforts to trying to cast out the error, and when he feels that his house, in Biblical language, is swept and garnished, he is liable to feel satisfied with his efforts. The devil, or mortal mind, finding the house swept and garnished, *but empty*, is ready to return.

Thus one helpful way to circumvent this subtlety is to regard sickness as caused, not by wrong thinking, but by the absence of right thinking. Then one will not cease his efforts until right thinking has been restored.

290—WATCH that you continually bear in mind that mortal mind, or animal magnetism, *never created anything!* All it ever does is to distort reality and present a false sense of things. If your heart seems weak, for instance, it is merely crying out against your malpractice upon it. It is suffering under the abuse of a wrong master, or false belief. It is begging you to cease your malpractice on it, and to put it where it belongs, namely, under the control of God, by realizing that divine Love is the only heart, which is beating for all Love's children in perfect and perpetual harmony and rhythm. When one ascends into the room of faith where one ceases to malpractice on his poor body, the body, restored to God's government, will utter no complaints.

291—WATCH lest you forget that the body, or material sense, only echoes one's own belief. Matter seems to have conversational powers, but it has none. If mortal mind says, *I will kill you*, as a mere suggestion that does not frighten you as much as when the body echoes this assertion, and says, *I will kill you*. Yet the second should not frighten you any more than the first, since an echo is no more dangerous than that which produces it. Pain is only an echo, or an *ache-o*, since in reality it never is in the place where it seems to be!

In the 16th edition of *Science and Health* Mrs. Eddy quotes from a sermon by William Ellery Channing as follows: "The philosopher. . . has often been led to question whether anything really exists in the universe, beyond Mind and Spirit, whether matter and the body have any substantial being; whether apparently

external nature be not an actual creation of our own thought; or, in other words, whether, in believing in an outward world, we do anything more than ascribe reality to our own conceptions."

292—WATCH that you send forth your scientific arrows of thought with power and then protect them against reversal. The entire volume of electricity present in the atmosphere is back of each lightning bolt. In like manner we should realize that the entire power of God is back of every affirmation of Truth that we make. When you read the arguments Mrs. Eddy used or gave to students to use, you can feel that she sent them out with such power, that they reached the mark and destroyed the error, in spite of error's attempt to reverse and nullify them.

Once she declared, "Since malicious animal magnetism knows all the arguments of Christian Science, it is necessary to declare that no argument of mental malpractice can make null and void, antidote or reverse, any statement of Christian Science that you make."

Nature puts a hard shell of protection on the cocoanut. In like manner we should guard our declarations of Truth in order that they may accomplish that whereunto they are sent.

293—WATCH lest you array yourself on the side of the enemy of God without realizing it, by becoming a "talebearer," in that you repeat to others some of the errors that you hear in connection with students in Boston and elsewhere.

When some specific error was rampant in Boston, Mrs. Eddy found it necessary to write the following inspired and loving appeal to one of her students: "I want again to caution you against what human nature said, against letting it be known by anyone how things stand in Boston. Do not repeat the lies. Return good for evil. Never name what Nixon said about me to you. Let us forgive and love our enemies. This is our duty; this is the rule in Christian Science. Oh! let us keep it inviolate, and be on God's side. Remember this, dear ones."

294—WATCH that you test yourself for a scientific thought as follows: When an image of discord or sickness flashes across the screen of your thinking, and you think of it as *disease* in your body, you may know that your thought is off its scientific basis. If you immediately call it *nothing* because it traces back to nothing, you may know that your thought is right, and if your perception is spiritual, the image will disappear.

This test is as logical as would be one for drunkenness. If a picture of a pink elephant should flash across your mind, if you thought you were really seeing such a phenomenon, that would prove that you were drunk!

295—WATCH lest you mistake a growing indifference to and lessening interest in material things and world events, for an evidence of spiritual growth. Once a student of Science told his wife that he was losing interest in everything, his lovely home, his children and even his business. In a few weeks he became ill and died. He fancied that he was growing more spiritually minded because he was caring less and less about externals. In reality the animal magnetism of apathy was preparing him for the suggestions of sickness and death, so that when they came, they would meet

with no positive resistance on his part. His experience should be a warning to all students, lest they be blinded in a similar way.

This is God's universe, even though it appears to be distorted into matter when viewed through material sense. Spiritual growth shows itself in an increasing alertness and activity, a keen interest in everything good. Mrs. Eddy's growth was evident in her tremendous activity of thought, her careful and watchful attention to details even at an advanced age. She never lost her interest in life. She was interested in current events and world affairs up to the end of her human span. She never relaxed in her determination not to permit one error to escape detection or to go unrebuked.

The reflection of divine Mind is strength, not weakness; activity, not passivity; keenness, not dullness; a love for humanity that is so alive and energetic that it prompts man to make every right effort to continue living on earth as long as possible, in order to help poor humanity and ignorant sufferers to find the way to freedom. This is God's universe, and if we are daily reflecting Him, we will not lose interest in it, nor will we rest until we have completely spiritualized our conception of all things.

It is well to remember that hypnotism claims to delude mortals by using one suggestion as a forerunner of another. If the error is detected and resisted in the first instance, it is thwarted in its incipiency.

296—WATCH lest you believe that the scientific sense of giving is being manifested and demonstrated when one gives from a limited sense, source or standpoint. True giving is demonstrated only when one recognizes God as the infinite source of all good, and gives with the recognition that he is the channel through which this infinite source finds expression—hence he is giving God's riches and not his own. When one contributes to the Cause, he must realize that he is putting his hand into God's pocketbook for the money, and not his own.

297—WATCH that you consider properly what might be called one's *surplus* thinking. If you pull up the weeds in your garden without regard to those surrounding it, you have a steady job, since the weeds around it continually encroach upon it. If we cultivate right thinking in reference to disease or to sick patients, and go no further, the weeds of thought in relation to the rest of our human experience may encroach on that small plot of cultivated right thinking.

Mrs. Eddy once declared, "If you do not have patients come to you, you can treat the birds and plants; they need treatment." The birds and plants might stand for our surplus thinking, since we malpractice on whatever we hold in thought as being *material* or mortal. The whole of creation cries out to us to stop malpracticing on it, by holding it as matter, and subject to sin, sickness, decay and death. Our effort to think right starts with the endeavor to stop malpracticing on our own bodies when we suffer as a result of it, and to help others who are sick, by this same method. Such effort, however, is only a beginning in the right direction. We can never be called right thinkers until we have corrected our *surplus* thinking.

Once during a thunderstorm Mrs. Eddy directed her students to handle the *surplus* of electricity. This term suggests mortal mind that has gotten out of control and is

running amuck. Mrs. Eddy saw the need of controlling and correcting it, and admonished her students to do likewise.

As an illustration of surplus thinking, consider yourself being treated by a practitioner. You would know from your study of Science how he would think about you when he was giving you a treatment; but the question that concerns you is, what does he think about you when he is off guard? If he thinks of you as having some disease, or being in bondage to some error, the question is, whether his right thinking about you in treatment is sufficient to offset his human thinking about you when he is off guard. Practitioners should not only give their patients scientific treatments, but they should strive to correct their surplus, or careless, thinking about them as well. No student is progressing very fast who is not seeking to spiritualize his surplus thinking, the human thinking he indulges in when he is relaxed and off guard.

298—WATCH lest you accept the belief that there can be a phenomenon without a noumenon, a material manifestation without thought to support it. In reality Science shows us that all cause and effect are mental, never physical.

Once a patient had a belief of cataract, and yielded to the temptation to believe that a simple operation would remove it, and then she would be free. In striving to help her to see the entire error as mental, her practitioner told her to think of it as a cane held up to her eye, with the cataract represented by the tip, or ferrule. This helped her to see that if she had an operation, it would only remove the ferrule, while the cane would remain, until it was removed through the power of Truth. In this way she was able to meet this temptation. In this illustration the cane is intended to represent the erroneous belief.

This practitioner wrote a jingle in regard to this case, which he found helpful in realizing that he was dealing with a problem that was *wholly mental*.

Once a lady saw and felt a lie;
She thought it was an awful fact.
She stuck her *mental* finger in her eye;
But the doctors called it cataract.

At another time this practitioner was treating a lady for eye trouble. The patient wrote him that her eyes were not troubling her nearly as much as they did. He wrote back that she should have said, "I am not troubling my eyes nearly as much as I did." She could have written "I have been distressed because of my wrong conception of my eyes; I have been improving since I have realized that it is this conception that needs correction, not my eyes."

One might define matter as the belief that there can be a phenomenon without a noumenon, an effect without a cause. Food as matter appears to have the power to sustain life, or to destroy it; but as you realize that it is the tip, or ferrule, of the cane of divine Mind, sent to man to sustain him, you will cease to regard it as matter, and it will become a channel for God's blessing to man.

299—WATCH that you "keep on keeping on," or continue in well-doing. If you were given a beautiful country estate, and told that you were to have it as a

permanent residence, you would not complain as you travelled to reach it, no matter what sort of terrain you had to travel over. If you had to struggle through a swamp, you would say, "This is hard going, but what difference does it make? I'll soon be there." If you passed through green pastures and beside still waters, you would say, "This is very lovely and I am grateful for all this beauty; but I have no time to linger to enjoy it. I must be on my way."

Students who find that they have good days, and then relapse into bad ones, may wonder why this is. If they search deeply into motive, they may discover that good days are their goal, rather than progress toward their spiritual habitation in Soul. When one is seeking the true goal, which includes a daily effort to bless and help others, he does not complain much, nor notice much what kind of days he has. He keeps patiently on, knowing that, if he is persistent, he will arrive. There is a wealth of wisdom in the old adage, "The dog that is idle barks at his fleas, but the dog that is hunting does not feel them."

300—WATCH, when you lose your peace, lest you assume that it is always error or animal magnetism that takes it away from you. If there was an epidemic, and you congratulated yourself because you felt that you as a Christian Scientist were immune to it, you might have to be touched by it in order to break up your self-complacence, and bring you to the point of unselfishness, in which you would do what you know how to do, and should be doing, namely, working for poor humanity who are helpless victims of the error, and who know not how to obtain their freedom.

Once Mrs. Eddy wrote an article for the Journal of July, 1892, and then made the following comment: "I have written it because I was impelled to do so. God seemed (as many times He has under severe need) to deprive me of all peace until I wrote it and then my sweet peace returned. You remember my experience, *published*, when writing the chapter on Animal Magnetism in my first edition of *Science and Health*—do you not? This has been the same in its nature, but not circumstances."

Here Mrs. Eddy admits that she was compelled to sit down and write an article under God's direction through and under the loss of her peace; whereas we might not feel that we were capable of writing an article that contained inspiration, unless we had our peace. God took away her peace in order to drive her to do what He required. When she had fulfilled His demand, her reward was the return of her sweet peace.

It is valuable to know that when Mrs. Eddy lost her peace, she did not necessarily assume that it was animal magnetism that had robbed her of it. She discerned in the above instance that it was God who had taken it away from her, that He had done it for a purpose, and that the only way to get it back was for her to do what He demanded. While in that state of "no peace," it might seem difficult to write the article; yet the restoration of her peace was so important, that she took up the cross and did what God demanded.

When students lose their peace or feel ill, it is well for them to ask themselves whether God is not demanding something of them that they should be doing. Perhaps it is time for them to rouse themselves into doing work for God's children. If they take up that cross faithfully, they will find that their sweet peace will return.

The correct effect of the loss of peace or harmony on the advanced student is to drive him to do that which he should have done, but has not done. If he has not been working as he should to help the world, he should at once fulfil this obligation, not so much because he wants his peace restored, but because he longs to do that which the Father demands of him.

301—WATCH lest, when you are sick, you ask, "Oh, God! Why have you done this to me?" Rather should you ask, "Oh, God! Why have I done this to you?" There are times when we need a rude awakening from our mental lethargy. Perhaps we have become indifferent to God and to our obligations to Him. Perhaps we have put effect ahead of cause in our procession, put matter at the head of it, where only God, Spirit, belongs. Perhaps we have been sailing along so smoothly that we have thrown our skipper overboard.

Divine guidance is so essential that we must have experiences that convince us that, if we let go of it, we are liable to go on the rocks. Once a boy stumbled over a stone as he walked along with uplifted eyes, thinking about God. He was thinking about God, but he was not using His guidance, since he did not see a pit that lay in his path. Stumbling over the stone so shocked him out of his reverie, that he was saved a plunge into the pit. When he realized what had happened, he was grateful for the very stone at which he was at first angry.

Once Mrs. Eddy directed her maid to work for the weather. When she found the latter dwelling on God's allness, she rebuked her, saying, "Now come down from sailing around up there. It's rain we need. Let's have rain." Then she said, "Beliefs about the weather are easier healed than sickness." She rebuked the effort to realize God's allness that did not include its application to the present need. Why? Because it would be like going to a spring for water without a pail.

302—WATCH that you discern what absolute or divine Science is, and see that Christian Science is its application to the human need. Mrs. Eddy had Science revealed to her; then she demonstrated it in every possible way. Divine Science would be of little value to mortals without the bridge that makes it practical and operative in our present experience as Christian Science. Electricity filling the atmosphere was of no value to mortals until it was harnessed and made available for use.

Mrs. Eddy gave her revelation to the world in her authorized writings. Then in her life she gave her own practice or demonstration of it. Her life is linked with her revelation in that the latter can never be understood in its fulness without a study and understanding of the former.

Once Mrs. Eddy wrote to a student: "I thank God for your faith in Him and your true sense of me. Why? Because in over one quarter of a century I have never in one single instance seen these fail to carry a student safely on in growth and prosperity. But in every single instance the loss of those mental conditions has wrecked the student. Once I was young (and now am young) but I have never seen the *righteous* forsaken—those who are *right*, misled."

One might tell a patient with heart trouble that his only true heart was divine Love pulsating in heaven, but to be practical and to meet the human need one would also have to assure the patient that his response to this pulsating of Love was perfect, indestructible and perpetual. Then he would awaken to realize that he had no heart trouble.

303—WATCH lest you be tempted by the elder brother thought which malpractices on those who have been in Egypt and are struggling to return to the Father's house. Once Mrs. Eddy declared that she would rather have a member in the church to work with who was forty percent good, than one who was ninety-five percent good!

The rich young man who came to Jesus asking what to do to be saved, was in his own estimation ninety-five percent good. He was really seeking the commendation of the Master for his great goodness, since he declared that he had kept the Commandments from his youth up. Jesus knew, however, that all human sense had to be eliminated, whether it called itself good or bad; so he told the young man that he would have to sell, or get rid of all that he had. This caused the latter to feel sad, because he had so much of the human that seemed good to him, that it loomed up as a great sacrifice to get rid of it; whereas the one to whom the majority of the human appears to be worthless, is far more willing to part with human sense.

If the divine must overcome the human at every point, the more desirable the human looks to your eyes, the sadder it makes you when you contemplate the need of getting rid of it. The prodigal son was doubtless forty percent good, in contrast to the elder brother who fancied that he was so near perfection that he had no need of more than five percent purification. Yet his ninety-five percent of goodness proved itself to be little more than *self-righteousness*, when he attempted to put a stumbling-block in the way of his brother's effort to progress spiritually!

The elder brothers who believe that they are within five percent of perfection, make all the trouble in Christian Science. They do not hesitate to malpractice on anyone they believe to be lower down in the scale of goodness than they are. When a student who has strayed is honestly striving to reform, and in humility acknowledges the error he has to overcome, it is usually the elder brothers who place a stumbling-block in his way, and are affronted at the thought of his returning to full fellowship in the Father's house!

304—WATCH lest, after you come into Christian Science, you retain the old concept of a destiny that is subject to chance and change. The destiny of a flower is subject to every wind and storm that comes, until it is transplanted into a hothouse. There it develops under ideal conditions, and is safe from depredation. When we become Christian Scientists, we are transplanted into God's hothouse. There we are under His perpetual care and no longer subject to chance and change. We are governed by the law that *all things* work together for good, because we love God.

305—WATCH lest, when the argument of sickness assails you, you acknowledge that matter is sick. Mrs. Eddy once said, "A man looks right through a yellow piece of glass. We must learn to see error as an impersonal claim. Remove the yellow glass and John Smith will no longer be yellow."

Sometimes it is helpful to regard sickness as an indication that one's spiritual nature, like a lovely flower, is drooping from lack of proper care.

Job's spiritual nature was like the goose that laid golden eggs. He became so enamoured with the eggs, that he neglected the goose and it drooped from lack of care.

This condition was manifested as sickness and loss. What Job really had was "soul sickness," since when he once more began to care for his soul, it revived, and he returned to health and prosperity. He stopped looking upon himself as yellow. He learned his lesson, and never again let absorption in effect cause him to neglect cause.

The life of the soul is in spiritual *giving*. Man's spiritual nature thrives in pouring out good to others. We care for it properly when we feed it with the bread of Life, and then pour out spiritual blessings to others.

When we sit back selfishly to enjoy the golden eggs furnished us by our spiritual demonstration, we cause our giving to slow up or cease. We neglect cause in order to enjoy effect. It is a fact in Science that spiritual sense will continue to supply us with golden eggs, providing our enjoyment of them does not cause us to value them ahead of their source, so that we neglect to care for source as we should. When we give spiritually as we should, God will always provide the means for giving.

306—WATCH that in your conception of ideas as coming forth from God, you include the realization that they also return to their source. God's ideas go forth from His fatherhood and return to His motherhood, only as children run home to their mother for comfort and love.

It is helpful to consider that the conceptions which appear to us as matter, are ideas of God that on their way back to Him have become stranded, and need help. It is our task to translate them back into thoughts, and in so doing we help them to return to Mind; then they will no longer appear to be material, finite or limited.

The prodigal was an idea of God that went forth on a journey. He became stranded in Egypt, or effect, and had to be forcibly awakened to the need of returning to cause, or the father's house. This awakening came through the reduction of Egypt to husks. The holding power of Egypt, or matter, was broken when it became evident that its desirability was but the glamor of mesmerism, spread over a dream that was worthless, and had no objective existence. A statement attributed to Ezra Pound and written in 1910 is pertinent. "Tell me not in mournful wish-wash, life's a sort of sugared dish-wash."

Jesus stated that the greater works would come as the result of a *return* to the Father. An elastic when stretched, returns to its original shape, when you let go of it. Material objects may be defined as ideas of God that came forth from Him, and lost their way, as it were, and need our help. In their journey back to Him, they became static. The material sense of things is merely the stagnation that has overtaken God's ideas on their journey home.

It is when through suffering and disillusionment, mortals tire of Egypt and its tinsel pleasures, that they are ready to resume the journey home. The denial of the reality of matter enables us to resume our spiritual progress home, in the orbit that takes us and all creation back to God.

307—WATCH lest, when Christian Science demands *gratitude* from its adherents, you believe that it should be for *effect*. Gratitude for *effect* is the first step the infant in Science is capable of taking; but progress should soon bring him to gratitude for *cause*.

When a child is given a gift, it becomes so engrossed in it, that it forgets to thank, or even remember, the donor. It has to be reminded to do so. God's gifts are given to man in order that they may be perpetual reminders of Him, and not an occasion to forget Him in one's absorption in, and gratitude for, the gifts.

It may be said that God never sends man gifts; He *brings* them! Man should never become so absorbed in the gift that he loses sight of the presence of the Giver. Gratitude is the means whereby we remain perpetually conscious of God's presence, by seeing Him as the source of every good gift. When we are grateful for *effect*, if that gratitude is metaphysical, our thought will naturally turn to *cause*. Then we will be in no danger of becoming so enamoured of *effect*, that we lose sight of *cause*.

308—WATCH in your efforts to see yourself and others perfect, that you include the effort to see them seeing you in the same light. This way of working, which was revealed to Gilbert Carpenter, when he was living in Mrs. Eddy's home, can be extended without limit, until every bit of error is ruled out of the picture.

Once when a patient suffering with consumption came to him, he demonstrated the efficacy of this line of work as follows: He treated this lady for a week. When she was no better, he prayed to know what the trouble was. It came to him to tell her to stop trying to help herself, since her unscientific effort was making the error more real by causing her thought to turn in on herself. He told her to let him tend to that part of the work, while she gave herself over to the effort to see everyone around her seeing her perfect.

This lady and her sickness were well-known in Sharon, Mass., and so her realization had to include the butcher, the baker, the postman, etc., in order to heal the false concept of her that was being held in the minds of those around her. She might well have used Mrs. Eddy's statement, "Malpractice cannot form a false concept of me in the minds of others." The result of this cooperative effort was that she was healed in a week. Since that time Mr. Carpenter has often queried whether this patient did not do the important part of the work, in line with Jesus' demonstration of healing the man sick of the palsy. Jesus' statement, ". . . seeing their faith," indicates that he recognized that the malpractice of those around this man was handled; so the healing was a simple demonstration.

It is important to realize that we are not truly seeing our brother-man as perfect, unless at the same time we see him seeing us and all as perfect. How could we realize that a man was perfect, and believe that he held an imperfect outlook towards anyone?

309—WATCH that you hold a scientific thought as to the kind of a body Jesus had after the resurrection. Was it spiritual or was it material? Man never has but one kind of body. It is the *material sense* of it that is unreal. In an early edition of *Science and Health* we find this statement, "The heathen gods of mythology were as real as our bodies are . . ."

After the resurrection the disciples still saw Jesus' body as material, while he knew that it was spiritual. On page 218 of *Miscellany* Mrs. Eddy writes that the spiritual body came with the ascension; yet we find her saying that he reappeared as *idea*. The conclusion must be that body is to us as we regard it. Viewed materially, it appears to be matter; yet Science teaches that there is but one body which is spiritual. If Jesus healed the sick by beholding the perfect man, he must have beheld his own body as perfect and spiritual also. Mrs. Eddy once said, "There is no space for a material body to occupy. There never was one thousand years ago." See *Miscellaneous Writings*, 70:22.

310—WATCH lest you regard error as something apart from your own belief in it—as an enemy against whom you must go out to battle. Once a student healed a boy who had been run into by a train. When Mrs. Eddy asked him how he treated the boy, he replied, "But Mother, I did not treat the boy at all; I just knew that I could not be mesmerized." Mrs. Eddy said simply, "That is all you ever have to do."

Once a student became so exercised over the activities of the Jews that she joined an anti-Jew movement. When she was taken to task by one of Mrs. Eddy's students, she declared that she was not fighting the Jews personally, but the basic Jewish mentality. He pointed out that she was fighting something outside of herself, when the rule in Science is that our only fight is with our belief that there is something apart from us that we need to fight.

One who fights error as something apart from his belief in error is as one that beateth the air, or as the man in a delirium fighting pink elephants. Error is a lie about God's creation, the mist that came up from the earth to cause man to look out upon a perfect universe from a material standpoint.

311—WATCH that you keep alert to the claim of reversal as being the way error claims to oppose truth. Error cannot fight truth, but it claims to reverse its action. We can handle this error by turning the lie upon itself. Mrs. Eddy once said, "In every treatment close with this: This treatment cannot be reversed; its effect cannot be reversed; it cannot be made to produce a result contrary to that which is intended; it cannot be arrested, obstructed, reverted, or controverted; the false claim of malicious animal magnetism has no law of reversal, and cannot act through any belief of law; there is no such law."

When we reverse the claims of error, we cause the wrath of man to praise Him, and error reversed subserves the ends of good, as Mrs. Eddy declares in *Science and Health*.

Once a man had a wife who had the reputation of being such an optimist, that she saw good in everything. A friend who supplied the couple with firewood, boasted that he could break down this optimism. He attempted to do it by sending a load of kindling that was so twisted as to be almost unfit for use. Instead of complaining,

the wife later thanked him for sending sticks on which her pots fitted so nicely, and asked for more just like them.

When a patient is ready to be shown the value of affliction, and how he can use it in order to grow spiritually, and to test and develop "latent power," as Mrs. Eddy writes on page 201 of *Miscellaneous Writings*, he learns how to reverse the attempt of evil to harm mortals. The purpose behind sickness is to upset and disturb thought, so that it lets go of God. When we reverse this intent and use affliction as a means of drawing nearer to God, we prove that all things work together for good to them that love God. Mrs. Eddy once wrote to a student, "May the God of Israel give you the experience that will lift you higher, whatever that may be. It is good to be afflicted when the results prove its uses. *What we need is spiritual awakening and not healing of a material condition.* We must have patience and not submit to error, but let us make patience the active process of spiritualizing our thinking."

There have been promising students who have withdrawn from the organization because of the discords they have found within it. Fundamentally such errors have the intent to divide our ranks and to pull the church down. Yet when a member uses these conditions as an impetus to rise higher in the effort to demonstrate the one Mind, and to see this Mind as the Mind of each of his fellow-members, he causes these inharmonies to become a means of growth and blessing, and thus meets the error by reversal.

312—WATCH lest you continue to try to reflect God as a means to an end—that end being health. The time comes when God expects you to use discord to help you to find Him.

When one seeks help through Christian Science and fails to receive it, he gives himself away if he declares that he had treatment for a month, for instance, and received no benefit. Such a one means that he did not receive health; and he is then apt to toy with the notion of returning to medical methods. He exposes the fact that all he wants from God is pleasant matter, without regard for spiritualization.

When one regards sickness as the means to the end of finding God, any clearer thought of Him or more trustful sense attained, makes him grateful, even if he does not gain the harmony in the flesh at once.

313—WATCH, in tracing from the material counterfeit back to reality, lest you neglect the step that lies between. One cannot cross from one mountain peak to another, without going down into the valley that lies between. If one peak stands for the counterfeit and one for reality, the valley may be called the *opposite*. For example, Life, harmony, health, and Love constitute reality. Their opposites are death, discord, sickness and hate. Their counterfeits are human or physical life, material harmony, bodily health and personal love.

One cannot trace from personal love to divine Love without exposing the fact that personal love as a counterfeit of divine Love is based on hate, the opposite of divine Love. The same argument holds good with every counterfeit with which we have to deal.

This watching point will prevent a student from believing that he can go from the counterfeit directly to the reality, without first analyzing the counterfeit in terms of its opposite. Read *Miscellaneous Writings*, page 351:20.

314—WATCH that, if God calls you to rebuke another, you always do it from the standpoint of love, as our Leader did. Once she rebuked the Board of Directors soundly; then in the same letter she wrote, "Be sure you do not lose your peace." Had she been rebuking them from the standpoint of mortal mind, she would not have felt that her rebuke had accomplished its purpose, unless they *had* lost their peace.

From this incident we can see that Mrs. Eddy was really rebuking error and not man. She was exposing it for the Directors to see and to correct. At such a point they would need their peace in order to meet the error.

It requires as much Science to accept a rebuke rightly as it does to administer it. The correct way to regard our Leader's rebukes was to know that it was God rebuking through her. One cannot rebuke scientifically unless he recognizes that error never belongs to man. His motive must be to enable the one rebuked to eject the error, just as a landlady ousts an unwelcome boarder. Error is never us; it is only a boarder that we permit to live with us.

Mrs. Eddy once stated her rule of rebuking as follows: "My rule is not to name the faults of others unnecessarily. When I am wronged I wait lest I answer back with a feeling of resentment, and truth expose falsehood in a wrong spirit. I have not returned evil for evil, but waited on God—not forsooth as patiently as I ought, but I waited and still wait."

315—WATCH, if you fail to heal in any case, lest you blame your patient rather than yourself. While you may not be wholly or even partly to blame, it is wholesome to assume that you are, since thereby you are quickened to do better.

If you were given an auger and told that it would bore a hole in any kind of wood, you might find in practice that at times some kinds contained so many knots, that you could not make a hole. We know that our understanding of God heals the sick; yet a patient's thought may be full of the knots of unbelief, or hardness of heart. Mrs. Eddy once said, "If you have a patient who does not respond, would you say, 'I have done the best I could,' and give up? No; it is the opportunity to rise higher and meet the demand."

Paint remover will always remove paint; but you might be called upon to use it in a spot that was almost inaccessible. The skill of a practitioner is not required so much to apply the truth to a patient's error, as it is to open the way so that the error is exposed. Then the application of truth is a simple matter.

316—WATCH when you define man as the channel through which divine Love flows, that you realize that the love that flows is also *man*. There are students who object to the use of the term, channel, but there can be no objection to its use, if man is understood to be both the channel and that which flows through it.

317—WATCH lest you become discouraged and feel that your work in sweeping the leaves off your sidewalk has availed nothing, because there is a fresh lot waiting for you the next morning. You are expected to continue your sweeping cheerfully, until the trees have shed all their leaves.

The evidence of your problem may appear to be the same day after day; but if you do your work faithfully each day, you have done what God requires of you and the error is handled. If the same evidence appears tomorrow, regard it as a fresh crop of fears, and not the old ones you handled yesterday. Then you will have the faith to work on without discouragement, until the tree of error is bare.

If you shot an enemy that approached your home, and the next day he appeared again, you would conclude that your aim was poor. Let us assume that this continues for one hundred days, until you have lost all faith in your gun, or your ability to aim it. Then one morning no enemy appears. You venture forth only to find one hundred dead men. Each shot reached its mark. Each day the enemy was a new one, but he dressed up in the clothes of the old one, in order to produce discouragement. The Master said, "He that shall endure to the end, the same shall be saved."

318—WATCH that you impersonalize all phases of error. A student might be punctilious in impersonalizing disease, while he personalized some other form of error, such as that manifested by those responsible for plunging the world into war, or by the Catholic hierarchy.

In peeling a banana you take off the outer coat, without harming the inside that is edible. We separate error from man, being careful at the same time not to hurt the oil and the wine, as the Bible says. Personal error is a belief or myth. It is malpractice to regard a person as error; yet this is what a student once indulged in without realizing it, when she got up and walked out of a restaurant, merely because a Catholic priest walked in. Had she impersonalized her belief in error, she would have seen the child of God in him.

When Mrs. Eddy declared that she loved the Catholics and Protestants, inasmuch as they loved God, she was not declaring that she loved error, but the real man, since it is this real man that always loves God—he cannot help doing so. Her deep love for man that penetrated beneath the material surface of things, put into operation the scientific process that heals man of mortality by separating between the error and the individual. In loving the Catholics Mrs. Eddy was proving her fitness to handle scientifically the claim of Romanism. Surely if the Catholics are our enemies, to be hated by us, then the Episcopalians must be likewise, since Mrs. Eddy once wrote to Mr. McLellan that Catholicism and Episcopacy were one in spirit and in error. Our enemy in Science, however, is not a religious denomination; it is mortal mind and all that it includes.

Would you hate a friend if he became spotted with measles? No more should you hate a priest because he is spotted with Catholicism. Neither measles nor Catholicism ever become part of man. The Bible warns us to keep ourselves unspotted from the world. Should we not take this to mean that we must keep our sense of man unspotted from any mortal mind sense?

319—WATCH that you remember that fear is the fruit of the vine of which pride is the blossom. A little boy who runs away from home does so because he feels able to care for himself, and because he is determined not to submit any longer to the control of his parents. This pride, however, soon turns to fear, when night comes and he is hungry and cold.

Mortals accept the belief in separation from God as long as they feel adequate to care for themselves; but that pride soon bears the fruit of fear, when some circumstance arises that seems beyond their power to cope with.

Pride attends the birth of mortals, while fear surrounds their death. Pride says, *ÒI can,*" in contrast to the fear which says, *"I can't."* God says that neither of these is a statement of truth. The correct attitude is to know that all things are possible to the one who reflects Mind.

The Bible says that pride goeth before a fall. The skyrocket rises in the magnificence of resplendent beauty, only to fall, an empty burned-out shell. The penalty mortals pay for the supposed satisfaction of pride is the torment of fear. The belief of separation from God which comes through pride, soon turns to fear. Fear, therefore, is the schoolmaster which when correctly analyzed, teaches mortals the error of the belief of separation from God, and becomes a wholesome impetus for destroying this belief through the realization that in reality man has never been separated from God; so there is nothing of which man should be proud, and nothing for him to fear.

320—WATCH that you keep in thought the fact that the answer to the Biblical query, "O grave, where is thy victory," is to be found in the acceptance of the belief of birth. *Science and Health* tells us that that which has a beginning must also have an ending. When you accept the belief of birth,—or a beginning,—at that point the grave, or man's ending, gains its victory, since it follows as a necessary consequence, that mortal man must die. To accept birth is to accept death, as surely as to accept pride means to accept fear. Birth and pride represent separation from God which means finity. When an electric battery is separated from the generator which keeps it charged, it becomes a storage battery, of finite duration.

321—WATCH lest in describing the healing in Christian Science, you *leave God out*. Often students will say, "I healed that patient by uncovering this or that error, or by realizing this or that truth." Where does God come into the picture? Rather should they always indicate that the Truth flooded in to heal the patient, because they made a channel of themselves by getting out of God's way. In filling your coal bin, there are three things that are necessary. The load of coal, a chute, and an entrance into the cellar. In Science the practitioner makes of himself a channel for God. Then he makes a demonstration to open the patient's thought, so that it is receptive to Truth. Then the Truth floods in and heals him.

322—WATCH that in correcting your belief that the wrong thinking of others about you has the power to make you sick, unless you protect yourself, you reverse this, and realize that it does you good and makes you better, causing you to draw nearer to God. Also you must know that the only concept others can have about you is the true one.

One might contend that the scientific way is to realize that the thinking of others is powerless to affect you and so it is; but the Bible indicates that the earth helped the woman. Hence, because we seem prone to fear that the thoughts of others have the power to harm us and make us sick, a step in the right direction is to know that the thinking of others does us only good, according to the law of reversal, that we are made better by it, and that everyone around us sees us only as God made us, pure, perfect and immortal.

On Oct. 3, 1906 Mrs. Eddy wrote to the Christian Science Board of Directors as follows: "Get Mr. Farlow to find out without letting it be known who it is that reports the lies about me. Then have the Committee on Business treat these mesmerized subjects to change their false sense of me to the true sense . . . They have lied about me all they can and believed these lies. What you can do is to destroy this lie in belief." Why did not Mrs. Eddy merely instruct the Committee on Business to know that the false sense of her held in the thoughts of others had no power to affect her or anyone? No doubt this is what they did, but a step in the demonstration was to know that the only concept the individuals in question could hold of her was a true one. This realization would cause the wrath of man to praise Him.

323—WATCH that you distinguish between faith, healing and Science. A change in belief will cause a physical change, which mortals may call a healing, but it still leaves belief in control. Science leaves God in control.

Mrs. Eddy once expressed this differentiation as follows: "One makes the healed *know* God; the other simply heals the physical. Faith-healing is not really healing, or else the patient would be one with God. So do not think because you heal, you are a Christian Scientist; as medicine heals as regards the senses, and so does error. A Christian Scientist heals the moral as well as the physical."

324—WATCH lest you regard the act of healing the sick as a process of declaring something, rather than knowing or realizing something. It is true that Mrs. Eddy once said, "Declaration is demonstration. This is God's law, not a human assertion;" but she referred to declaration as what one asserts from the depths of one's conviction, and not to the practice of trying to heal by declaring the truth that one has learned, while one's convictions remain human and mortal. Some students argue statements of truth as if the statements had the power to heal the sick, regardless of what they themselves believe.

Once Mrs. Eddy declared, "The time will come and I feel it will be soon, when Christian Scientists will not have to make a conscious effort in giving treatment, for through the constant desire and endeavor for a Christian life, their consciousness will have become so purified, that healing will go forth from them as naturally as the perfume from flowers to those who are ready for it."

325—WATCH lest you question whether error should be handled impersonally, when you study about the early days, when Mrs. Eddy personalized it and named it as coming through renegade students, and encouraged students to work against them, as if error were here in human form.

It is possible that at that time the students needed personal enemies to work against, in order for them to put forth their best effort. Yet the time comes when students can work intelligently and successfully against impersonal error. At such a point it would be a backward step to work against persons, as the early students used to do.

No doubt it taxed the credulity of young students to work against an impersonal enemy called animal magnetism, which they could not see, feel, or touch. Mrs. Eddy admits that she believed in those days that it was necessary to attack error personally, in order for one to protect himself against it.

In the *Christian Science Journal*, volume 6, page 562, we find the following statement by Mrs. Eddy, "Do I approve of treating personally for malicious mesmerism the offending malpractitioner, even when the malpractitioner is attempting to kill some one, and Scientists know it? Shall they treat the offender personally? I answer, if they do treat thus, they prolong their own undertaking. The altitude of Christian Science is Omnipotence. Truth is given us for this purpose,—to destroy error and make man free in the impersonal Christ."

A physicist studies man-made lightning in the laboratory only that he may learn the operation of the great impersonal phenomenon that takes place in the heavens. Once he begins to study the latter, he has no need to return to the former. Mrs. Eddy at first learned and taught the operation of evil by seeing how it operated through persons. After she discovered its claims, its possibilities, its effects, and how mortals fall into the trap of nothingness, she impersonalized it forever, and directed students never again to take up anyone personally.

326—WATCH lest you question the correctness of Mrs. Eddy's diagnosis of the operation of evil in her experience in the early days, when she traced evil effects and influences to individuals. While there is no reason to doubt her spiritual ability to detect the source of error, the possibility exists that when, for instance, she directed students to work against Kennedy or Woodbury, it did not make a great deal of difference what her diagnosis was. Error is only our belief in it. Anything we believe about it except its unreality, is incorrect; so to correct that incorrection, is the healing.

On page 412 of *Science and Health* we are told to be thoroughly persuaded in our own mind concerning the truth which we think or speak, and we will be the victor. From this we gather that mental conviction is the desirable goal, and that when we become thoroughly persuaded on a point of diagnosis that covers the belief as it presents itself to our thought, we will be the victor.

Evidently Mrs. Eddy sought to help her students to gain mental conviction, by diagnosing error in ways that today sound strange to our ears. On May 26, 1903 she said to her household, "If you take up arsenic you will hit it in most of the cases in 1903." When Mrs. Eddy called her students to take up arms against error, what difference did the reason make, provided it caused them to make an active resistance and to think or speak the truth with thorough conviction? If in the early days Mrs. Eddy caused the students to feel that the devil in human form was at their heels, this was only because this method was necessary to bring forth their finest effort; but today, when we have such a clear understanding of the operation of evil, we are able to work more scientifically and impersonally, without a sense of personalized error at our heels.

327—WATCH that you maintain the right concept of the relation between the law and the prophets. The law of God acknowledges no reality in the mortal dream, and no mortal man that needs help. On the other hand prophecy is the process whereby mortal man who does need help, can establish an expectancy, so that heaven, which is what he is working to attain, may be used in the effort to attain heaven.

Scholastic theology has been of little practical help to man because it has presented heaven, as the law, or goal, without furnishing the prophets, or the way to use heaven practically in attaining heaven. It requires expectancy to bring out healing. So prophecy, which produces expectancy, must unite with law, which acknowledges no human need, since in this unity, expectancy is realized and becomes permanently established in good.

328—WATCH that you hold as your goal giving your patient an "embodiment" rather than a "staff" healing. This contrast is drawn from II Kings 4, where Elisha's servant was told to place the latter's staff upon the face of the dead son of the Shunammite woman, to no avail. Then Elisha threw himself on the boy and restored him. Had the servant learned the letter of truth from Elisha, without embodying it for himself? The fact that the servant used Elisha's staff would indicate that he was leaning on Elisha's demonstration.

Elisha's throwing himself on the child, mouth to mouth, eye to eye, etc., calls to mind the way a fire is put out with a blanket. The blanket completely cuts off the supply of oxygen that enables it to keep burning. A blanket or "embodiment" treatment, therefore would appear to be one that did more than attempt to destroy the one error from which the patient is suffering. It must symbolize the effort to spiritualize the entire picture, by releasing the patient from the sense of matter, or the belief in a material mind.

329—WATCH that you regard error as ether, which does not evaporate as long as it is corked tightly in a bottle. Uncork it and it disappears at once. On page 210 of *Miscellaneous Writings* we read that error uncovered is two-thirds destroyed, and the remaining third kills itself. Our part is to use truth to uncover error, and then leave the remaining one-third to its fate of being self-destroyed.

330—WATCH that you hold in mind the following relationship between God, our Leader and the Cause of Christian Science. The Cause may be considered as a body of which God is the Head, and Mrs. Eddy the heart, as she once said to Calvin Frye.

When Mrs. Eddy said, "Follow me only as I follow Christ," she wanted us to believe she was wrong if God said she was wrong; but He never did. Pending the time when we would be able to go directly to God, she wanted us to listen to her as the voice of God, and to follow her without question.

If God is the Head, we should consider Him to be the source of all power and intelligence; if Mrs. Eddy was the heart, then her active demonstration was the application, circulation and execution of all that she received from God,—His healing and guiding power. Through this ceaseless and loving endeavor, strength was brought to the weary and health to the suffering sick. This love which she demonstrated continues to beat for all. Being God's love, it can never die.

True loyalty includes loyalty to God, to our Leader and the Cause. History shows that whenever a student turned away from one of this triad, he ended by becoming faithless to the other two. Hence, if a student should declare that he was loyal to God, to Mrs. Eddy and her teachings, and yet denounce or criticize the organization for personal reasons of his own, it should be recognized that he is handled by error.

331—WATCH that you keep in mind and strive to understand the differentiation made by Mrs. Eddy on page 66 of *Miscellaneous Writings*, "Disease that is superinduced by sin is not healed like the more physical ailment." One helpful definition of sin is the malice that would make a law that Christian Scientists cannot heal themselves of sickness or sin. How many students, when they fail to help themselves or others, turn around and *handle* sin as being the malicious deterrent that would claim to make such a law?

A horse that never attempted to jump over a fence, would be like a mortal who has never made any effort to save himself from mortality. One day the horse attempts to jump the fence and at once his owner puts hobbles on his legs. The moment a mortal seeks to throw off mortality, he comes up against *sin*, or the animal magnetism that would thwart his effort. This must be recognized and handled. If one is striving to accomplish the overthrow of some error, without recognizing that malicious malpractice has made a law that he cannot do it, he must recognize this fact and break this so-called law. Then he will find the way open to his accomplishment.

The wiles of animal magnetism, or sin, designed to impede the good work of students, must be uncovered. It is never power, but under mesmerism its arguments seem real. Mrs. Eddy once directed the students to take up the neutralizing argument three times a day if not more, "You cannot make me believe that I cannot heal, nor can you prevent me from healing."

If our Leader used this argument, it shows that she recognized error's erroneous suggestions and was alert to meet them. Once she detected an argument of error that was claiming that truth could not pass from one to another, so she said to error, "You cannot prevent Truth from reflecting itself from Eddy to Calvin, and from Calvin to Eddy." At another time she affirmed emphatically that such arguments of false belief were only myths, and that those who tried to make such arguments real to her or the students, made them real only to themselves.

332—WATCH lest you be a tobacco user in God's sight without realizing it. The error of smoking is the enjoyment of a human sense of relaxation, with thought wholly off guard. A student is a smoker in God's sight, if he indulges habitually in periods of unguarded mental inactivity. Such a one is actually worse off than the tobacco user, since the latter has an outward sign to indicate his inward error, while the one who relaxes mentally to enjoy human harmony, has nothing to warn him of his error.

Habits indicate mental inertia—yielding to the human mind. Unless truth brings release, no habit is overcome because the outward form is changed through will power. Smoking is leaning—relying on matter for comfort and enjoyment. When one overcomes it by will power, he becomes less of a leaner and more self-reliant.

This serves to strengthen the hold the human mind has on him. The right way to overcome smoking is to *lean more*, by leaning on Spirit instead of matter; just as the right way to overcome a false sense of love, or immorality, is not to love less, but to love more, being sure that one's love is for God and His idea. This is a rebuke to those who seek to take refuge in coldness and hardness, in order to protect themselves from a false sense of love.

333—WATCH lest you be "slap-happy." This term is used to denote a fighter in the ring who is beaten and who does not know it. He is happy over an *imaginary* victory. We must watch lest animal magnetism gain a victory over us, and then delude us into believing that we have won, or are winning,—and so we rejoice.

Once a student believed that he was very wide-awake to the pernicious claims of Romanism, and gaining a victory over them. He used magnificent arguments to the effect that Roman Catholicism, through the mesmerism of a blind belief in Papal power, could not curse or bring to pass any evil on Christian Scientists; that the Pope at Rome had no power to curse Christian Science, that the ignorant belief of millions of mortals in the power of a Papal curse could not lend any power to such a curse, nor make it a thought force to destroy Christian Scientists.

This student felt that he was being victorious over the great enemy called Roman Catholicism, when in reality he was handled by it, since his arguments were couched in a way that proved that he believed that he was meeting a very dangerous bugbear, namely, the curse of Romanism.

The danger that confronts a student is never an enemy; it is always lest he be made to believe that he has an enemy, and to fear it. The result is that he fights it as a reality. Furthermore, arguments in Christian Science, no matter how learned and intricate they may be, are not strictly scientific unless they end with the realization of the utter nothingness of the lie, since God is infinite All.

Once we had a gas furnace installed. When the job was completed and the workmen left, we found that they had omitted the essential connection which would make it operate! Students often argue in an intelligent manner, all the while omitting the essential point, which is to impress thought with the absolute nothingness of the error they are meeting.

334—WATCH that you consider sickness, not so much as a positive condition, but as an indication of a cessation of service. In this way you help to keep in mind what the correction is. Health should not be thought of as the antidote for sickness, since sickness results because one has neglected his work for God. When that work is resumed, health follows as a byproduct of service.

335—WATCH that you include a beaten error in every demonstration. Many recipes call for a beaten egg. When we are demonstrating, let us include the fact that the error is already beaten; then we will not work to beat the error, but rise to the realization that it is already *nothing*, and we are beating nothing.

336—WATCH lest you cause an error known about another to be your own mental downfall. We fall mentally whenever we regard error as real, whether it be in

ourselves or in another. When error is presented to us, let us regard it as nothing and use it as an opportunity to go higher.

337—WATCH lest you forget that Jesus implies, that it is your own lack of demonstration, if another malpractices on you, or has aught against you. Did he not tell us to be reconciled to our brother, if we brought our gift to the altar and there remembered that he had aught against us? Human sense says, "How can I help what others think about me?" In Science we know that we can always correct error metaphysically, by seeing our brother seeing us as he should. In a previous paragraph Mrs. Eddy instructs the Committee on Business to work to change the concept some were holding of her, from the false sense to the true. At another time she instructed the students to know that "malpractice cannot form a false concept of me in the minds of others."

338—WATCH lest you feel that it is your duty to carry a case, long after a patient seems to be getting any good from the treatment. The occasion calls for a demonstration of God's guidance, to determine if it is right to continue. Mrs. Eddy once said, "If the patient continues to lose strength or courage, saying, 'I must give up' and you can't stop it, give up the case, after having gone over the whole ground."

339—WATCH when you manifest a physical claim and cannot seem to uncover its origin, that you do not forget that it may be animal magnetism's subtle argument intended to disable you, so that you will cease to do the larger work for the world, by giving you an unimportant problem to obsess you—that of maintaining your own bodily comfort. A student may be tempted to be overconcerned with his own material harmony, so that he forgets or neglects to do the larger work for God. This includes many responsibilities, such as the peace and prosperity of nations, the extension of the Cause of Christian Science, as well as the claims of food, sleep, and the like. An alert student will do daily work for the Bible and *Science and Health*, to know that these books carry the healing power of Mind. He will work for the Benevolent Home in Brookline, the one on the Pacific coast, as well as for the one in Concord, to realize that everyone who goes to these homes seeking God, will find Him. He will also work for our Monitor, to know that the law that governs it is, that everyone who reads it will receive a healing, since the paper is designed to carry healing. God is never absent from the blessings he bestows.

340—WATCH lest you forget that what seems to be the error of discord in your branch church, may be the roughness God is providing, on which to scratch the match of spiritual illumination. All inharmony represents an opportunity for you to learn to use your demonstrating ability. A good definition of *knowing* in Christian Science is scientific reasoning put under pressure and still remaining scientific.

A church that runs too smoothly may not be demonstrating enough of God's presence to challenge the powers of darkness, and so to chemicalize mortal mind.

A match needs a rough surface on which to ignite. Sometimes members withdraw from membership because of discord. In that act they prove that they have no correct understanding of the divine purpose back of organization. Mrs. Eddy once asked a student how his branch church work was coming on. He replied that

everything was running very smoothly. She replied, "That's too bad. If you were making progress, things would not be so harmonious.

341—WATCH lest you doubt our Leader's Science, when you read that at times she directed students to take up arguments similar to the following: "There is no one to administer arsenic poison. It cannot be administered behind an unsuspected lie of cold-taking, sewer gas, or any other lie to hide it. Arsenic cannot be concealed. Arsenic cannot kill. The law of divinity—declaration is demonstration—overcomes and destroys the laws of arsenical poisoning and its effects. There can be no fear of it. Arsenic poison cannot cause mental apathy."

If all effects come from mortal mind, we learn that as mortal mind begins to be freed from its belief in matter, it claims to be able to produce *mentally* all effects that formerly it required the agency of matter to produce. Mrs. Eddy learned that mortal mind was claiming that it could inject the claim of arsenic where one had not taken arsenic as *matter*. When Dr. Eddy died, she stated publicly that "it was poison that killed him, —not material poison, but mesmeric poison." She stated that it was "arsenical poison, mentally administered."

Just as a mother can spank her boy with a ruler, or without it, so mortal mind, that has poisoned mortals with matter, has discovered that it can poison them mentally. Mrs. Eddy uncovered this phenomenon, not to frighten students, but to encourage them to apply the divine remedy. This remedy is the same, whether it is applied to a case where one has been poisoned materially or mentally. The knowledge that all poisoning comes through thought, even when it appears to come through matter, makes one the master of every ease, whereas a doctor would be helpless to cope with a case of mental poisoning.

When Mrs. Eddy found a student working against flesh and blood, using the method of Christian Science to heal physical disease, she tried to correct such an effort by directing him to take up arsenic or some other form of poison. One might wonder what help that would be; but the effect would be to turn him from matter to mind in his work, since he would know that the patient had in no way taken arsenic as *matter*. The only deduction would be that he must handle mesmerism. In this way he would be put on the right track, namely, mental cause and effect.

Why did Mrs. Eddy say that arsenic might hide behind a common cold? This realization might help a student who was working against physical symptoms, to work wholly from a mental standpoint, which was what Mrs. Eddy wanted in all cases.

Today we should not need this form of help, since the mental nature of every case is understood by the student. He knows that every outward symptom is the expression of a state of mind, and if that mind is not God, then he is subject to mortal law in every form. Yet when one has a physical difficulty, he always finds a great temptation to believe that his particular error is something physical, and so to aim his work at effect instead of cause. Hence whatever helps one to apply himself wholly to *thought correction*, becomes of value.

342—WATCH lest you be afraid of animal magnetism and its revenge on its destroyer, when the only danger is lest you be deceived by a lie. Once Mrs. Eddy told

her students to declare, "There is no rebound of hatred after the baptism of Love. Error cannot turn and rend its destroyer."

If you placed poison on a sleeping bug, it would first awaken to activity before it died. So when we seek to destroy hatred through the realization of divine Love, hatred is aroused to revenge. It would seem unjust that when a Scientist is seeking humbly to reflect divine Love, he should be met with such aggressive error in the form of hatred; but if the Master and our Leader did not complain, neither should we. In the copyrights in Washington covering Lyman Powell's life of Mrs. Eddy, is a notation from Clara Shannon to the effect that while living in Lynn, when Mrs. Eddy went to Boston, she had to return home early, because she was followed by different men. "During the night the door-bell was rung many times by men who came one after the other, and the policemen in the street kept watch on the house." It is obvious that the great love Mrs. Eddy reflected from God was interpreted by mortal mind to be fleshly and her home to be perhaps a house of ill fame. What did this indicate but hatred pursuing the spiritual idea? These men felt Mrs. Eddy's love, and interpreted it according to a human level. Think what a cross this was to our Leader! It was because of the spiritual love she reflected that she encountered the opposite hatred, and its revenge on its destroyer. Yet through such experiences she learned that she need never fear any error that she uncovered. She taught us to know that sin's revenge can never harm us in any way. Its only effect is to force us to go higher.

343—WATCH lest untempered zeal to understand the deep things of God, become a deterrent to progress. One cannot truly understand beyond what he can demonstrate, and if you are too eager to see ahead, you may neglect to demonstrate what you already know. The rule is to wait for growth, and not to try to force the issue, nor to forge ahead with a mistaken ambition, which would indicate will-power.

Once Mrs. Eddy wrote to a student who was trying to force himself to see higher than he had grown, in regard to the immaculate conception, "Now, I charge you, drop this subject from your thought. Think no more of it; let the seed that I have now sown lie still until you are ready for the harvest . . . Now if you rest, are not stirred on this question, God will clearly show you what I mean in *due* time."

344 WATCH lest error tie you up in the following manner; first, to make you believe that, unless you are declaring the truth every moment, error stands ready to pounce upon you; second, to suggest that you have wearied yourself mentally to the point where you feel that you cannot declare another scientific thought. Error is never more than mesmeric suggestion. We barb its arrows with our own fear and belief; otherwise they fall harmlessly to the ground.

We do not have to argue against error in order to make it nothing, since it is nothing already. We must uncover its secret action and watch lest we believe its lies and accept its suggestions as being our own thoughts. We must strive to give it no power, by giving God all power. The suggestion that error may harm you, unless you are arguing against it all the time, is a form of fear that has no real power. In Science we never fight against *something*; we watch lest we accept the belief that something besides God exists.

If you have a match in your hand, you do not fearfully and frantically call the fire department; you watch lest inadvertently you ignite it. The suggestion that you are sinking into the morass of evil unless you are arguing truth every moment is false. When you learn that two times two are four, do you have to declare that fact over and over again all day long, to protect yourself from the error that it is five?

In Science we do not strive for mental activity in order to wear ourselves out with needless repetition of arguments; but because the suggestions of error are hypnotic in nature, they impress themselves as real on the mentality that is reduced to such a soporific and apathetic state, that it willingly accepts and believes everything that comes to it. Knowing this, we seek to keep alert and alive, not because we fear a lie, but because we know that we are in danger of believing the lie, when we permit ourselves to drift into mental apathy. We cannot become weary in this effort.

345—WATCH lest you believe that at times advanced students have lost their power to heal, when they do not bring out cases of disease that younger students are able to. There is a phenomenon which must be understood, that concerns the possibility of a young student in Science being able to effect a change to bodily harmony, with one whom perhaps our Master could not have healed!

In order to understand this, one must admit that there is a guardian at the mental door of each mortal. At times this guardian will permit the entrance of a modicum of truth, if it is sufficiently humanized; whereas it would chemicalize and shut the door, if the truth was stronger.

The sense of truth possessed by a young student being so small in comparison with that embodied by our Master, might be admitted by the mental guardian of a sick man, whereas the intense light brought by one advanced in understanding would be barred out. Eyes unaccustomed to light are hurt by the sunlight, whereas they could endure the light of a candle.

As a student progresses in understanding, he finds that he is able to reach and heal more difficult cases, *but not necessarily more people!* Actually the number he can heal lessens. This watching point is necessary to prevent discouragement on the part of some advanced students, when they see the success of some young students. They must realize that much of the success of beginners is *mind cure*; whereas the hardness of heart, or inflexibility of the very patient the latter could reach, might unconsciously and automatically resist the entrance of the mighty spiritual thought our Master carried because it penetrated to the depths of sin.

Once the mother of one of Mrs. Eddy's students was chemicalized and antagonized by the explanation of the spiritual nature of Christian Science that her son made to her; whereas a friend who knew little of the subject, was able to pass by the prejudice that guarded the entrance to her thought, with the simple statement, "You would make a *wonderful* healer."

346—WATCH lest you believe that your blood, or thought, is impure and needs to be purified (when you have some discordant manifestation). There is no Science involved in an effort to purify impure blood, or even impure thought. The correct modus is to realize that your thought and your blood are both pure because God made them so; hence you must watch that no suggestion causes you to believe that

thought, or blood, has become impure. In Science we do not strive to purify thought, or blood; we defend ourselves from the erroneous suggestion that it is impure, that it has become impure, or that it ever could become impure.

Once Mrs. Eddy said, "Blood is thought and your blood is pure thought, a health-giving, life-giving thought, and nothing impure can enter into that thought; it is perfectly pure. You are not in body. You are not governed by matter; there is no matter; but you are governed by and govern with divine Mind."

347—WATCH that you realize that all effects which seem to come from evil, merely come from those who believe evil to be real, when it is not. It is said that Augusta Stetson threatened her students with malpractice if they turned away from her as their teacher. She might have felt that this was legitimate because she actually never fulfilled this threat. Yet the *threat* made her a malpractitioner, since malpractice is mortal man's belief in and fear of malpractice, and the effects follow this belief.

In Job we read that the thing we have greatly feared has come upon us. To induce fear either audibly or mentally is to bring forth the fruits of fear in disease. To do this makes the one responsible for the fear a malpractitioner.

348—WATCH lest you carry your effort to argue the truth, beyond the point of necessity. In churning cream, one need churn no longer, when the butter appears. When one has reached the spiritual altitude where he can drop the absolute truth on the error, to crush it, it is not necessary for him to strive to rise any higher. We argue because we so habitually dwell on the level with error, that we must rise before we can drop the truth on it; but if one argues too much, it indicates that he believes that his arguments do the work, when *they do not*. All true healing is atmosphere healing.

349—WATCH that you hold a clear perception of the relation of *Science and Health* to Mrs. Eddy's own life. One is the letter, and the other the Spirit. When we sent airplanes to England during the war of 1942, we had to build the planes, and then send them to their destination safely. Through *Science and Health* we learn how to build our planes, and from Mrs. Eddy's own life we learn how and where to fly them. We must study thoroughly the letter and then imbibe the Spirit.

Why did Mrs. Eddy forbear to include her own life and experience in *Science and Health*? Perhaps it would be discouraging to beginners to contemplate the tremendous resistance she had to encounter. If one should learn too soon the difficulties involved in practical flying, he might not even start on the task of building his plane. Once it is built, however, he is glad to learn through the experience of another how to pilot it.

It is of little use for a student to learn the beautiful truths of *Science and Health*, if he fails to learn how to protect and to utilize this understanding. It is an intellectual attainment to gain a higher knowledge of God, of His law and power; then comes the need to demonstrate and to protect this higher sense, as well as to gain skill in stepping down one's knowledge to the point where it becomes acceptable and understandable to humanity, so that they will be imbued with a desire for it. Mrs. Eddy's life and demonstration alone reveals the spirit of these vital points.

Science and Health is like an instruction manual in navigation; the practical side can be gained only by experience, from one's own and from that of another who has successfully braved the storms and hidden reefs. Our Leader took the ship of Science, which she had built under God's direction, and sailed it successfully into the harbor of peace. Her life cannot be ignored. It must be studied, in order that one may follow her as she followed Christ, since the Spirit that animated her was God.

350—WATCH lest, just when you feel that you are attaining a victory over matter, or mortal mind, and it seems to close in on you darker than ever, you become discouraged. Perhaps you are experiencing a divine testing, or strengthening.

When a plant pokes its little head above ground, a wise gardener may put a shovelful of earth upon it. He does this because its roots are not yet strong enough; he takes this method of compelling it to grow sturdier roots. He may repeat this performance several times, until the plant proves that it has roots that are strong and deep enough, so that it can endure whatever storm comes along. The plant might become discouraged if it did not understand the purpose behind what was happening. God is the wise gardener who knows our every need, and meets that need, even when we cannot see what the need is.

351—WATCH that your devotion to Christian Science for what it can do for you, is gradually superseded by a love for it of itself, for what it really is, and for what it enables you to do for others.

Once Mrs. Eddy wrote to a member of the Board of Directors, "Persevere, and if the fire burns low or appears to be getting extinguished, replenish it with faith and love. Never lose its light on the altar of Christian Science, and never cease to watch, work, pray."

When your fire seems to burn low,—when your enthusiasm diminishes because the benefits from Science cease to thrill, or perhaps are delayed,—the ashes can be rekindled by claiming a love for Christian Science for its own sake—for what it is—the way of salvation for mankind, and by an effort to share its blessings with the needy world.

One never experiences the highest satisfaction in Science through a selfish application of its truth. Furthermore, any lack of love for Science is merely the effect of a false argument, and is never a fact. In reality it is our privilege to rejoice daily in the unfoldments which come to us from God, and in the opportunity each day offers to share these blessings with others.

352—WATCH lest you become discouraged in your effort to understand what Mrs. Eddy means by *the truth about the lie*. It was only her way of pointing out that, when you seem to have something wrong with you physically, before you can be healed scientifically, the problem must be seen to be wholly mental. The first lie declares that there can be a *cause* apart from God; the second lie asserts that there can be an *effect* apart from God which poses as *cause*, alias, intelligence in matter. In order for divine Mind to destroy an error, it must be presented in a form that is wholly mental, just as meat must be fed to a meat grinder with all the bones removed. The truth about the lie recognizes both the seeming cause and effect of disease as *mental*. When this is done, the supremacy of divine Mind dissipates the

error, as readily as a soap bubble is broken, or a ship can be moved when its anchor is pulled up.

A drunken man believes that he is seeing pink elephants. The truth about the lie would correspond to the effort to show him that what he sees is but a phase of disordered imagination.

Another helpful interpretation of the truth about the lie, grows out of the statement Mrs. Eddy once gave her students, namely, "You are perfectly well and you know it and are not afraid." The absolute truth that man was created perfect and always remains so, does us little or no good in our present need, unless we *know* it. Belief admits that the truth may be true, but that we cannot know it or manifest it; this is the lie that must be handled. When a Scientist is sick, he may declare that he knows the truth that Christian Science has taught him, but it is only the truth about the lie, since if he knew the truth about truth, he would be well. He may see the truth intellectually, but if he was conscious of *knowing* it, he would not be manifesting error. The truth is the declaration of the spiritual and eternal facts of God and man, and the *demonstration* is the recognition that that truth is yours and manifested in you. The truth about the truth is that harmony is the only reality, and *you are well*. The truth about the lie is simply the point at which you have not yet *demonstrated* the fact that you perceive. We start every demonstration by *declaring* that we are spiritual and perfect, and finish by *knowing* it. The first is the truth about the lie; the second, the truth about Truth.

353—WATCH that you bear in mind that error is no more than mist that forms on your eyeglasses when you enter a warm house in the winter, and causes everything to seem blurred. If all that the eye beholds is an image of mortal thought reflected on the retina, as *Science and Health* says, then the obvious conclusion is that our work is always to clear up our own mental vision.

Once a boy was injured by a train. A Scientist who was passing by picked him up to take him home. On the way the boy recovered, however, so that he was soon able to walk. When Mrs. Eddy heard about this case, she questioned the student, and asked him how he treated the boy. He said, "But, Mrs. Eddy, I did not treat the boy. I knew that I could not be mesmerized." She replied, "That is all you ever have to do."

354—WATCH that you know that in reality error has no more power to make deadly thrusts at the Scientist who is destroying it, than a mouse can fight back at a cat. See *Science and Health*, 458:20. It is helpful to consider that the trickery of animal magnetism is to suggest that we watch at one point, while it works undetected at another, just as the cat might watch one hole, while the mouse escapes through another. The remedy is to declare and realize that there is nothing hidden that shall not be revealed, and that all you need to know and to uncover each day, is uncovered as you do your work for God and man faithfully.

355—WATCH that you remember that all discord, including that which may appear in your branch church, is an opportunity to demonstrate—to test your understanding. Like a prize-fighter who has enough intelligence to hire sparring partners, to train for his big fight, so we should welcome opportunities to demonstrate, in preparation for the final conflict with error which all must have.

Such training is not sitting down and enjoying harmonious matter; it calls for active effort.

If one rebels against the thought that, while in the flesh, he must struggle and strive, he may find himself numbered among those not at present fit for the kingdom. One who puts his hand to the plough, and then looks back with longing at the smooth field that is being broken up, does not have that forward-looking vision that foresees the final fruitage that will come, as the result of what the plough does.

356—WATCH lest a sense of *human* harmony— which is a peace, peace, when there is no peace, since God is not its source cause you to stop in your journey. Divine harmony—or the demonstration of the presence of God—is our goal. To stop short of that is to be deceived by error's counterfeit.

Once Mrs. Eddy referred to a student who was tempted by animal selfishness to bask in a sense of harmony from which God was absent, as being like a dreamy *hashish* eater. Drug addicts are notoriously selfish, not caring how much unhappiness or suffering they cause others.

A student must learn that the craving of the animal nature for ease and harmony is a false argument of error. It is designed to cause one to forget that whatever freedom Science brings, must be used as a larger opportunity to bless others, and to share with them the benefits and blessings of Science. "Use not liberty as an occasion to the flesh." Only through unselfishness and feeding His sheep can we pass the danger of human harmony, and gain divine harmony. Once having tasted the active joy of the latter, we would never cling to the dreamy selfishness of the former.

357—WATCH that, like a swimmer diving under water, you continue to argue the reality of good only as long as you can hold your breath. In reality man is in the presence of good at all times, but in the effort to know this, one must remember Jesus' warning, that we are pouring new wine into old bottles.

If one strives to hold a spiritual thought as one would carry a heavy weight, it is not surprising that he should come under the claim of mental fatigue at times. Under such circumstances he should hold to the good as long as he can do it without fatigue; then he should rest in the realization that that spiritual thought is *holding him* in perfect safety. So he should be willing to drop his conscious effort for the time being, without fear, and trust in God as a little child would.

The mental fatigue that claims to accompany an extended effort to hold to the true, is nothing more than an argument of limitation. Yet one should take it into consideration if necessary, lest he lose that spontaneity and freshness that his thought must have in order to have his mental work effective.

358—WATCH lest you attend your patient feeling that you are a Lilliputian along with him, and then fancy that you can heal him from that standpoint. Once a practitioner sent a patient forth to search for a job. When he failed to find one, she asked him if he went forth as *the son of God*? When he said, "No, he did not," she sent him forth again. This time he was successful.

A practitioner must attend his patient as if he, the healer, was the son of God, or a Gulliver, representing such vast power that the problem of a Lilliputian is dwarfed into utter simplicity before it. In the story of Gulliver, he saved the entire fleet of the Lilliputians from an invading foe, with perfect ease.

Finally the practitioner must bring out the understanding that his patient is not a Lilliputian, but a Gulliver, like himself—a son of God, since in God's sight there is no difference between one and another of His children.

359—WATCH lest you allow your Leader to go down in your estimation, when you learn that at times she called upon young students to help her in dark hours. It is possible that she did not really need such help, but called for it as part of her method of training students. Again, she had a right to expect others to help her to bear her burdens, since she carried more than was her share.

Every student must take three steps. He must learn to trust in another as God's representative to him; he must learn to trust in his own understanding of Truth; finally he must learn to trust in God as the Master did at the crucifixion, without reference to any conscious scientific effort to demonstrate. The Master at that point threw himself into God, as it were, with absolute trust that that was all that was necessary.

Mrs. Eddy first found herself with an absolute faith in God that was natural to her, and hence was not the result of a cultivated spiritual understanding. Then she retraced her steps, in order to prove that one without faith might attain it through scientific effort. When she received help from another in a dark hour, she was proving that she could trust in and receive help from a humble student who became God's representative to her; that under her demonstration, it was possible for another to help the Leader, even though she stood so high above all in understanding.

If an advanced student needs help, he does not necessarily have to seek one who is above him in understanding. he can make the demonstration to know that God will lead him to the one who will be the channel for good to him, no matter how humble that one may be. Jesus asking the woman of Samaria to give him to drink, represented the same demonstration as Mrs. Eddy's, in asking help of another.

Our Leader would not have been left bereft, had she received no help from another when she called for it but she was testing and proving her own teachings to the limit. She used her own need to show that one can place implicit faith in any channel God raises up. Hence when one seeks help from another, he must know that, because God has selected this channel to help him, that help cannot fail to come. Many grand workers have passed on who might have remained to complete their work, had they made the demonstration of learning to trust in those who seemed to have less understanding than they. One way God tests our humility is to offer us help through a channel which our pride would cause us to refuse to accept.

Our Leader had such faith in God and so little pride, that she welcomed the Father's help, no matter how He sent it to her. Once when an important paper was brought to her home by a disloyal student, and the students in the home remonstrated with

her for accepting it from such a messenger, her reply was, "God sent it, if the devil brought it."

Mrs. Eddy was the *barometer* of the whole Cause. Students thought that at times she was struck down by error. Actually, when error was aimed at the Cause, she felt it first. So when she called on the students to work for her, they were really doing the protective work that kept some error from encroaching on the Cause. Our Leader and her home were the vestibule to the Cause. By stopping an error at the entry, it was kept out of the Cause. One might ask why such a metaphysician as Mrs. Eddy, who could heal so marvelously, ever was afflicted. The answer is that if she had risen so high as to be immune from all error attacking her home, her students and her Cause, she would have had no means of detecting it when it was rampant. By her stripes we were healed. By her sensitivity to error, her students and the Cause were spared.

360—WATCH that you unfold the claims of animal magnetism to others in the wisest way, so that you awaken enough apprehension to cause them to recognize the importance of meeting them, but not enough to paralyze effort, or to induce a stampeding fear. One who struggles against error because he is over-fearful, does his work without expectancy. Hence it is not efficacious.

A fine parable to use in setting forth the action of animal magnetism, is the one concerning people in a valley who were held in subjugation and terror for years, because of their fear of giants in the hills. Finally a youth determined to risk his life in order to lift the terrible bondage from his people. He went to the home of one of the giants and challenged him. He ran the giant through with his sword and discovered him to be nothing but straw and wind.

Like a string drawn across the sidewalk at Hallowe'en, animal magnetism is a menace only when undetected. Under exposure it collapses. The courage one needs to uncover it must spring from the assurance that it is *nothing*, since God is All.

Once Mrs. Eddy wrote to a student: "Teach your students what animal magnetism *is*, how it works in themselves and from outside sources on them. These are the points in which my students fail most in teaching, and are the most difficult to teach rightly, so as not to frighten but strengthen the students."

361—WATCH that you realize that all there is to any error is what it claims, just as all there is to any so-called medical law is the belief that goes along with it. Disease has no substantiality nor permanence; mortal belief merely claims these. A relapse does not mean a return of disease, since there was none in the first place. Relapse is handled by knowing that the patient was never sick; just as healing, or what is mistakenly called healing, is convincing the patient that he was never sick.

Mrs. Eddy once gave Calvin Frye the following memorandum, "Pray God to help you to awake to the claims of error, and awake to the truth that destroys them. Whenever error would try to make sin, sickness, disease or death seem real, good overrules it and it makes them more unreal to us. Good reverses every evil argument and effort and brings out the opposite good."

Whenever sickness appears, it is not matter that is sick, but matter *claiming* to be sick. It is the phenomenon of the body claiming to have a voice and to be talking. The proof of this is, that when this seeming voice is silenced so that the body is unable to tell you that it is sick, it is not sick. If a man has eczema, what difference does it make whether his mouth or his skin tells you the lie? It is still the claim of an intelligence in matter talking. The disease is only the skin telling you that it is diseased; it is not disease. It is mortal mind, not the skin, talking; so it can be silenced by Truth.

If sickness is merely matter trying to tell you that it is sick, then when you approach a case, you know that you are not dealing with flesh and blood; but with a voice, as it were. Silence this voice of man with the voice of God. Rebuke the voice of falsity, put it under subjugation with the might of Spirit, and the work is done.

362—WATCH lest in your effort to demonstrate, you float off on the wings of reverie, or mental dreaminess. Mrs. Eddy once wrote, "Human reason or human imagination is as material as pain. Reasoning or reverie is as erroneous when treating the sick as a sensation of fever would be." At another time she wrote, "Your reverie when treating the sick is a belief that comes of a vivid imagination, and I would handle it with the intellect, confine myself to sober, sound reason illumined by understanding, instead of imagination, and practice from a calm fixed sense of the nothingness of all error, and the conscious harmony of Spirit wherein are no outlines of *mortal beliefs*."

Once Calvin Frye was driving Mrs. Eddy's carriage, and working mentally for her at the same time. He became so oblivious of what he was doing and where he was, that he drove poorly. She rebuked him sharply for it. Her sense of demonstration was not reverie, or becoming oblivious of human surroundings in a dreamy sort of way, but being alert to the human need, and meeting it, even while communing with God.

Every demonstration must have a human counterpart. The human need must be outlined; otherwise the work lacks proof. We must tie the demonstration and expectancy together. Expectancy makes a mold by taking into consideration what the demonstration is expected to accomplish; then demonstration transforms the spiritual fact into material evidence.

Of what practical value would demonstration be, if it could give no proof to human sense of the everpresence of divine Love and its ability to meet every human need? Mortal existence is a dream; yet the way to awaken from the dream includes the proof in the dream of God's presence and power—His willingness and ability to heal, protect and govern His children.

It is but fair to say that when Mr. Frye was driving Mrs. Eddy's horses, had he kept humanly alert at his post, and at the same time failed to tune his thought to God he would likewise have had to be rebuked.

363—WATCH lest, when you see an error in some official in The Mother Church, you feel as though members should have been given the power to vote out of office the offending individual. Yet the organization does not provide its members with

such voting power, because it is part of the divine plan that members be driven to *demonstration* to correct all wrongs.

A practitioner is such, because he knows he is the master of sickness and error; or rather, he is the custodian of the divine power that masters these lies. If he can use divine power to east error out of a patient, he should feel the same divine mastery over errors that appear in the organization, and should seek to rule them out on the same basis, namely, the power of Truth to overcome and remove any obstacle. A single member of The Mother Church or a branch church should feel that he is able to cope with, and to remove any error he sees in the organization. This work must be done scientifically and impersonally, however, lest he hurt the oil and the wine. The personalization of error is like ice with dirt in it. Not until the ice is melted can the dirt be removed.

364—WATCH that you remember that sickness should always warn us of the danger of harboring a material sense of man. The lesson of Cain is to teach that the claim of murder is latent in mortal mind; therefore, the latter is fit only to be discarded and destroyed. The lesson from Jesus' experience with the herd of swine is, that he exposed the self-destruction that follows when mortal mind is recognized as entirely evil.

The deduction is that if disease indicates that error has been grafted into our conception of man, the cure must be to release the patient from a false sense of man. Thus we do not treat the patient; we treat or destroy the error, and leave the patient free.

365—WATCH that, when you have the task of instructing others in the workings of evil, you bear in mind that you have a definite form of aggressive mental suggestion or reversal to handle, which argues that those you are instructing have a distaste for the uncovering of evil, that it frightens them, that they become worse because of your explanations, and that it makes evil seem more real to them.

Man needs a thorough knowledge of the workings of evil for his protection. He needs to have its hidden ways exposed, so that he can translate all effects back into cause, and then see them all as nothing more than arguments of error. In doing this Mrs. Eddy's words are helpful to remember, "When teaching music or mathematics we remove the ignorance on the subject. When healing a patient we are correcting the errors causing the disturbance, even as we solve a problem for a child, bringing out the right results . . . But mortal mind *claims power* to rise up and rebel against being corrected; but let the understanding prevail that it has no power so to do; then that ignorance which alone gave it power to rise in rebellion is removed. Ps. 92:7. Isa. 54:17."

Error puts forth many arguments, such as, that patients are worse under your treatment, that your efforts to make evil unreal make it more real, that it harms you, when you delve into the hidden workings of iniquity and expose these workings to others. These arguments must be recognized and refuted, just as you remove all sticky substances from the floor before you sandpaper it. Once Mrs. Eddy wrote for the mental workers in her home, "When a good point in health or progress is reached, it cannot be lost and the case made worse; but it *does remain* and no *relapse can occur*."

When error's lying arguments are recognized and silenced, patients and pupils will rejoice to have evil's workings exposed to them, since thereby fear is destroyed and one gains the victory over evil. When error is uncovered scientifically, it is reduced to nothing, and is two thirds destroyed, while the remaining third kills itself, as Mrs. Eddy promises.

Mrs. Eddy was aware of the effort of evil to argue adversely when it is uncovered, since once she wrote off such arguments as they assailed her and her students, as follows: "It makes you worse every time she teaches you; it frightens you. You don't want to hear her talk. You are afraid of it; it makes you worse."

366—WATCH that you always keep uppermost in thought that it does little good to work against effect, when you leave cause to flourish. Disease, because it appears to be something physical, always carries the temptation to work against it as a *physical* condition. Yet Mrs. Eddy once said, "Keep your thought clear to work, and protect it from mental psychic malpractice, rather than struggle with the physical ravages of the influence and manifestation."

367—WATCH that you heal with divine Love, and feel love for the true selfhood of your patient, no matter how repulsive the human wrappings may appear to be. Your healing thought may be scientific, but without love you provide no channel through which to convey the healing power to the patient. On page 365 of *Science and Health* Mrs. Eddy stresses this need for love. She goes so far as to say that if we reach our patient through divine Love, the healing work will be accomplished in one visit. Also in the *Sentinel* for July 3, 1943 her words are, "Love, love, love; then you will heal the sick and raise the dead."

368—WATCH lest you take human baggage with you, when you retreat into the Holiest of Holies. On page 23 of *Science and Health* we read, "Jesus prayed; he withdrew from the material senses to refresh his heart with brighter, with spiritual views." One notable fact about this withdrawal was that Jesus was not striving to solve some human problem; he just wanted to refresh his heart.

Usually when we seek to withdraw from the material senses, we take human problems with us, so that they may be solved; but if we take a hint from the Master, we will retreat into the Holiest of Holies without human baggage. Then when our heart is refreshed with brighter views, we may return to our problems, and solve them more easily—or find them already solved.

Mrs. Eddy once said, "The Scientists should make error unreal to themselves, that they may make it unreal to others; and sometimes they can do more for others by going by themselves and meditating on spiritual realities."

369—WATCH that you bear in mind the three tests God in His infinite wisdom puts us all through, so that you may be able to pass them with honors. The first test is the need to learn to seek God for His own sake rather than for our own, so that we may praise Him by reflecting His Mind. In this way personal and inferior motives are put down.

The second test is the willingness to forget self and one's own desires, in order to help others. This means to be willing to be in service twenty-four hours a day, with no vacation from God and His work.

The third test is the necessity to bleed sweet under affliction, to love more for every hate and persecution. The sugar maple bleeds sweet sap when you gash it. The genuine Scientist can be detected by this fact, namely, that he bleeds sweet, not sour, when afflicted.

370—WATCH in dealing with patients and with yourself, that you remember Mrs. Eddy's definition of sin. Once a student tied himself up in the dilemma of believing that he was being punished for sin, because he was sick,—since this is what *Science and Health* declares. This tied him up, because he looked himself over and could find no sin.

According to Mrs. Eddy, yielding to the mesmerism of mortal belief *in any form* is sin. On page 428 of the textbook we read, "It is sin to believe that aught can overpower omnipotent and eternal Life . . ." In the 16th. edition it reads, "I account it sinful and idolatrous to have more faith in drugs, diet, air, exercise, cleanliness, than in God, Truth and Love, to keep the body harmonious, and make man undying."

Mrs. Eddy once wrote, "What is a good dinner or a good meal? Good devil. What is a good night's sleep? Good evil. What is a nice new dress? Good evil. What is a sense of health in matter? Good evil. Which is nearer God, a human sense of health or of sickness?"

When flowers are cut, they soon fade. The belief that man has an existence apart from God is sin that leads first to sickness and then to death. It is a sin to believe in matter or mortal mind. It is a sin to believe in a finite origin for man, or to yield to A. M.

371—WATCH that in your work for individuals and the world, you handle the belief of chemicalization. War may result when students work for the world and pour in a sweet consciousness of God's presence and government, and then fail to handle chemicalization. We must declare and know that the Truth which we reflect goes forth to bless, and not in reality to destroy error, since there is none to destroy, other than in belief. The Truth we send out goes forth to feed mankind spiritually, not to harm them. All mankind are ideas of God, and so they receive this Truth and love it, and in reality have no mortal thought to be stirred or upset by it. We must know that no one possesses a mortal mind that can oppose Truth, and that mortal mind does not possess anyone.

It is certain that our mental work does feed the world spiritually; that those to whom we send it are blessed thereby; that they develop and grow under it; that they love it naturally; and that it brings peace on earth and good will to men. However, we must declare that the action of Truth does not aggravate error to anyone's harm, since in reality there is no error to be aggravated; that its action makes man happy and free; that it heals him and purifies him. Under this kind of general treatment the world is safe, and the work of Christian Scientists does not produce chemicalization that may appear as war.

Mrs. Eddy once said to Gilbert Carpenter: "Our work does good. We have not the ability or power to do harm. There is no law that can give anyone the power to do harm. God's law is the only law and that does good, not harm, and can give man only the power to do good, not defeat, but victory." She also said, "Every true and noble thought helps raise humanity and lets the light in."

372—WATCH lest you fancy that you can help your patient by convincing him of the Truth, when you have not yet convinced yourself of it. Can you cause him to believe that he is not sick, while you still believe that he is, even though you argue to the contrary? In *Watching Point 368* Mrs. Eddy instructs Scientists to make error unreal to themselves, that they may make it unreal to others.

We should feel that we argue against the reality of error in order to *convince ourselves*, rather than our sick patient. Mrs. Eddy once issued the warning, "There is danger of making a reality of our patients' beliefs by over-anxiety in arguing against them." When we convince ourselves that there is not and never has been any reality in any deterrent to the positive action of divine Mind, do we not convince our patient at the same time, provided he is receptive?

We argue, *not against evil*, but to convince ourselves that there is no evil, since God is All. We argue, *not against animal magnetism*, but to establish in our thought the fact that no such thing exists.

It is a foolish notion to conclude that you can help your patient spiritually, while you consider yourself to be on the same level with him. You must rise to the consciousness of the allness of God, and from that height you can see error's nothingness, since it cannot stand being looked down upon. Then you can lift your patient to your level.

373—WATCH lest you mistake a growing interest in the better side of materiality for spirituality. Once a student found herself increasingly interested in beautifying her home and keeping it in repair. In the midst of setting out new bushes and having brass plumbing installed, she suddenly passed on. Her error was that she felt that she was dwelling in an uplifted consciousness, even while animal magnetism was feeding her with the thought of matter to take the place of Spirit.

Mrs. Eddy's keen interest in the minutiae of her home did not indicate a loss of God, but a nearness to Him. She did not permit material details to clutter her consciousness, nor permit her peace of mind or happiness to depend upon matter in any form; but she insisted upon order, cleanliness and keeping things in repair, as the outward expression of the orderly thought she and her household reflected from God.

374—WATCH that you keep a constant hold on your *life-saver* in Science, which is your privilege to give mentally to others and to the world. One who has made himself indispensable to his fellow-men by giving will certainly find such activity to be in the nature of a life-preserver. It is possible to feel that as long as we make ourselves useful to God by giving, He will preserve our life on earth, until our work is done and we are ready to move on to our next assignment. Surely we must pass

on from God's standpoint, in order to avoid passing on from man's standpoint. It is the passing on of our good to others that God demands.

Our progress in Science must be forward, outward and upward. Our ship must have speed, and yet be seaworthy. We cannot establish a conception of God that is greater than our application of that understanding. The rule is to spiritualize our own thought as we grow in the ability to handle error, and then apply this growth in helping others to free themselves from falsity.

As long as we are givers, we need not fear that we will pass on; but if we live so selfishly that it would make very little difference to the world whether we passed on, we have little basis from which to trust that our stay on earth is under divine protection and law. Mrs. Eddy once wrote to Mr. Kimball, "The truth that is good is your life, and doing good you sustain it, but fearing evil you lose it."

375—WATCH that you keep the goal of Science in mind. Mrs. Eddy said, "When you are a good healer, you are all you can be. Do you understand that?" She said this partly to antidote the ambition of students who want to become lecturers, teachers, and high officials, under the impression that such positions indicate the greatest growth in spirituality and usefulness.

A good healer is one who has gained the ability to demonstrate so successfully, that through his work the mesmerism that holds mortals melts away, and they find themselves the image and likeness of God, which they have been all the time in reality. What higher goal could Mrs. Eddy set before her followers? This is the goal God expects us all to attain.

376—WATCH that you appreciate what the statement means, "Resist the devil and he will flee from you." Once a Scientist whose husband was not interested, had to let him be taken to a hospital in Boston because he had diabetes. Gangrene had set in, so the doctors decided to amputate his foot; but he rose up in rebel lion, and said he would be d—if any doctor was going to cut him up! They had to let him come home and he had no further medical treatment; yet he completely recovered from this supposedly fatal illness. Even the decay in his flesh was healed. His wife declares that she gave him no treatment in Science, beyond the effort to keep her own thought poised in the Truth.

The Bible does not say, "Be a Christian Scientist and resist the devil." It merely says, "Resist the devil . . ." Without a knowledge of Science this man resisted the devil, whereas most of us require understanding in order to be able to do so. The important point is that resistance, even when not based on Science, often causes the devil to flee from us. While it is not possible to gauge to what degree this man was benefited by his wife's thought, the helpful point about his experience is, that it should cause us to feel that, if he could resist such a fearsome condition without a knowledge of Science, how much more should we be able to resist evil, knowing as we do the allness of God and the nothingness of error! If he could resist diabetes largely with the human will so that it fled away, why should we fear such a seemingly fatal physical condition, when we know how to resist from a scientific standpoint?

377—WATCH that you hold a right concept of what it means to be a Christian Science nurse. He or she should be one who can bring to a patient a bright expectant thought of good, and its immediate effect in healing the sick. Hence no nurse should be expected to stay on duty day and night, nor to continue on a case too long, since it becomes difficult to hold one's bright and expectant faith, if one is forced to be in contact with the evidence of the error, and the despair of the patient for too long periods.

A Science nurse should not be one who sits in the room all day reading *Science and Health*. He or she should not be afraid to be compassionate and human, caring for the simple needs and demands of the patient. They should be able to prepare food in attractive and appetizing ways, since so often one of the problems with a patient is eating. It is often necessary to tempt the patient with a small quantity of attractive food several times a day.

Mrs. Eddy was highly indignant with Science nurses who were clumsy and inefficient in the sick room,— according to Adelaide Still, who was her maid. Sometimes she would remark concerning such a one, "She is good for nothing except to be a practitioner," implying that the one in question knew how to bring the arguments of Science to a patient, but had never made the demonstration to apply his or her understanding to the simple human needs.

378—WATCH that you realize that from God's standpoint it requires no more power to heal a million patients, than it does one. If tenpins are set up one in back of another, to knock over one would be to knock over all. In our work in Science there is no limit to the good we do, or to the number of needy ones that we reach. Let us feel, when we treat a patient, that he is a tenpin, with all sick mortals back of him. In knocking over his error, we are knocking over error for all. Mrs. Eddy once said, "Our treatments must be universal as well as individual."

Christian Science treatment should be thought of as broadcasting, rather than concentrated and limited arguments going from one person to another person. The one patient will receive the help, when we help him to be expectant enough to tune into the treatment, but any number of others could do the same, if they had the same expectancy.

379—WATCH, when you feel weary contemplating error and depressed over your own lack of progress, lest you attempt to bolster up your morale by declaring that perhaps you are better than you realized, when you regard the sins of others. The whole situation is animal magnetism, and the only remedy is to realize the spiritual perfection of your true self, and to impersonalize material sense by knowing that it is never man.

The effort to bolster up one's depression over self by winning the approval of others, was once rebuked by Mrs. Eddy in the following manner: "Now, dear one, watch that worldliness and the natural mortal love of human applause, or any possible pride or vanity creep not into your thought, for these are among the thieves that would steal into the good man's house and spoil his goods—take away the riches of purer and higher thoughts—which weigh in God's scale, helping you to heal the sick and reform the sinner. To this end pray to divine Love daily; for if the good man watch, his house will not be broken open."

380—WATCH lest you be found wishing and praying for human prosperity. Our work and prayer should be for *sonship*, that we may be faithful to the demands of sonship; then we will manifest the effects of sonship. We can say, "Dear Father-Mother God, I want Thy will to be done. If human prosperity is necessary as an evidence of my reflection of Thee, since Thou art all-abundance, then I will accept it; but my prayer is for less matter and more Spirit."

Human prosperity, if it means an abundance of the very thing that we are striving to put off in Science, namely, the belief in matter, will be a hindrance to growth. Would a metaphysician be found praying for an increase in that which is the opposite—the enemy— of God? Let us pray for *sonship*. Then divine wisdom will furnish us with all the fruits of sonship in every wise way.

381—WATCH that you pray to understand and interpret our Leader aright in *all* her ways, and to realize that she was *always* a metaphysician and a Christian Scientist. It is known that she was very fond of lovely flowers and had an abundance of them on her grounds. Yet she wrote to her gardener on May 17, 1909: "I hereby tell you that no garden or flowers shall be cultivated on my place. Make no road for one to see such things on this place; the road to Heaven is not one of flowers, but it is strait and narrow, it is bearing the cross and turning away from things that lure the material senses, denying them and finding all in Spirit, in God, in good and doing good."

Once she wrote to James Neal, "I want . . . sharp honest business men in the several offices of the church." Do you believe from this that she descended to the level of having respect for the human mind in its developed acumen? Was she not rather naming the result of demonstration, just as she stated in the same letter that for a superintendent of her grounds and home she wanted a man in *good health*? In asking for "a sharp honest business man," or one "in good health," would a metaphysician mean any but one who had these qualities as the result of his demonstration of Christian Science?

382—WATCH that you finish and clean up every demonstration by knowing that the error was never real, never present, never happened, never had a manifestation, nor was there ever such a claim. Only in this way can you guard against a relapse. Whatever the claim was, you may believe it to be real again, if you hold that you did believe in it formerly. The only scientific attitude is to know you never had it. Once when a patient asked Gilbert Carpenter if he should stop treatment, he said, "Give me one more day in which to know that you never had the claim."

383—WATCH lest you be upset by criticism, or set up by praise. Most criticism is unjust, and most praise is undeserved. If you are popular with God, you will probably be unpopular with man. Jesus was popular with man when he made his triumphal entry into Jerusalem; but as he rose higher, his followers fell away. You cannot obey God without sooner or later offending mortal mind. Every student must learn to walk calmly on midst the pleasant warmth of popularity or the chilling wind of its opposite.

384—WATCH against discouragement, when a problem seems prolonged. When leaves are falling and you clean off your sidewalk, you do not become discouraged when a fresh crop falls. You continue to sweep them off until the tree is bare.

When you meet an error, you should regard it as *finished*. If it seems to present itself again in the same form, why not look upon it as a fresh problem, rather than an old one? The leaves look alike each morning, but they are not. Remember that part of the trick of error to lower your morale, is to cause you to feel that you have accomplished nothing, by presenting itself in the same guise day after day.

385—WATCH lest you look askance at certain statements attributed to Mrs. Eddy because they offend you, sound unscientific to your ears, or seem incomprehensible. For instance, it is said that she declared, "Sex is a lack of mental confidence." What could that mean?

If a bird had one wing bound, so that it never knew that it had but one, what confidence would it have in its ability to escape its enemies? Unbind the wing, and it would have no fear of the approach of man or beast, since at once it could soar into the freedom of the sky.

Sex means that mortals believe that they are onewinged birds, either men or women. It is this claim of incompleteness that breeds fear. If God is in reality both Father and Mother, His children must reflect His dual nature. In this demonstration sex is eliminated, and man becomes incapable of fear. As a two-winged bird he ranges the realm of infinite Mind without limitation, and with perfect confidence.

386—WATCH lest you fail to exercise the power of Mind in your own behalf, as *Science and Health* teaches. If a man has a gun and yet fails to use it against an approaching enemy, the gun is of little use. Or if his enemy is approaching down a road that is mined, and he need only push a button to blow up the road and the enemy, too, why should he feel depressed or fearful?

Christian Science is our adequate weapon for all error and will always prevail, since good overcomes evil; but we must watch lest we be cheated out of its benefits, because the whisperings of animal magnetism tempt us to disbelieve in our ability to apply it.

387—WATCH lest you be what Mrs. Eddy once called a *Christian Science Church Scientist*. She said this to mock those to whom Science means the privilege of being fed spiritually year after year by the hard work of others, without ever progressing to the understanding of how to do such work, and doing it themselves in behalf of others.

388—WATCH that you do not lose sight of the need for continuous progress. Mrs. Eddy once said, "A belief of personal sense that is governed by the Truth is a harmonious belief. A harmonious belief governed by Truth is spiritual sense—understanding."

This statement gives us the authority for a demonstration to bring out harmony in belief, providing we do not stop there. We must hold in mind the acme of Science, namely, the attainment of spiritual sense, or understanding, through the

elimination of the belief in matter, even though this belief has been made harmonious through the action of Truth.

Mrs. Eddy once described Jesus' progress as follows: "Jesus, in the silent tomb, spiritualized his personal corporeal body to the extent of presenting it sound; then he ascended, laid off his corporeality. All his mechanism was preserved and restored until the ascension. He ate with his disciples, showing that he could digest his food with his natural functions. I always preserve the above harmonious being in my thought, just as Jesus did."

389—WATCH in stressing mental causation, lest you forget that the belief in physical effect is as unreal as is its cause. The whole phenomenon of human cause and effect is a dream. Furthermore in an article called *Dreams*, Mrs. Eddy once wrote, "Admitting that mortal life is a dream is admitting that it is something, when the fact remains that it is nothing, since there is no mortal life." Thus when you begin to see that the seeming effects of mortal mind are as mental as is mortal mind, you must not stop until you see that mortal mind is *nothing*, since God is All.

390—WATCH that you realize in your work of healing the sick, that the absolute Truth is what does the healing. Mrs. Eddy once said, "Meet every false claim with the absolute Truth: nothing short of that will answer." Also she said, "Strive to work from God, instead of up to God."

If you work from the standpoint that you are absent or separated from God, and must work up to Him, how can you ever do this, since if you are absent from Him, how can you ever make the demonstration to be present with Him? The absolute Truth declares that you are now in the presence of God, united to Him and reflecting His power.

The only basis of successful demonstration is that now is the accepted time; now is the day of salvation. We are already in the presence of God, and victory is already established. Mrs. Eddy said to Irving Tomlinson, "I have always known that victory is as certain now as it will be a century hence."

We do not try to work up to perfection or health. We do not use understanding to heal the sick. We use understanding to know that there is nothing to heal, since the kingdom of God is here and now—and in man. Once Mrs. Eddy asked a student how he would meet a certain condition of disease. He replied that he would try to realize some particular statement of Truth which he quoted. She said, as a shadow of disappointment passed over her face, "I hoped you would not need to realize your way into Truth, but would start there."

391—WATCH that you hold a clear sense of what it means in Science to protect your work. Cats are always attracted to catnip, unless it is so covered up that they miss the odor. Your demonstration will attract patients automatically, if you meet the belief of interference and obstruction. Scientific demonstration is its own attraction.

Mrs. Eddy once declared, "Mortal mind, or animal magnetism, cannot make a law that will close the avenues of Love to me. It cannot make a law that I cannot heal;

that I will have no patients, and no success in God's work." She also said, "You are entitled to the best patients you can get."

A right demonstration of protection will release the attraction of one's work from the action of reversal —so that it will be seen and felt.

If at times we have no patients or success, we must recognize this as an argument of error to be handled. It is the enemy claiming to cover up our catnip. Jesus' promise is that, if we are lifted up from the earth— from a material sense of life and man our work will be so recognized that it will draw all men unto us. Error claims to interfere with the action of this law, however, until we handle it. We must know that nothing can interfere with our right and ability to heal the sick, or the right and privilege of the patient to receive that benefit; that nothing can come between God and man, or between man and his right and ability to extend God's blessing to all, and to bring them a healing thought.

When we recognize that God loves us, we know that all good is flowing to us and from us. If this good seems to be intercepted, God has not ceased to love us or to send us His love. Error plots to make us believe that we are robbed of good. Everything we need to round out the fulness of life is now ours, flowing to us and out from us through the avenues of Love; but we must watch that no subtle argument cause us to believe that these avenues are closed.

392—WATCH that you rise to meet the claim of advancing age with alertness and activity. Sometimes it helps to call it *witchcraft*, since that is what it is. Mrs. Eddy once analyzed its workings as follows: "Malicious animal magnetism haunts you with a personality all distorted by mortal suggestions; makes it hideous and hateful to you and urges you to adopt 'this' as being created by God. It suggests a mental picture of age, failing strength, failing memory, dim sight, dim hearing, withered skin, bent form and every other suggestion to bolster up the lie of age."

In the Christian Science Series for May 1, 1889 we find Mrs. Eddy writing, "Is it possible to change the aged form to one of youth, beauty and immortality, without the change called death? In proportion as the law of Truth is understood and accepted, it obtains in the personality as well as character. The deformities and infirmities said to be the inevitable results of age, under the opposite mental impressions, disappear. You change the physical manifestations in proportion to your changed thoughts of the effect of accumulative years; expecting an increase of usefulness and vigor from advanced years with as much faith as you look for decrepitude and ugliness, a favorable result would be sure to follow. The added wisdom of age and experience is strength, not weakness, and we should understand this, expect it and know that it is so, then it would appear."

Someone has written, "Age is a condition, not an indestructible fact, and it can be made just as apparent at twenty-five as it is supposed to be at seventy-five, and is, therefore, to be courted or avoided as you like.

"One destructive force to youthfulness is constantly to allude to yourself as 'growing old,' or 'feeling old,' or as being too old for this, that or the other thing any longer. Powerful, youth-giving thought for you to keep steadily before your mental vision is that you are never too old for anything that life may bring to you. By this habitual

allusion to yourself as having become incapacitated, you actually put the age limit upon your efforts, and from repetition to others, oblige them to do the same for you. Not only should you refrain from any such suggestion, but you should not permit the idea even to find lodgment in your own brain. The instant the timid thought shadows your mind and you find yourself about to say, 'I cannot, I dare not, do this thing,' you should feel firmly and reassuringly assert that you have always done it, and do it well.

"You will be amazed and delighted by the revitalizing effects of this confident attitude, your step will have the spring of youth in it, and the dread of old age will slink away out of sight.

"Another thing to guard against is mental and physical inertia, particularly the former; when your interests begin to narrow down to what principally concerns yourself, look out; this is one of the first signs of old age. By living on a diet of self, you will slowly but surely deteriorate into a dried up, uninteresting character, neglected and really unworthy of anything but charitable notice.

"Disinclination to go out among people finally produces physical disability to do so. limbs stiffen and your body refuses to do your will without the suffering you dislike to impose upon it. All routine tends to produce atrophy of mental activities, and again has habit robbed you of your youthfulness. Instead of dreading changes and fighting off the opportunities for making them, welcome them eagerly as you would a glass of water to quench your thirst—they are youth preservers for you. But don't make the mistake of holding fast to that youth which belonged to your twenties. The charm and poise of your assimilated experiences have far greater value as an asset for your attractiveness than anything of the distant past. You are fitted to meet the world from any source whatever, if you have lived and lived deeply.

"A sense of humor is a divine gift. It is the very stronghold of abiding youth. It slays care, sustains hope, and has the world with it from the start to the finish. If it is not yours by right of heart, then cultivate it as a fine art. It is too valuable to be ignored.

"And don't look on life from any viewpoint with a protest. Cultivate a love for people exclusive of yourself—and let it be that divine love that sends out joy to everyone and so happiness to self."

The handling of the claim of age would be approached with expectancy, did the student realize that it is but a false argument, since faculties and functions directed and sustained by Mind, can no more wear out or become impaired, than can a mirror wear out by being used. A wholesome active determination to meet these lies of age cannot help but be efficacious.

393—WATCH lest you call yourself sick, merely because material sense says you are. If you are going through an experience in which you manifest symptoms which mortal mind would call disease, but which you do not permit to interfere with your work for God and man, surely you are not sick in God's sight. Hence you are not sick, and should not admit that you are.

The question to ask yourself is, "Am I so disturbed mentally that I cannot work for God and man?" If you can continue to do God's work, even though you seem to be

under a cloud, you can certainly declare that you are not sick in God's sight, since He approves of us as long as we are doing His work, and are permitting no clamor of false arguments to prevent us from doing it. Once when Mrs. Eddy seemed to be under a physical cloud, she said, "The world need not jest because I am thus, for I am being disciplined. If I call it sickness, it will be that, but when I understand what it means, it becomes to me what the Scripture saith, 'Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.' "

394—WATCH that you make a law for yourself that everything that comes to you each day and everything you do in God's service only helps you to draw nearer to Him. Mrs. Eddy expected students in her home to function under this rule. Whether they cleaned her room, made her bed, cooked her meals, or drove her carriage, they were expected to use each activity as an opportunity to draw closer to God. Mrs. Eddy could detect whether in doing these tasks they made this demonstration, and she applauded them when they did, as well as rebuked them when they did not. Her home was a home of demonstration, and nothing apart from demonstration was permitted to remain. Would the owners of an all-electric home, permit a doorbell to be installed that worked by hand, no matter how efficient it was? In like manner, Mrs. Eddy ruled out of her home all that savored of the human mind.

395—WATCH lest you accept the suggestion that God has withdrawn Himself and left you to work out your own salvation. Has the mother hen deserted her young, when they, in the darkness of the eggs, believe that she has? She is close at hand tenderly watching over each egg, protecting it and keeping it warm.

The mother hen never helps her chickens to hatch. When a farmer attempts to help one do so, it never survives. This seems to point to a law concerning mortals, that they must peck open their shells with Christian Science, as part of the development needed by spiritual sense. We are told that it requires ten thousand pecks or more for a chicken to break through its shell and hatch. Every effort we make to break through the shell of materiality should be recognized as necessary and efficacious. At the same time we should feel God's precious presence watching over our feeble efforts, which persistence will surely crown with success.

396—WATCH that you realize each day that mortal man can never be depended upon. Could you depend on a puppet or marionette, every movement of which is controlled by the whim of the operator? Mortal man is a puppet, with a mind that is human in belief, and that is controlled by the consolidation of universal thought. His consciousness is subject at all times to being invaded, changed, and influenced mesmerically without his knowledge or consent. His desires may be inflamed or quenched, his impulses altered or reversed his conclusions shaped unconsciously, and prejudices, envy and hatred may be induced in him. All the while he nurtures such suggestions as his own.

His whole effort is to sell himself, not God, and yet his most intimate thoughts and desires cannot be depended on, until he has learned through Christian Science how to protect his thinking, and to relinquish the human mind for the divine.

Through its very weakness, the individual human mind must yield to the will of the majority, all the while under the delusion that it is deciding weighty matters

according to its own intelligence and judgment. A mortal's mind is like a lot where the public has been permitted to cross without restriction so long, that by law it has become public property. Thus the owner loses all power to prevent anyone who will, from tramping about on it and using it.

In a pamphlet called *Christian Science History*, Mrs. Eddy once wrote as follows, indicating that mortal mind and its erroneous suggestions are totally unreliable: "In my last class I did not refer to mental malpractice. Its members, generally, had taken the primary course and this instruction properly comes before that class. Without a question the student of Christian Science is not qualified to teach, preach or practice divine metaphysics, who knows not thoroughly how wisely and successfully to handle this heinous sin—mental malpractice.

"Without this understanding he cannot separate the tares from the wheat and destroy the tares—he cannot divide between an impartation from the immortal or divine Mind and the temptation, or the evil suggestion of human thought and argument; but this must be done, in order to obey the former, and resist and destroy the latter, and not till it is done will he be protected and imbued with wisdom and power to rise superior to evil suggestions. This attainment is indispensable whereby to establish a student on the scientific basis of Christian Science."

397—WATCH lest you be disturbed because you find a sense of hatred arrayed against you, in proportion to your demonstration of divine Love. It may seem unjust that the one who reflects the most divine Love, should array against himself the greatest sense of hatred, but there is no other way to attain the reflection of divine Love than by running the gamut of hatred. You must be faithful and courageous in meeting the error that your truth uncovers, knowing that you never uncover more than you can meet.

In the Library of Congress may be found the following item among the copyrights of Lyman P. Powell's book about Mrs. Eddy: Clara Shannon reported about her, "that for a time, while living in Lynn in her own house, when she went to Boston to see her publishers she had to return home in the early afternoon, for she was followed by different men. During the night the door-bell was rung many times by men who came one after the other, and the policemen in the street kept watch on the house. This went on so much that for a time no one would live in the house with her." What does this indicate other than hatred pursuing the spiritual idea? Mortal mind felt the warmth of divine Love that she reflected, and interpreted it from its own material and sensual standpoint.

It is of great value for the practitioner and teacher of Christian Science to know of this part of our Leader's experience, since these workers will understand why, as they are faithful in reflecting divine Love, patients and pupils may fall in love with them and give them much to meet. It is hatred pursuing the spiritual idea; it is the fundamental famished affections feeling the warmth of divine Love, and interpreting it from a material standpoint. Practitioners and teachers, knowing this, must be bold to meet these conditions. If they go forward without fear and refuse to make a reality of the claim of hatred, they cannot be harmed nor interrupted in their spiritual journey.

398—WATCH that you realize both the *nothingness* and *powerlessness* of error. These points may seem to be one, and so they are; yet at times students believe that they can perceive the powerlessness of error without recognizing its nothingness, or *vice versa*. Perhaps some manifestation of error has disappeared, and yet the impression has remained, that if one had not seen its powerlessness in time, the result might have been disastrous. This is not recognizing its utter nothingness. Would you believe that you might have been drowned, if you had not recognized that the water in a lake that is only a mirage had no power to drown you?

To prove that you do not fear a ghost, or believe in its power, you might not only have to dissipate the sense of its reality, but also sleep in the very room it was supposed to haunt, and do so peacefully, thus proving that you had not the slightest belief that it ever existed as a fact.

When disease seems to be present, divine wisdom calls upon us to overcome the claim by perceiving its nothingness. But if some condition remains for a season, we should recognize that it has not the slightest power to harm us. Jesus proved that he could prevent any phase of evil from touching him, by seeing its nothingness; then he turned around and permitted his enemies to wreak their full vengeance upon his corporeality, in order to prove that he was in no way harmed by the experience.

You cannot claim to have seen the full nothingness and powerlessness of a disease, if you believe that, unless Christian Science had saved you from it, it might have had a harmful effect. You must prove that it is absolutely unreal and untrue, not only by rising up with vigor to destroy it, but by calmly knowing that it has no power at all; hence even if it remained with you for a season, it could not possibly harm you.

399—WATCH that you seek to love others, rather than to seek to have others love you. When you seek to have others love you, you are clinging to earth. When you seek to love others, without regard for whether that love is returned, you are on the highroad to heaven. Mrs. Eddy once said, "In human love you seek someone to love; in divine Love you seek to love." At another time she said, "In human love you expect something for yourself; in divine Love you expect something for all."

400—WATCH that you detect the subtle purpose back of malpractice, which is to get you to acknowledge malpractice, so that you will either make a reality of it in another, or proceed to malpractice in return. If you refuse to acknowledge animal magnetism, you are safe.

Once a man was tortured by a band of evil priests. See *The Devil's Guard*, by Talbot Mundy. He detected that their purpose in so doing was to get him to malpractice in return. He tried his best to love them. When he found that he could not do this, he tried to pity them, and in this pity he found protection. Had he hated them, he would have been returning their malpractice, and thus would have placed himself in their power. Hatred would have made him vulnerable.

The right way is to take the stand that a son of God cannot be tricked into becoming a malpractitioner. You reflect the constructive Mind of God, and have taken up the work of blessing the whole world with that Mind. From this standpoint you are safe

from all attacks of malpractice. In Science we do not work against malpractice, but against being tricked into acknowledging it, and thus making a reality of it.

401—WATCH lest you feel aggrieved, when God does not remove the hard places from your experience as rapidly as you feel He should. An Irishman came to America to learn farming. When he returned home to Ireland he followed out what he had learned and carefully removed all the boulders from his fields. Then a cloudburst such as we seldom have in this country, washed his topsoil away. So he had to put the boulders back since he found that they served to hold the soil.

God knows the value of our "hard" experiences. We are called to take advantage of them, and not to grumble over them. We must use them to strengthen our ability to hold to God under pressure. Knowing may be defined as scientific reasoning put under the pressure of hard experiences, and still remaining scientific. Resistance requires *mental* muscle.

402—WATCH that you realize that you have never been cut off from God, and never can be. Cut flowers soon die, even though they may be preserved for a time in water. If we believe that we have been cut off from God and placed in the water of mortal mind, we will be dogged by the claims of limitation, finiteness and death. The claim of personality, that is used to frighten so many students, is no more than the suggestion that man can be cut off from God and still live. Read *Miscellaneous Writings* 97:32.

403—WATCH that you realize that it is more important to learn what man is, than what man is not. Through the handling of error we learn what man is not, and through the reflection of divine Mind we learn what man is. Students should never become so absorbed in working to learn what man is not, that they do not sufficiently emphasize the sequence, that leads to the recognition of what man is as God's reflection. Mrs. Eddy saw the danger of placing too much emphasis on the negative side of our work, when she directed the students as follows: "Let your minds go out every two hours, 'All is peace, good will, love, etc.' Say nothing of error; confine your thoughts to the right side."

Sometimes students work so assiduously for human harmony, that they forget to continue this effort to the point of realizing divine harmony. Human harmony is cleaning a bottle, whereas divine harmony is filling it with the inspiration of good. Many practitioners clean the bottle for their patients and go no further. They have not really done them any good, nor does their work deserve to be called anything but "mind-cure." The true Christian Scientist never leaves his patient until he has filled the latter's consciousness, if possible, with the spirit of God.

404—WATCH that you regard yourself as a policeman for God, ready to arrest error of every sort. A policeman is a law against all crime. Mrs. Eddy once said, "I am a law against all that is false."

405—WATCH lest you fear error, other than to fear lest you acknowledge it or believe in it. It is the action of animal magnetism, when you feel fear of error. You are not permitted to fear animal magnetism, but you are required to handle it by refusing to acknowledge it. All you should fear is lest you neglect or forget to meet its aggressive mental suggestions.

406—WATCH that you realize that as you work for God, He cares for you; if you do His work, His reward is sure. No financial need should ever cause us to feel that we must leave God's work, in order to work for man, since the right demonstration of doing God's work carries with it all the support needed. It is true that God loves us with an unchanging love; but it is helpful to feel that we must earn that love, in order to have it expressed.

Prayer should not be regarded as an effort to jog God's elbow, so that He will remember us; it should be our effort to remember God, to know that He is caring for us in every way, and to determine to live up to what He expects of us. It is our confident trust in Him and our effort to serve Him, plus the expectancy of all good, that brings a continuous daily inflow of His love and care into our lives, and meets all our needs.

407—WATCH that you not only recognize the spiritual fact, but claim your ability to retain a demonstrable knowledge of the fact. The fact cannot be changed, since it is the eternal truth of being. Error can only claim to rob us of a realization of the fact. The 139th Psalm asserts that if we ascend into heaven, God is there. This is the eternal fact. But the same Psalm assures us that if we descend into hell, God is also there. Thus the fact is still true, even though the claim is present that man has lost his knowledge of the fact. Hell ceases to be hell when we can realize that God is ever-present, guarding and guiding us.

Once one of Mrs. Eddy's horses bolted. A student called out, "There is no fear," to no avail. Mrs. Eddy declared, "Princess, you are not afraid," and at once the horse was quieted. From God's standpoint the fact is that there is no fear; but from man's standpoint he must know that he is not afraid, in order to claim a knowledge of the fact. If the fact is the string, then knowing the fact, is using the string to wrap up your bundle. Many students go around with plenty of string, which they do not use in a practical way.

408—WATCH that you hold a correct conception of the relation of the objective to the subjective. Mind never assumes an unscientific position by ascribing independent entity to the objective, any more than a battery of searchlights would fear lest the different beams collide and produce a serious accident. A motion picture projector would never fear lest some unforeseen accident might happen on the screen, or that something on the screen might be lost.

If manifestation as matter is considered to be like ice, it is logical that only when it is melted, or resolved into thought, can it be purified. Thought is flexible and volatile always. All that makes any case of disease seem stubborn is the degree to which the manifestation seems to be objective—that is, an entity in and of itself. Mrs. Eddy once said, "Whatever we see objectively is simply the subjective state of our own belief of consciousness."

409—WATCH that you do not pray to God to come down into Egypt to extricate you from its clutches. A chicken cannot pray for the mother hen to come into the egg to help it to hatch. The mother tenderly watches over it, while it performs its simple part, to peck open the thin shell. God provides us with the ability to reduce so-called intelligent matter to husks, so that we may turn away from it and start on our

journey to His house, which is really ever-present Mind. Prayer is our effort to turn away from matter and to draw nigh to Him; then the promise is that He will draw nigh to us.

Man's part is to rise from the objective to the subjective, from the belief of intelligent matter, to the consciousness of Mind as supreme and All; while God's part is to destroy the false evidence of sin, sickness and death. God says, "My child, if you do your part in rising above matter as having any life, truth, intelligence or substance, I will reward you by taking away all erroneous manifestation."

Mrs. Eddy once wrote to a student, "Do you find any difficulty in healing? If so, strike for the higher sense of the *nothingness of matter*." Also in her first rendering of the spiritual interpretation of the Lord's Prayer she wrote, "And Truth will destroy sickness, sin and death, as it destroys the belief in intelligent matter."

You must not believe that the part you have to play is material, which if you do faithfully, God will do the spiritual. It is better to say that God will take care of the material, if you are faithful in doing the spiritual. See *Science and Health*, 395:6.

410—WATCH lest you forget that the most subtle form of animal magnetism is the argument that you can be handled by it and not know or recognize it, so that you will protest vigorously that you are not a victim of it, just when you are. In order to be sure that you are not handled by animal magnetism, you must do what a traveller does who, although he believes he is on the right road, checks up on himself by using his compass. The use of *Science and Health* will show you what you should think and express, and so expose any error.

411—WATCH lest you unintentionally malpractice on your brother man. A human attitude of any kind is malpractice. At times it helps to meet this tendency by thinking, "If I malpractice on him, I am malpracticing on God; if I belittle him, I am belittling God; if I stick the pin of malice, injustice, envy, jealousy, or revenge in him, I am sticking it in God."

To be sure, your brother man is not God, but he is the idea of God inseparable from Him. The Bible tells us that if we do not love man, whom we have seen, how can we love God, whom we have not seen?

412—WATCH lest you accept a feeling of repulsion or antagonism against any expression of animal magnetism, since in so doing you make a reality of it. On page 369 of *Science and Health* we read, "It is error even to murmur or to be angry over sin." Mrs. Eddy also once wrote, "Any sense of repulsion is making a reality of whatever it may be."

Students who feel antagonistic towards the Jews, the Germans, the Japs, or the Catholics, expose the fact that they are not handling error as Mrs. Eddy teaches. They are holding these people in an attitude which they can feel. Should we ever give the Catholics an occasion to declare that they feel an antagonism on the part of Christian Scientists toward them? Material sense is always material sense, no matter what it calls itself; it is never man.

The question might be asked: Is this watching point consistent with Mrs. Eddy's statement on page 277 of *Miscellaneous Writings*, "I cannot help loathing the phenomena of drunkenness produced by animality"? Would not such loathing be making a reality of evil?

The answer is yes, but that learning to loathe sin is a necessary step to its destruction. Mrs. Eddy's own words solve the dilemma: "There is no sin, and consequently no sinner in Science. True, there is not; but of two evils this is the least when working out the problem of suppositional error, to condemn sin as a claim in order to destroy this false claim. To condemn it, you must see its claim, acknowledge it and loathe it. This action of mortal mind brings the next step, that you will find yourself loving Truth and good in the proportion that you have hated the claims of error and evil, and thus obtained some victory over them."

413—WATCH that you aim your denials against cause rather than effect. They should always deal with your belief in error and your tendency to fear it or to love it.

Once a student used the argument, "The mesmerism of Roman Catholicism is broken." How can this be a helpful scientific argument, when it implies that such a mesmerism was operating, but that now it has been broken? To start with an error in premise leads to an error in conclusion. When Brer Rabbit, in the children's story by Uncle Remus, touched the tar baby, he could not shake himself loose from it. We cannot start with an error and then shake ourselves loose from it. We must start rightly in order to end rightly.

Once a student declared in Mrs. Eddy's hearing, "It isn't difficult to destroy mesmerism, when you see it hasn't any power." Mrs. Eddy corrected her by saying, "If God is All, there is nothing to destroy. There is nothing but God and what God creates. I have to go back to the book and so must you."

To be scientific according to *Science and Health*, you must know that there is no mesmerism of any kind and never has been, and that you cannot be deluded into thinking that there is or has been. As God's child you have no capacity or desire to be mesmerized, and you cannot be tricked into acknowledging its existence or operation in any form.

414—WATCH lest you be tricked into fighting mortal mind on its own level. Goliath challenged David in order to get him to fight back on a mortal level. David would have been beaten, had he not resisted this temptation, and risen to the point where he opposed him with the only weapon metaphysics acknowledges, namely, that of reducing error to nothingness.

All who fought Goliath were overthrown. Everyone who fights mortal mind on its own level will be overthrown. Those who fight Roman Catholicism, are doing exactly what error would have them do, since mortal mind as a consolidation of all falsity, is always the victor over anyone who opposes it as a reality.

When you hear arguments against error being used which are based on the reality of it even as a claim, you know that that effort is an attempt to fight error with error. Those who fight mortal mind expose the fact that they believe in it. Their efforts to overthrow it as a reality only serve to build it up.

People wonder how a man like Hitler, the former dictator of Germany, could stand up against so much hatred. They do not realize that one in such a place welcomes hatred, since it only serves to build him up because it is an added acknowledgment of his power.

We can have no MUSTS in our metaphysical warfare. Once a student used the following arguments against Roman Catholicism. A metaphysician would consider that they had a very doubtful value. They do not sound as though they were given from the standpoint of error's absolute nothingness and powerlessness. "Roman Catholicism must go down; it must cease from off the face of the earth. It cannot make man afraid; it cannot perpetuate a state of ignorance, fear and superstition among mankind in order to maintain its false claim to power over them." It would be more scientific to declare that mortal mind, being nothing, cannot assume any form that can tempt us to accept it as real, so that we fear it or love it.

The reason that it is important to paint such a dark picture of Roman Catholicism, is not in order to frighten students with a wicked organization working to overthrow good. It is done in order that students may realize what *they will become*, if they lose the spirit of Christian Science. It is vital for a student to hold in thought the fact that, if at any time he lets go of the spirit of Christian Science, even though he may be letter-perfect, he becomes a Roman Catholic, an advocate of the human mind in the name of good.

415—WATCH, when you learn that Mrs. Eddy once declared that, when you take a step upward, you must pay for it, lest you believe that she meant that error stands ready to spring at you. If your automobile had ordinary tires, and one day you exchanged them for white sidewall tires, you would have to pay for this step with extra care to keep them from being scuffed and soiled. As one grows more spiritual, he becomes more sensitive to mortal mind. The price he pays is the increasing necessity to protect his growing spirituality. Once Mrs. Eddy said, "The higher one senses harmony, the more sensitive he is to discord; the same in music."

416—WATCH lest, in your zeal to go forward and to do God's work, you use human will without subordinating it to Truth. The way to build through spiritual power and to build up confidence in spiritual power, is first to know that of yourself you can do nothing. Then you must realize that because the power of God is with you, you can do all things; that nothing can stay its hand; that it is always successful; and that there is no conceivable collection of falsity that can stand before it.

If you do not start with this realization, you are apt to use the human will alone. If, when the need comes to exercise spiritual power, you start right in without this proper preliminary of realizing that of yourself you can do nothing,—without this deflation of self—and that what you are carrying to the problem is wholly the power of God, the power that holds the universe as you would hold a rubber ball, you are not subordinating the power of the human will to Truth. You must not start to build until you get the right thing to build. First realize the power that you represent—the infinite law of which you are the custodian—and then take that to the problem.

417—WATCH that you understand the reason for being absent from the body and present with the Lord. If a gangster wanted to get a bomb into the house of a man, he might place it in the hands of the latter's child; then he would frighten the child, and it would run into the house with the bomb.

When mortal mind gets hold of a mental picture that frightens it, it immediately runs with it into the body. If, when it was thus frightened, it should run up and mingle with God, it would lose its fear and no harm would ensue.

Mortal mind and mortal body are like a match and sandpaper. When our thought goes up to God and out to humanity, instead of into the body, we do not become anxious about symptoms, because we are doing God's work, and so there is no match of disease ignited. In *Science and Health* we read, "We should forget our bodies in remembering good and the human race" (261:31).

We render mortal mind harmless when we keep it busy with God's business, so that it has no time to trespass on the forbidden premises called the body. As these are kept apart, the former cannot make trouble for the latter, even though in definition they are one.

Mortal mind knows nothing of how to care for its body, so it feeds it with death. We must learn to trust it to God. We have not turned our bodies over to God to care for, as long as we play the role of back-seat driver. We should regard our bodies as an ice fisherman regards his little red flags. When one waves, he knows he has caught a fish. When our body seems to complain, we know that some error in thought needs to be corrected.

418—WATCH that you differentiate between robbery in the physical and in the mental realms. In the physical realm one can be robbed of that which he values; but not so in the mental realm. There one can *never* be robbed of any good whatsoever. He cannot be robbed of God, of his ability to reflect God, or of his true sense of Life and Love.

Robbery in the mental realm is the acceptance of the *suggestion* that one has been robbed. The proper protection or correction is to reject the suggestion, not to change a fact. In *Science* a fact can never change; but we lose sight of it through suggestion.

Death is merely the suggestion that one can be robbed of everything; so each lesser claim of robbery that is resisted, is that much toward overcoming the last enemy; whereas if one admits robbery in the smallest degree, he has left open the door through which death may finally come. This explains why, when Mrs. Eddy was not served a piece of cheese to which she was entitled, she is reported to have said, "If they can rob me of my cheese, they can rob me of my life."

419—WATCH lest you accept mortal mind's picture of you as a mouse struggling to escape from the cat of mortal belief; just as you think you gain a little freedom—a little hope that you may be escaping—down come the sharp claws with a little added malice.

We must realize that we are in the grasp of nothing but good, since mortal belief is but an illusion. We are not trying to escape from an illusion; we are knowing that

we are not in it, and never were. Often when we think mortal mind has us in its grasp, it is merely the human heart within us being scourged to bring it in line, since Mrs. Eddy once said, "The human heart requires many scourgings sometimes before it falls in line, but it must come."

420—WATCH lest you become too concerned over your own spiritual progress. We must learn to have patience and to wait on God, since Mrs. Eddy once said, "In proportion to your growth will you see things."

Jesus recommended that we consider ourselves as lilies that grow naturally. Let us realize that progress is the law of God,—it is continuous and inevitable. Mrs. Eddy once said, "To be over-anxious regarding one's own progress is to acknowledge a person apart from God." When biscuits are placed in the oven, do they worry lest the heat fail to bake them?

421—WATCH that you realize that the connection that exists between pleasure and pain can be said to exist between birth and death, in the sense that one cannot entertain a belief in the former, and be successful in overcoming the latter.

Death is the logical sequence to the belief that one is born into matter. The answer to the question: "O grave, where is thy victory?" lies in the acceptance of the belief in birth. When one uses his knowledge of Science to endeavor to perpetuate harmonious matter, how can he overcome the last enemy, since he is clinging to error, rather than destroying it. He is like a man who repeats the scientific statement of being to get rid of discomfort from eating, so that he can go back to the pleasure of eating.

St. Paul took pleasure in infirmities because they called his attention to the true nature of the belief of life and reality in matter, which one does not recognize under human harmony. On page 200 of *Miscellaneous Writings* we read, "Christians of to-day should be able to say, with the sweet sincerity of the apostle, 'I take pleasure in infirmities,'—I enjoy the touch of weakness, pain, and all suffering of the flesh, because it compels me to seek the remedy for it, and to find happiness, apart from the personal senses."

To work in Science merely to eliminate imperfections in the body or matter, exposes the fact that one values the unreal. Such an effort clings to pleasure, and tries to fight pain, rejoices in birth, and seeks to destroy death. "If ye live after the flesh ye shall die," shows that the belief of life in matter leads to death, since birth asserts that man is separated from God; just as a belief in pleasure leads to pain.

422—WATCH that you realize that everything that appears to be external, carries thought. Ivy carries a belief of poison. Liquor carries a belief of intoxication. This points to the fact that everything in Science can be used to carry a *healing* thought, if we are faithful in our work of realizing this fact. The Bible may be recognized as carrying healing. Then we include in this recognition *Science and Health* and Mrs. Eddy's other writings, our periodicals, services and lectures, as well as our Christian Science Monitor. We do not neglect the Benevolent Homes, since people will come to them and be healed in proportion as we demonstrate the fact that God is present.

When John Willis wrote his editorial, "Watching *versus* Watching Out," Mrs. Eddy criticized it severely. On page 72 of the Sentinel for 1905 may be found an *apology* from the editor for having printed the article! Yet there appears to be nothing wrong with its letter. Mrs. Eddy detected that it did not carry a healing thought. It was like a rose without fragrance. It carried little more than Mr. Willis' intellectual understanding. It was the letter without the Spirit.

423—WATCH lest you shrink from using the term Principle for God, because it seems cold. An artist must study the human skeleton, before he can fill it out and make it beautiful. Principle describes the anatomy of God, in the sense that it unfolds Him as law, foundation, reality, basis, source and essence. When understood, this term can then be enriched with the warm and appealing qualities of Love, Life, Soul, Mind, etc.

It can be deduced from Mrs. Eddy's definition of God, that the masculine thought approaches God through the ascending steps of Mind, Spirit, Soul, and the feminine thought approaches Him through the ascending steps of Love, Truth and Life. If the body of a bird should represent Principle, then one wing would be Mind, Spirit, Soul and the other wing would be Life, Truth, Love. Thus all the beautiful qualities of God must be seen to be supported by unerring Principle.

424—WATCH that you hold a flexible concept of God, one that you do not fear to change from day to day, as you progress. God never changes; Mrs. Eddy's definition of Him can never change; but our understanding of Him must change and improve as we grow. If we adopt a fixed conception of God to which we adhere rigidly, and which we refuse to change, what is to distinguish us from idolaters, those who worship idols of wood and stone, or even hold an idea of God as being a man magnified?

God defines Himself in Christian Science, but as these higher definitions come to us through revelation, we must not hesitate to adopt them. Read *Miscellaneous Writings*, 96:10.

425—WATCH lest, when you read that Mrs. Eddy promised to give the course in Divinity to students who came to live with her (*Manual*, page 68), and then find out that according to the testimony of many of these students, she never taught it, that you believe that she broke her promise.

The very name, course in Divinity, indicates that it is a course taught by Divinity, or by God Himself. It is a God-taught course; hence God must be teaching it continually, and man's part is to listen for His voice, to realize his ability to take the course, before he can take it.

Mrs. Eddy gave the students in her home the teaching that would enable them to hear God's voice. She knew that if they were faithful in practicing what she taught them, they would receive this God-taught course. Hence she fulfilled her promise to teach the course in Divinity when she taught her students how to be taught of God, how to listen for His voice. She could not teach the course, since only God can do that.

The notes kept by students touching this course in her home, seem sketchy and cover cryptic statements, some of which sound out of harmony with the teachings of *Science and Health*. The course in Divinity, however, is received through spiritual sense. Since this faculty lies dormant, it must be resurrected. Therefore, Mrs. Eddy gave lessons in cryptic and sketchy form, in order that the students would be forced to ponder their meaning, not with the human intelligence, but with spiritual sense. She knew that in this way they would develop this soul faculty, and so be enabled to be taught of God.

426—WATCH, when you read of Mrs. Eddy's personal experiences with students in her home, where she often rebuked them vigorously, lest you accept the impression that she was hard to please. She was hard to please only as God is hard to please. He is pleased only with spiritual activity, progress and purification. These can be gained only as we throw off the belief in human intelligence in order to reflect His Mind.

Can anyone estimate the fearfulness of God's rebuke for the student who yields one iota to the belief in a human mind, or in an intelligence and ability separate from Him? Mrs. Eddy knew that if the students would listen to and profit by her rebukes, which were mild in comparison with God's rebukes, they would be spared coming under the latter.

When Mrs. Eddy rebuked poor work of any kind, she was not displeased with it *humanly*. She was displeased only as God would be displeased. God searcheth the heart; so it was the lack of God in the hearts of her students that she was really rebuking, even though on the surface her rebuke related to some material task.

427—WATCH lest you believe that you have fulfilled the demand of God, when you declare an error to be nothing; you must *demonstrate* it to be nothing, and you do this only when you take the evidence which supports it and dissipate it through the power of Soul.

In this country a man can go to court and attempt to victimize you fraudulently. You know his claim to be false, yet you must go to court and bring evidence to prove it to be so. In Christian Science we learn that animal magnetism is nothing, that it is nothing to fear, and that it can do nothing. Every one of its claims are false. Yet we are under the necessity to take these claims and dispute them conscientiously and faithfully, until they are all detected and silenced. It is necessary, in fulfilling this obligation, to hold in mind always the fact that it is *nothing*.

428—WATCH that you put mental vigor and determination into your effort to dispute error, and to eject from consciousness the belief of a mind apart from God. It is necessary to fulfill Mrs. Eddy's demand on page 421 of the textbook, "Insist vehemently on the great fact which covers the whole ground, that God, Spirit, is all, and that there is none beside Him."

If a stray animal sneaked into your house, you might have to take a broom and chase it out with vigor. It takes determination and activity to chase out the suggestions of fear and pleasure, a determination that nothing shall come to us or go forth from us but that which goeth forth from God, good.

The right declaration given with determination, is sufficient to oust any erroneous suggestion. If the broom represents our scientific understanding of Truth, then the straws illustrate the orderly way in which our scientific thought is bound together to become an effective eliminator of falsity.

Mrs. Eddy once said, "The earth is simply what we recognize with the material senses; hence, it is in reality mortal mind, and the declaration, 'I give you dominion over the earth,' means 'I give you the power to control your mind.'" When we recognize the complete control God has given to us over our thinking, if we do not exercise this control, it is because we have accepted the suggestion that we cannot do it, or else that we do not want to do it.

429—WATCH lest you run your thought ragged with a frenzied mental effort, forgetting that the purpose of all our work is to refresh our heart with brighter, with spiritual views, as the textbook says. Expectant faith based on understanding, not depressing arguments and ground-out assertions, accomplishes all good. In Science we heal and receive good because we expect to. The influence of good goes forth from us because we expect it to.

430—WATCH lest you yield to the temptation to look at yourself humanly as such a hopeless specimen of a sinner, that you seem no good to yourself or anyone else. Once Mrs. Eddy wrote, "Do not look to matter to tell you your success, but look up, for your harvest is right at hand. You *know* the Father's love; *trust* it. Then when you hear a whisper, 'Now you are a sinner and so and so is your punishment, this suffering is the consequence,' *put it out; put it out*. Animal magnetism says you are a sinner when you know you are not. Then empty your thought of fear and say, 'I look to God, my Father, to see what I am. He alone can tell me of myself.' "

The man who has done wrong must acknowledge that wrong in order to be healed. He must say, "The animal magnetism which I have allowed to use me is the sinner, and I have a duty to perform in destroying the hold I have permitted it to have on me. I have permitted a lie to represent me and I must pay the price; but the lie is the sinner and not me. I will watch more carefully in the future, to be sure that I do not let animal magnetism represent me—the image and likeness of God."

In Science we should let animal magnetism take the punishment for sin, and we should escape that punishment by escaping from animal magnetism; but man as the perfect child of God should never admit that he is a sinner.

431—WATCH that you realize that your knowing the truth cannot be said to be *knowing*, until it has been tested under pressure. *Knowing* in Christian Science may be defined as scientific reasoning put under pressure, and still remaining scientific.

432—WATCH that you perceive that animal magnetism cannot claim to prey on a student, unless he is harboring a sense of self—self-satisfaction; self-praise; self-condemnation; self-love; self-will; self-justification; self-pity; self-righteousness; self-aggrandizement. The selfless thought alone is immune.

If animal magnetism claims to creep in through the door of self-esteem, for instance, it would be foolish to strive to cast out the animal magnetism, while at the same time retaining the self-esteem. Self seems to be a cat with nine lives as

outlined above; but when we see this animal nature as never man—never us—since God created us perfect, then the cat and all its nine phases is disposed of.

433—WATCH that you bear in mind the amplitude and affluence of our God—the omnipotent power that is yours to work with in Science. In the story of the "Thief of Baghdad" the boy opened a bottle from which came an enormous genie, in the form of a huge servant that, in gratitude for his release, obeyed the boy's slightest wish. Christian Science is like a bottle which, when we open it through understanding and demonstration, puts infinite power at our disposal—but only to do good.

When you think of God as a sponge, and error as water to be soaked up, then if error is like the ocean, the little sponge will soon be submerged and lost. But if we consider error as no more than a drop of water on a table, then one wipe with the sponge of God and it is gone.

434—WATCH lest, when you realize that with God all things are possible, and that all things work together for good to them that love God, you fail to accept these statements or laws in their fullest extent. As Christian Scientists we accept our experiences, whatever they may be, and perceive that good is working through all of them and out of all of them.

435—WATCH that you do not forget, in your joy over Christian Science healing, that the most significant thing about it is, that it proves that the Christ has come to earth again—although, of course, as Mrs. Eddy says on page 180 of *Miscellaneous Writings*, "Christ never left. Christ is Truth, and Truth is always here,—the impersonal Saviour."

436—WATCH lest you forget, in your need to solve difficult problems and to study the letter of Christian Science, to take time to soar mentally into the realm of spiritual uplift, in order to contemplate heaven peopled with spiritual beings governed in perfect harmony. We need to refresh our hearts and souls with this vision at frequent intervals, lest we dwell on error until we make a reality of it, or become weary in well doing. It was for this reason that Mrs. Eddy once said to the students in her home, "Let your minds go out every two hours, all is peace, good will, love, etc. Say nothing of error; confine your thoughts to the right side."

If you make a treadmill out of your Science work, you are liable to keep errors alive day after day, working on them endlessly, as a woman would do on a sock she was knitting, if she never toed it in. We must work on error and then have done with it, in order that we may progress through the unlabored motion of the divine energy, and fill our thoughts with good.

Once Mrs. Eddy wrote to James Neal, "Can you realize what glories come with Christian Science? And do you see the day dawning and the daystar appear? Yes, you do, for love includes it, and you do 'love much.'" Mrs. Eddy perceived that Mr. Neal needed to contemplate this vision, lest he grow weary and faint in his heart with too much contemplation of the claim of error and of the material problem. Read *Science and Health*, 426:5-11; 32:25.

437—WATCH that you realize that animal magnetism, or mortal mind, *has not a thing to give you*. Hence in reality Science does not demand of you to sacrifice anything, except a wrong way of looking at things.

A pair of binoculars has nothing to offer you except something to look through; and all you see is distorted, if they are out of focus. Mortal mind offers us *distorted reality*. Then if any part of that distortion appears to be beautiful or desirable, how much more so will the view seem, as we give up mortal mind for divine Mind, and perceive reality as it is.

438—WATCH lest you trouble and disturb your thought, through the effort to force yourself to see beyond your present standpoint of growth. In *Unity of Good* Mrs. Eddy counsels students to defer the infinite query as to whether God knows error, until they can prove it. The deep points in Science become clear only as we grow and demonstrate, and we cannot force issues.

Once Mrs. Eddy told Adam Dickey that he was Spirit. This disturbed him and he replied, "No, Mother, I am spiritual." What did Mrs. Eddy mean? Did she mean that as idea, we are Spirit, but as man, our identity is spiritual? Was she calling upon Mr. Dickey to regard himself from the standpoint of God rather than man. This was a deep point the essence of which could only be revealed to Mr. Dickey through his own further growth.

439—WATCH that you do not neglect to make the demonstration of taking yourself and others out of the belief of nationality, in order to see all in the great household and family of God. In no other way can you escape the impersonal hatred that exists between nations which, when stirred up, comes to the surface to be self-destroyed in the form of war. If one believes that he is an American, he cannot escape the human fact that he is hated by certain other nationalities. The only escape from this belief in hatred lies in seeing man as God's perfect child, free from any belief in nationality.

440—WATCH that you fulfill our Leader's admonition on page 358 of *Miscellaneous Writings*, to teach by healing and to heal by teaching. We heal by knowing that man is already perfect in God; hence perfect health is being reflected by him at all times. To teach properly, the same proposition must be admitted, namely, that the real man already knows all things, since he is continuously reflecting infinite Mind.

One who endeavors to heal by knowing that his patient is already well, and then expects to teach his patient or pupil from the basis that the latter knows little and must be taught, is not consistent nor scientific. Just as right healing unseals the fount of health within, so correct teaching unseals the fountain of true knowledge within. Man as the idea of God already knows all things; but this great fact must be acknowledged. Man must be healed of the belief that he is ignorant. Education in Science is the process whereby we learn how to reflect education. Matter is *ignorance*. Mortal mind is *ignorance*.

Mrs. Eddy once said, "Mortals may have a big belief of brain, but according to Christian Science the claim that somebody thinks blinds man to the fact that there is but *one* Mind, God, and consequently only one real *thinker* and one *thought* . . . He

who is obedient to Truth has immense power for service. The Truth frees him from ignorance of his capacities and privileges."

441—WATCH that you do your part in bringing divine power into activity in this human sense. When Mrs. Eddy was confronted by a lawsuit in 1899, she wrote to a student: "Pray daily twice at least to divine Love to give you success in this case of libel, and then *realize* for yourselves that Love and Truth, and action on your part (for Truth does not work for you unless you work) will give you the victory."

Science comes from the Latin word *scio*, which means to know. Christian Science is Christ-knowing, in which we do the knowing and Christ does the work. Our recognition of the human need, our knowledge of the operation of Truth, and our affirmations thereof, plus our detection and elimination of any deterrent lying in the path put divine power into operation.

Jesus said, "My Father worketh hitherto and I work." Jesus' work was the understanding of the utilization of divine power and his application of it to the human need; God's work was the accomplishment of all good on earth. God is the *Doer* and man is the *knower*.

442—WATCH that you realize that in truth there is always a right time to do and to say the right thing. Part of man's demonstration is to reflect the divine intelligence which enables him to know when that right time comes.

Once Mrs. Eddy said, "The right thing done at the wrong time ceases to be the right thing." She also wrote, "There is as much in when a thing is done as in what is done."

443—WATCH lest you forget that in Science there is nothing in your past that cannot be turned into a constructive step in your spiritual growth, on the basis that all things work together for good to them that love God. Hence we should never permit ourselves to regret anything in the past.

Once Mrs. Eddy wrote, "God's child can never make a mistake, can never lose an opportunity, can never cause a regret; his life is bright with abundant goodness, hope, promise. Love has a plan and a purpose for each and everyone to fulfill, and none can escape it or fail to perform the will of God."

444—WATCH lest you treat the body directly, when you have a physical disease or claim. Paul tells us to be absent, or to retreat from the body, in order to be present with the Lord. One might coin a word and declare that, when one has a physical ill or pain, the demand is to "debody" his thought,—to retreat from the body, rather than to treat the body,—in order that he may work wholly in the realm of thought.

445—WATCH that you realize that, since the real man already knows all things, we have but one new thing to learn in Science, namely, a knowledge of that which some day we must utterly abandon—the operation of evil.

Spot removers remain long enough to remove the dirt, and then they evaporate. The method we learn in Christian Science to overthrow evil, must disappear when the claim of evil has been wholly met and destroyed. Otherwise we would retain an

erroneous admission that would keep us from a knowledge of absolute good, namely, that once there was a knowledge of error which was necessary in order to overthrow that which had no real existence. Hence error and its antidote, namely, a knowledge of its operations that destroys those operations, must disappear, before absolute Truth can be recognized as All.

446—WATCH lest, when you find that Christian Science places a certain value on affliction, you believe that the reason for this is the same as is set forth by ministers who preach scholastic theology.

There is a value in affliction which corresponds to the necessity to "fire" articles made of clay, in order to give them strength and endurance. A plate that had not been fired would hardly have strength to hold one's dinner. One's understanding of God may be correct as far as the letter goes, but only the fire of affliction can strengthen and crystallize it to the point where it is strong enough to endure, and win the Master's crown.

First we adopt Science as a doctrine. Then comes the necessity to demonstrate it, to see whether we can hold our position when confronted by the arguments of error. At times the test takes the form of being confronted by individuals who are under the control of error, so that they appear to be offensive in the extreme. At such a time can we see that it is material sense that is the sinner, and not man? Can we impersonalize the claim sufficiently so that we can see the son of God where the mortal seems to be?

The following statements by Mrs. Eddy illustrate this point. "It is good to be afflicted, to drink in the experience by which we are made meet for the Master's crown. Love is in itself a purifier, and if we reach its glorious behests, we must be purified in the process." "The Christian Science student's affection, fidelity and devotion are born in the furnace and blossom in wisdom won by experience. This is the price and reward of taking one's treasure out of material vessels." "Oh! how good it is to experience, to learn the meanings of God by what we suffer." "It is good to be afflicted, when the results prove its uses."

447—WATCH, when you work on a problem, that you recognize and handle two thought digressors, namely, absorption in the present discordant condition, and anticipation of a return to physical comfort and harmony. Only as you see and meet these two, are you left free to work on the problem scientifically.

448—WATCH that you grow in loyalty to God and love for Him. You may believe that your loyalty is unimpeachable; but if you were sick and in pain, and you were offered relief and health *with no God in it*,— if such a thing were possible—the question is, would you accept it?

Mrs. Eddy was so unceasingly and increasingly loyal to God, that she refused to accept that in which there was no God, even when it came to her meals, the clothes that were furnished her, and the service that was rendered in her home.

A student cannot claim that he is loyal to God, if he would accept financial security or business success in which there was no God. Loyalty to God means that we desire

nothing and will accept nothing apart from demonstration, which is the same as saying that it has God in it.

449—WATCH that you bear in mind that God is not separate from the blessings He bestows, in the sense that His expression carries His qualities. On this basis we declare that God never sends man gifts; He always brings them.

We cannot believe that any part of His expression lacks any of His qualities. Food as spiritual nutriment designed to support man, cannot be separated from God's love and care; hence it cannot produce suffering or death. Neither does it sustain man of itself; it must be considered to be the expression of God's love.

450—WATCH that you keep a correct balance between the two extremes, one is the declaration by scholastic theology that whatever miracles are performed, God does them; and the other is the "mind-cure" belief that all results are brought about by man's mental work. If this latter belief were true, God might die, and the healer would still be able to heal the sick.

Christianity represents the power of God brought to earth; hence Christian Science strikes the correct balance by declaring that God does the healing, but that the way is opened for this healing to take place through man's demonstration. The textbook reads, "God will heal the sick through man, whenever man is governed by God." Man's part is to be governed by God, and God's part is to do the work. Divine Science declares that God's work is done; hence there is nothing left to be done. Christian Science must acknowledge the human need long enough to meet it through divine power, since in this dream mortals do need help.

451—WATCH that you realize that the mind you suffer *from* and the mind you suffer *with*, are interchangeably unreal. Is the so-called mind mortal man is afraid *with* any more real than the mind he is afraid *of*?

The belief that you have the *capacity* to be handled by animal magnetism, is as unreal as the claim that there is a mortal mind that has the power to influence and control you. If you claim as your own a mortal mind which can be touched by outside thought, how can you ever find your freedom? You may strive to know that the outside belief is powerless; but you are still vulnerable if you believe that you have a capacity to be influenced that is real.

452—WATCH lest you hesitate to use the absolute Truth when you should, since so much stress is laid on the necessity for detecting and handling the claim of evil. Mrs. Eddy once said, "Meet every false claim with the absolute Truth; nothing short of that will answer. John 8:32."

In 1878 Mrs. Eddy startled an association meeting with the absolute statement: "I am infallible now." There were about ten members present, and she made this statement in answer to the query, "Should we say, or can we truthfully say, we as individuals are perfect, pure, holy, or infallible now?"

Mrs. Eddy's strong stand had the effect of instantaneously healing some who were present. It chemicalized some. The one who asked the question was so wrought up

that he coldly left the meeting. Some said they felt worse, which Mrs. Eddy declared was as good as if they felt better.

In the midst of the storm produced by Mrs. Eddy's assertion, she kindly said, "I have told the truth." She took the absolute stand as God guided her to, and to this day the strength of that truth, and of her faith in it can be felt, and always will be.

453—WATCH lest, as you cultivate your Christian Science garden and make the soil richer and more fruitful, you strengthen a weed. Students are tempted to use their Science to grow the weed of the human mind, or the human will, under the mistaken impression that they are reflecting and developing divine Mind.

How can one determine when he is using Science to strengthen the weed of the human mind? When he cherishes the desire for self-aggrandizement in our Cause. When he desires to be prosperous materially. When he desires to be able to have a say in the running of his branch church, and to have his ideas and opinions listened to with respect. On page 100 of *Miscellaneous Writings*, Mrs. Eddy writes, "Who remembers that patience, forgiveness, abiding faith, and affection, are the symptoms by which our Father indicates the different stages of man's recovery from sin and his entrance into Science?"

454—WATCH lest you regard yourself as caught in a web of material circumstances from which you cannot hope to extricate yourself. When such a suggestion confronts you, you may know that it is a trick of animal magnetism to deceive you into fighting effect, instead of purifying cause. There are no effects of error that will not disappear when error is destroyed; and error is always met through mental purification.

455—WATCH lest you cry to God to take you out of your human dilemma, when in reality God is only waiting for your own readiness to be helped. If you have your hand in a narrow-neck vase, and you grab a handful of money that is in it, you cannot withdraw your hand. Yet it is not the vase that is holding your hand, but *greed*.

Do we believe God will come down into this mortal dream to *widen* the strait and narrow way, so that He may release us from the hold materiality has upon us, while we are still clinging to the belief in matter in some form or other?

We are instructed in the Bible that we are held in materiality through lust. One definition of lust is *pleasure*; another is *desire*. We cannot win the battle against mesmerism and sin, as long as we believe that the desire for matter is part of our make-up, or that of anyone. On page 78 of the textbook we read, "God is not in the medley where matter cares for matter . . ." We must know that we are not in that medley either, and that the desire for matter that seems to be in us, is no part of us. It is as unreal as the matter that is desired.

456—WATCH lest you be guilty of *steadying the ark* in feeling that part of your responsibility is to try to hold other students in line,—your friends, fellow members, patients or students. Augusta Stetson had a group of prominent students, whom she endeavored to keep in line by prophesying dire happenings, if they turned away

from her. She really resorted to animal magnetism when she did this, and made a reality of the fear of malpractice.

Once Mrs. Eddy wrote, "God will number His people and separate the chaff from the wheat, despite our endeavors to hold all who name His name in the beauty of holiness and bonds of Love." She could not hold all students in line, so she trusted them to God. If they were worthy and sincere, He would watch over them; if they were unworthy and unwilling to put God ahead of matter or mortal mind, they would go the way of chaff. No one is following our Leader who tries to keep others in line by coercive methods.

457—WATCH that you be like Gideon with his band, who blew the trumpet before he had his struggle with error—before the manifestation of his victory appeared. When he directed his band to blow the trumpet, that was the indication from the metaphysical standpoint that the battle was already won, which is the position one must always take in demonstration.

Once our Leader declared, "I have always known that victory is as certain now as it will be a century hence." In all we do we must start with the realization of a completed demonstration. *Miscellany*, 242, shows this point.

If the Bible statement is true, "Before they call I will answer," then the solution for each problem must be at hand before the problem comes, and we must realize this fact.

458—WATCH that you handle the belief of the past by making it a medium for blessing you. The past is only our present consciousness of it. If we correct that, by spiritualizing our thought in regard to it, it becomes a medium to bless us, in the sense that we realize that it all worked together to bring us a higher sense of good. Mrs. Eddy once said, "There is no discordant past, no clouded present, and no dreaded future." Finally we must come to the realization that none of the experiences in our past were real except those that were good, in accordance with Mrs. Eddy's own statement, "We understand as Christian Scientists that our varied experiences *are things of the past*; not so the marvelous sense of God's presence resulting therefrom!"

The manifestation of demonstration means a change only to human sense, since spiritual sense knows no changes. When you look from the standpoint of spiritual sense, you do not see a man healed, but a man who has never been sick. This sense sees no past and no future. When we attain this sense, we see man perfect, one in whom nothing can change, one in whom nothing has ever changed.

459—WATCH that you define material sense, not as something you have, but as something you believe.

460—WATCH that you accentuate and amplify your scientific declarations, by knowing that the infinite power of God is back of them. Once Mrs. Eddy brought forth this point by saying, "Every true and noble thought helps to raise humanity and lets the light in."

What we speak humanly instantly vanishes. Radio broadcasts appear to do likewise. On the contrary whatever comes from God continually amplifies, remains to grow louder and louder, and becomes more imperative until eventually it will fill the world. If we regard our scientific arguments as supported by omnipotence, they will let in the light that will increase and spread without limit.

461—WATCH lest you accept the suggestion that there is an impersonal power apart from God operating personally, that can thwart the mighty action of good. It is such an abnormal and impossible claim—it is such an insult to God—that we should find it easy to deny and silence it.

In the early days of Science this claim manifested itself in the malpractice of renegade students attempting to thwart the work of Mrs. Eddy and of her students. Later she directed her students to meet this claim impersonally, stating that the time had passed in which to handle it personally. Once she said, "Handle the thought of reversal. You can do it. Is there a devil that can reverse God's government? No!"

462—WATCH lest you complain when God calls upon you for a test of true loyalty. A dog is trained by being given a bit of food as a reward, each time he obeys. The day comes when he is required to obey without the rewards. The time comes when God requires our obedience from sheer love of good, even if we get no human harmony as a reward.

It is a simple matter to want to obey God and watch thought, when rewards in human health, harmony and prosperity are promised; but Mrs. Eddy once asked this searching question (See C. S. Journal, Vol. 5, page 56), "Are Christian Scientists as faithful as the seasons, birds and flowers? . . . Will they sing in the storm? If buds of hope disclose scarcely one blossom, and birds are silent, will they yet wait and work . . . ?"

463—WATCH that you do not hand out absolute statements of truth and thereby slap others in the face, as it were, when the *application* of truth to the human problem is what is called for. In 1940 one of our lecturers said to the British Ambassador, who inquired about his view on the war, "There is no war." This answer given in this way was foolish and availed nothing, although it was the absolute truth.

It would have been far more helpful, had this lecturer explained that as Truth urges upon mortals its resisted claims, as *Science and Health* declares, error is urged to its final limits. He could have explained that war is a segment of the circle of mortal mind, as it goes from prosperity to want, envy, greed, hatred, and war. Hence war cannot be eliminated until mortal mind itself is disposed of.

Mrs. Eddy implies that students who go around making absolute statements—"stereotyped borrowed speeches"—do little more than buffet people with Christian Science. The adaptation of the truth one voices to the comprehension of the listener is as necessary as it is to be certain of its scientific basis. Truth that chemicalizes the listener should rarely be uttered.

464—WATCH that you perceive the lesson sickness is intended to teach, namely, that matter and a material sense of man are wholly undesirable, and hence only

worthy to be disposed of, in order that the man of God may be revealed. The temptation under sickness is to be so disturbed that one cannot think clearly, or work constructively.

A Christian Scientist is one who has put his hand to the plough in order to break up material belief. He is not loyal to God, however, if he permits himself to look back at the harmony he once had in a human sense, and to long for it. Read *Science and Health*, 96:4-27.

465—WATCH that you permit no human circumstance, or sense of pleasure, pain, disturbance, sorrow, loss or joy, to submerge your demonstrating thought, so that you do not have it instantly at hand for use when you need it.

Once his daughter asked Gilbert Carpenter if it was wrong for a Christian Scientist to have any fun, and what the rule was. He said, "Never do anything along the line of pleasure that so submerges your demonstrating thought, that you do not have it instantly available, if there arises a need for it. Some pleasure is legitimate if it does not rob us of our working thought, or dull our appetite for God." Read *Mis.* 362:30.

466—WATCH that you put God at the head of your procession. If you had some rare plants for which you did not know how to care, you might lose them if you did not call for the help of an expert. Job fancied that he could care for his family, money, friends, and health, with the result that temporarily he lost them. When he made God the Head of his procession, the Gardener over his possessions, they were restored to him.

It is a small price to pay, to put God in charge of all we have and are. Each morning we should realize that God is the Head of our home, and earnestly seek to know what He would have us do. There is never any freedom resulting from neglecting God. Mrs. Eddy once defined hell as a state of neglecting or forgetting God.

467—WATCH that you be like a spider, always ready to rebuild your web whenever it seems to be destroyed; but your web is a web of love, the healing atmosphere of good. How patiently and persistently the spider is ready to make a new web, when the old one is brushed away. No matter how many times the devil claims to brush God out of our thoughts, we are ready to rise up to realize His presence, and to pour out this consciousness to bless all.

468—WATCH that you realize that mortal mind is fundamentally pessimistic. If one does not know this, he may personalize this pessimism, and believe that when he feels it, it is his own. The antidote is to affirm God's rule, that all things are working together for good to them that love God.

A sick man is the victim of the pessimism of the carnal mind. He may know of others who have been healed by Christian Science; yet he is haunted by the suggestion that perhaps he will be one who is not. If on Wednesday he could gain the positive assurance that next Monday morning he would awaken healed, he would find himself healed the very next morning!

At times we need to declare that it is high time that we open our dull eyes to see that we are the *top dog* instead of being the *under dog*! As a son of God we are the boss, and mortal mind and its pessimism is ruled out!

469—WATCH lest you differentiate between mortal minds. Soda pop may have different flavors, but it is all fundamentally the same stuff. The story of Cain proves that wherever you find mortal mind, if you probe deep enough, you find a murderer. All skunks are the same, no matter where you find them.

When mortal mind is aggravated, it displays its murderous nature. When Truth starts to destroy it it becomes malicious animal magnetism, in its effort to thwart this destruction. Never believe mortal mind, as a belief, to be harmless merely because it appears to be so. By the same token, never believe that it is real, since God is the only Mind.

Once Mrs. Eddy dispensed with the services of her coachman, declaring to Adelaide Still that he was a dangerous man to have around. This was merely because she detected that he was handled by error and did not realize it; nor would he listen to her warnings. Anyone who is functioning under mortal mind constitutes a danger to the one who is endeavoring to reflect God.

470—WATCH and remember that, if you do not handle error in the first instance, it will handle you in the second, as the textbook says. This were no reason for discouragement, but a plea for watchfulness. The struggle to control evil thoughts is not a fight as mortal mind conceives of a fight; it is the effort to realize their nothingness as well as God's power to dislodge them. It is the endeavor to realize your capacity to reflect God's thoughts only.

471—WATCH lest, after you have learned the modes and methods of animal magnetism, you continue to dwell on this negative plane. Once Mrs. Eddy wrote, "Teach your students the claims of ignorant and malicious animal magnetism. Then teach them not to dwell in this thought, but to imbue their minds with love, so they be not tainted with the malicious mind that they are in danger of fearing and so catching it."

As a postscript to this letter Mrs. Eddy added, "I have no vacations—am harder than ever at work." This carries the implication that in our effort to keep ourselves free from animal magnetism, we cannot take a vacation. We must be ready at all times to assail evil suggestions and to cast them out. Error takes no vacations; so we must never stop working to meet it.

472—WATCH that you realize that Jesus' statement, "Give and it shall be given unto you," is a law that carries with it the power of enforcement. To obey it with right motives means to exercise it, and hence to experience its promise.

473—WATCH test you accept the suggestion that error has a cause or an effect. It is a belief without a cause or effect. Once Mrs. Eddy summed up the entire claim of evil as being typified by the serpent, "existing without a cause." The discussion of cause and effect in relation to error is merely to enable us to translate matter into mind, and to comprehend Mrs. Eddy's statement on page 105 of *Miscellaneous Writings*, "Nothing appears to the physical senses but their own subjective state of thought."

474—WATCH lest you cherish the desire to throw off the outward practice of sin, so that you may look at your human selfhood with satisfaction, feeling that it is acceptable to God and man. Such a desire may start a worker on the right path, but it must be outgrown, since a human sense is never acceptable to God, no matter how purified it may be.

We desire purity in Science only that we may reflect God. We overcome sin so that we may have a constant consciousness of man's unity with God. If mortal man through Science is able to reach the point, where he can begin to regard his belief in material selfhood with satisfaction because it is so well-behaved and good, he is liable to indulge in self-righteousness, which in God's sight is worse than what the world calls outward sin, because it suggests a false achievement.

475—WATCH lest you try to do Truth's work. Mrs. Eddy once stated, "You stand still and voice the truth. Truth does the work."

476—WATCH that you hold a right concept of what denials accomplish in Christian Science. Once a student had a pain. He denied it, and prayed to be shown where he had erred. He asked God to teach him the lesson he needed to learn; but the pain persisted. Finally he prayed, "Oh God, rock me to sleep in Your arms." At once the pain disappeared.

He learned that our work with error, or our denials, do not heal. The pain left when he sought a positive sense of good in which the error was submerged, as it were. This is why Mrs. Eddy once said, "Never leave a treatment until consciousness is baptized in Love."

477—WATCH lest you deny the existence of animal magnetism as a belief, before you have done the work to uncover it. Mrs. Eddy said, "The rule to ensure victory for Science is this: Bear faithful testimony to the existence of animal magnetism as an evil belief which must be met and mastered. A denial of the existence of this error prevents your victory over it."

Does this statement by our Leader contradict the one in *Science and Health*, "You conquer error by denying its verity?" (Page 339). How does one destroy a serpent? It must first be uncovered. Animal magnetism must be acknowledged as the mesmerism of belief that would claim to becloud man's consciousness of God. One must awaken to the existence of animal magnetism as an evil belief, before he can apply the rule which makes it unreal. If you take the stand that it does not exist before you have uncovered its operation, you may receive the impression that you can ignore it.

Error has to be uncovered from the standpoint of material sense, since it is as real as material sense. It can be seen as unreal only by spiritual sense. It is self-evident that animal magnetism is a false belief. Yet you must acknowledge that you entertain it and learn why you entertain it, in order to get rid of it. A blanket denial that there is such a thing as a false belief called animal magnetism, is like cutting off the top of a weed and leaving the roots.

478—WATCH lest you go soft with error and become lenient and pleasant with it, and thereby lose your authority over it. Mrs. Eddy once declared that some of her students were as soft as mush! She also said, "When you rebuke sin, you cannot be nice to the sinner . . . The moment you are pleasant with or in error, that moment you can do nothing with it. There must be authority."

Once a coastguard gruffly ordered a man off the shore at sundown. Then in a pleasant voice he said, "But you can stay if you want to," and was as friendly as could be. He was probably lonely; yet this happened during war, and he was supposed to be tough and stay tough with all who trespassed on the shore. God has called us to arrest all mental trespassers, and we are expected to be tough with them, since we are at war with all error. We lose our authority if, because of sentiment, laziness or unwatchfulness, we go soft and compromise with error of any sort.

479—WATCH lest you admit personality by believing that one practitioner is a better healer than another, or that Mrs. Eddy was the best healer of all. God is the only Healer. Whoever opens the door and lets God in is the one through whom the healing comes. Mrs. Eddy gave us the instruction as to how to open the door, although her own skill in this direction was far beyond that of any of her followers.

What is personality? It is the belief that man can be something of himself apart from God.

480—WATCH that you define sin as the acceptance of the mesmerism that man is separated from God, and that in this separated state he can be healthy and happy. As one destroys this sense of sin, the exposure of mortal existence as husks may bring disturbance and suffering, but its ultimate is the joy of realizing man's oneness with all good.

If you were skating on ice under the false impression that it would support you permanently, as the temperature rose, the nearer would come the point where you would be forced to recognize your danger. Reliance on the seeming goodness and permanency of illusion brings inevitable disillusionment. On pages 22 and 296 of our textbook we are told that, waking to Christ's demands we experience suffering; also that mortal belief must lose all satisfaction in error and sin in order to part with them.

481—WATCH that you realize that progress is the law of God; hence your trust in God must increase each day. You may start by considering God as a spare tire to be used in an emergency. Then you learn to use God most of the time, while you retain the human mind as the spare tire. The time must come, however, when you rely entirely on divine Mind.

482—WATCH that you remember that Jesus compared the error in you that causes you to see an error in your brother man, to his error, by declaring that it was as a beam is to a mote. A mote would be a very small particle of a beam. When we become aware of the error in others, we should remember that our work is to deal with the error in us that makes it possible for us to behold error in others. Then and only then are we really in a position to help our brother. The error in us that sees error in others is what we must deal with and cast out. See Matt. 7.

483—WATCH that you really believe that error cannot continue to exist or to claim that it exists, under the Christian Science rule and declaration that God never made it, hence that it does not exist and is not real. In hypnotism the false seems to exist because of a false state of mind in the victim. When he regains his normal state, all that seemed real is seen to be unreal. Hence the regaining of his normal state is the rule for destroying all the illusions of the hypnotist. The victim might believe that his task was to silence all the suggestions that are sent to him. What a relief when he learns that he need not do this! He need only throw off the spell cast upon him.

484—WATCH that you keep alert to the need of working daily to destroy the claim of prejudice against the truth in the minds of mortals, or, to be more exact, in mortal mind. When one knows Christian Science for what it is, and turns away from it, he has to answer to God; but when he turns it down because of a prejudice that he feels which would have been destroyed, had we been more faithful in our efforts, it is we who have to answer to God. Mortals must be given a square deal in regard to Christian Science. How can this be done unless we do our part to destroy all induced prejudice against it?

No one could help but love Christian Science, if he knew it for what it is. One reason why we are concerned about Roman Catholicism, is because a prejudice against the truth is early induced in the minds of its adherents, which must be destroyed before they can gain even a glimpse of the value of what we have to offer. Since our field is the world, we must do the work that will give the whole world a chance to know what we really have.

485—WATCH that you realize that Mrs. Eddy not only made the demonstration to write *Science and Health*, with God as its Author, but to add to it *spiritual healing*, that all who read it are privileged to experience. She also taught *Science and Health*, talked it, wrote it in letters to students, and lived it herself. Hence in studying her life and writings, the demand is to transform everything into *Science and Health*. This endeavor will promote spiritual growth, and reveal higher applications and meanings of Truth as one is ready for them.

It is as if *Science and Health* was the Rock which God dropped into the pool of Mrs. Eddy's consciousness. At once the ripples or concentric rings began to cover her entire thought and life. It is not enough, therefore, to study the Rock. We must study her rings if we ever hope to have them cover our entire thought and life.

On August 25, 1908 Mrs. Eddy directed a worker in her home as follows: "Take this up in every watch: Mrs. Eddy's face is not *deformed*. Her eyes are large, natural; sight, hearing and memory are *never lost*. Her finger joints are natural."

Do you believe that the above watch was *Science and Health*, when on casual reading it does not sound so? Read 486:23 and 243:32.

After one has learned the scientific way to apply divine power to bring out right results, demonstration requires that one set forth the human need. Why invoke divine power unless you hold in thought some specific need to be met? On page 54 of *Pulpit and Press* we find quoted with Mrs. Eddy's approval, "The perfectly natural is the perfectly spiritual." What was Mrs. Eddy doing but calling on her students in

their watch to see the perfect man, entirely apart from the distortion of materiality? Then the correctness of their effort would be indicated in right physical results.

486—WATCH that you remember that when one is under mesmerism, he has no control of his speech or action. A deep insight into Mrs. Eddy's use of the word sin, defines it as yielding to the mesmerism which suggests life, intelligence and existence separate from God. The Bible declares that we are the servants of the one we obey and accept as our master. One value of this knowledge is, that it shows that, when one is functioning under the mesmerism of mortal belief, it is a futile thing for him to try to control his speech and action. If he tries to do so, he will fail. Only as one handles the belief of mesmerism and acknowledges the government of divine Mind, can he speak and act in harmony with divine law. Another value is, that it causes us to impersonalize the speech and action of others. We never personalize the talk of a ventriloquist's dummy.

487—WATCH that you realize that healing the sick is always simple and straight-forward in Science. It becomes difficult only because error claims to put deterrents in the way, to prevent the good work from being accomplished. Once Mrs. Eddy wrote, "The law of mortal mind that says our work, whatever it may be, will not amount to anything, must be broken. Know first that no such law can interfere with Truth. Second —that there is no such law. All law is divine and this law of mortal mind is only the inverted image of the law of God. Reverse it and you will find the divine law that all thoughts of Truth *must* have an effect."

At another time, when the publishing of her book *Unity of Good* was delayed about six months, she wrote, "The way is blockaded in proportion to the weight of good that is to be carried over it, you know."

488—WATCH that you realize that, just as Mrs. Eddy's demonstration and influence for good remains with us today to heal and bless all who avail themselves of it, so the temptation to stray, to which some of her students yielded, also remains as an error to be detected and handled.

Augusta Stetson put forth the argument that Christian Scientists should, by reason of their claims to all good, have the best of everything. Then under the cover of this argument she indulged in materiality. She would not have been misled in this way, had she realized that in Christian Science possessions are permissible only as they are evidences of divine Love demonstrated. Even as such they present a temptation and a danger. Job discovered this, and proved that the Master's way was the safest, namely, to seek first the kingdom of God, and to have the things added.

489—WATCH that you observe a scientific order in demonstration. When we take an advanced step in its order, we can maintain and hold it; but it is not wise to try to overreach our position.

On a certain date in 1908 or 1909 Mrs. Eddy directed her maid to throw away her flesh-brush which hung by her bed, and which she occasionally used to rub her back. Then she wrote in the front of her Bible with the date, "I threw away my flesh-brush today," and signed her name.

We learn from this that Mrs. Eddy was meeting the claims of materiality in their order, just as one cleans up his lawn first by picking up the papers, then the leaves, and then smaller objects. The handling of the claim of an itch does not seem to be an error calling for demonstration, since it is so easily taken care of by scratching it. Yet Mrs. Eddy finally reached the point where even that slight acknowledgment of the reality of sensation in matter received her rebuke and correction. She recognized the demonstration as notable enough to deserve a place in the Bible.

In the textbook we are told to emerge gently from matter into Spirit— but not slowly. We must take the steps as they are placed before us each day, but we should not try to skip any steps through pride or untempered zeal.

490—WATCH that you realize that Mrs. Eddy's love and pity for her enemies was her *Science*, as well as her *Christianity*. The only way our enemies can be handled *scientifically*, is when we love and pity them. She once wrote, "To forgive your enemies is equivalent to having no enemies."

Jesus was able to meet the hatred of his enemies through his love and pity, as shown in his words, "Father, forgive them, for they know not what they do."

Only as we impersonalize error can we be sure that we do not hurt the oil and the wine. If we were living in the old Roman days and trying to destroy a ship of our enemies, one that was being rowed by galley slaves who were our own countrymen who had been captured, we would be careful to kill only the enemy, and not to harm our friends. We always hurt the oil and the wine when we condemn individuals, hate them or attach error to them. You cannot meet error scientifically until you love and pity the channel through which error seems to come.

491—WATCH that you keep your joy, as Mrs. Eddy once said. Christian Scientists have thin walls and thick walls to break through, and they must watch against the claim of discouragement, when they work faithfully and see no immediate results from their work.

Discouragement is no more than an argument of animal magnetism designed to stop our good work. No one who is doing fine work can escape being assailed in this way, in order to get him to quit. The remedy is to recognize this fact and to mix joy with one's work.

Why should error argue that our work is amounting to nothing, unless it is amounting to something? The student who is accomplishing nothing is the one who is left alone. Mrs. Eddy once said, "Error never shoots dead men." Dead students are never met by the deterrent of discouragement to make them quit, since they are doing nothing.

492—WATCH that you keep in mind the possibility of completing your human problem within an appreciable length of time. Once Mrs. Eddy closed a letter by writing, "How strange things are finishing up at the closing of this century! Oh, may our lives be completed and every error destroyed!"

If one was knitting a stocking and did not toe it in to a finish at a certain point, one might go on knitting and never finishing. This human problem is by no means an

eternal one. One digging a tunnel through a hill never knows when he may break through it. Our lives can be completed and error destroyed within an appreciable time and we must realize this. See *Science and Health*, page 574:1.

493—WATCH that you realize that everything you declare about error, what its claims are, how to meet it, and the fact that it is an illusion, is *itself unreal*. Our handling of error is like removing paint with paint remover. When the job is done, you discard both the paint and the remover, leaving the bare wood. Mrs. Eddy once said, "We cannot talk aloud Christian Science nor spiritually, for talk is material." In like manner everything we say and think in regard to error is material, not spiritual. It is a temporary necessity, but only the facts of good are eternal realities.

494—WATCH that you realize that it is a highly dangerous thing to be a Christian Science practitioner, if in dealing with illusions you become unwatchful and permit your thought to be inoculated with a sense of their reality. Error's only method of operating is mental inoculation. In the 16th. edition of our textbook Mrs. Eddy wrote, "You will also learn that the transfer of mental pictures, from one mortal mind to another, tends to a speedy inoculation with the virus of error." Everything about a case of sickness tends to inoculate one with falsity. It is dangerous to be a lifesaver, because a drowning man will sometimes try to drown his would-be rescuer.

Often a patient feels that a practitioner will do better work if the latter can only be made to feel how serious the patient's condition is. Once a patient actually said to her practitioner, "I cannot seem to make you realize how serious my condition is, and how sick I am." He replied, "If you can, then you had better get another practitioner, because I will not be able to help you!"

The practitioner who does his work well is under the greatest protection of anyone on earth, since he does his work under the care of the Most High, and gains his protection by extending good to others. He is in danger only when, as a result of treating many patients over the years, he becomes weary in well doing, and so neglects to clean house thoroughly after every case.

495—WATCH that you remember the rule, "If you take error seriously, it will take you seriously," using against you the very weapon you give it. Error is only a belief, and one receives from it exactly what he puts into it. Let us put into it the realization of its nothingness and the allness of good, as well as the conviction that there is nothing in us to respond to it, to believe in it or to fear it. Neither can we be made to forget or to neglect the necessity for standing up to it and meeting it under all circumstances.

Error cannot be serious unless you make it serious. So keep your grin ahead of your groan. Mrs. Eddy once said, "Some of you are taking life too seriously. A sense of humor is a saving grace."

496—WATCH that you realize that you are a *terror to error*, that your consciousness of God is so effective and powerful, and you are the custodian of such vast power, that the moment you apply it, *it does things*, it dissipates error and leaves the infinite good filling all space. The time must come when we recognize ourselves as aggressors, rather than merely defenders of the faith. There is a temptation to feel

that there exists a great lie claiming to be power, and that we must forever protect ourselves against it. Like the knights of old we must ride forth with shield and sword to defend ourselves against error, so that we may destroy it. Yet this conception does not fit Mrs. Eddy's statement that she used to do her work with the realization that *God is All*. The answer is that this phase of our experience is a necessary but passing one. We must recognize ourselves as terrors to error, until we can rise to the realization that there is no error, since *God is All*.

Some students fail because they regard animal magnetism as a lion; and themselves as but a rabbit. We are the lion equipped with God's power. The lie retreats when we face it with divine courage.

Mrs. Eddy once said, "Animal magnetism is powerless—but you must declare against it as though it had *all power*."

497—WATCH that you measure your growth by God rather than man, by the distance your brethren in Christ have traveled *with you*, and not by the distance you have traveled *away from them*. Jesus told us that as we are lifted up, we will draw all men unto us. As we rise into the consciousness of eternal harmony, we must feel that we are taking all mankind with us, since divine sonship belongs to all.

498—WATCH that you regard God as the source of affection as well as protection. This point can well be remembered by thinking of Him as PA. See *Miscellaneous Writings*, 263:12. In war men turn to Him for protection who have never prayed before, but the question is, what will they do when the war is over? Unless they have established a sense of affection for Him, they are apt to forget Him, and the good effect of having been driven to trust in Him in time of trouble will be lost. The sense of His protection causes us to turn to Him in trouble, and the sense of affection for Him helps us to remember Him when we are not in trouble.

499—WATCH that you realize that the error connected with the claim of animal magnetism, is not that the devil is in us, but that God is out of us. We can regard war, sickness and sin as merely phases of the claim that man is absent. When we realize the everpresence of *man*, we know that there can be no war, no sin, sickness or death, since *man* is the Christ idea of God, forever reflecting the harmony of divine Love.

500—WATCH that you remember that *spirituality* alone can handle the claim of malpractice in and from others, as well as in yourself. Only through spirituality can the error be seen as an impersonal claim. Only in this way can the claim be destroyed without harming the channel. Once Mrs. Eddy wrote to Julia Field-King, "I see you cannot take up personality so as not to make it real to yourself, nor harm the individual; so leave this out, be sure. This ability belongs alone to spirituality. No human, mortal, or material sense can enter into it or it prevents the good results, both to the sinner and the sinned against." She also wrote, "One needs to protect himself from his own false beliefs alone; therefore the only wrong thinker or mental malpractitioner there is or can be, is one's self;—the beam in one's own eye is the whole of evil. All our warfare is located within the confines of our own thought."