A Lecture on

Christian Science

Entitled

Christian Science: Pure Religion and Undefiled

by

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This lecture was given by First Church of Christ, Scientist, Baltimore, on September 29, 1939, at the Lyric Theatre. The lecturer spoke substantially as follows:

It is now generally known and acknowledged that Christian Science was discovered by Mary Baker Eddy. One of the purposes of a lecture on Christian Science is to make it more generally known that, after her discovery of the Science of Christ, the metaphysical truths upon which Jesus based his healing and redemptive ministry, Mrs. Eddy herself put Christian Science to the most exacting tests in an amazing career as a public practitioner; that from this vantage of practical proofs of her theory, she wrote the volume, Science and Health with Key to The Scriptures, called the Christian Science textbook. It should be known that Mrs. Eddy then established The First Church of Christ, Scientist, in Boston, a reinstatement of primitive Christianity, and that today branches of this Mother Church belt the globe; and that, in her determination to make divine Science available for the needs of humanity, Mrs. Eddy created and established every adjunct and activity of the Christian Science movement. It is also the purpose of a lecture to show that because Christian Science is based on God, as divine Mind or Spirit, Christian Science is therefore a divinely mental or spiritual—and not a material or mortally mental—system; Christian Science is not based on the human mind, its psychology, pathology, or suggestive therapy. Christian Science is religion, indeed, in both theory and practice, the religion of Christ Jesus; it heals the sick, prevents disease and discord, lack and limitation, and saves the sinning solely through prayer — not the prayer of pleading with God to be and do good, but rather the desire and effort to see the good God has already done. Christian Science prayer leads to the knowledge that God's man can never be less than God's perfect likeness and image. Such prayer denies all that opposes itself to God and His creature, man, and affirms the health, wealth, happiness, usefulness, the completeness of man. Christian Science is both a healing and a saving, a Christly ministry conforming to St. James' definition: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (Jas. 1:27)

AND FIVE OF THEM WERE WISE, AND FIVE WERE FOOLISH

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." (Matt. 25:1) In this parable Jesus told of the ten virgins, all were furnished alike, all were of one pure purpose, they were single of mind, unadulterated, loyal. But only five of them were equipped with vital, light-giving oil. All ten, shall we say, had the letter of Christianity—they even had lamps—but only five had also the oil of true spiritual-mindedness. And this lack of spiritual preparedness was indeed "a gaunt want." To say that five of ten are foolish virgins is but to say that many are trying to enter the marriage feast of Truth and Life and Love with only empty lamps to guide them. However complete the furnishings of the letter, however perfectly formulated the arguments against error and for Truth, discord, evil, can never be cast out, the darkness dissipated and true harmony attained without oil—true spirituality. The great need is oil for the lamps of the world's foolish virgins. Christian Science has revealed the never-failing reservoir of this spiritual mindedness as not in matter and the carnal mind, but as only in Spirit, the pure, divine Mind. The sick and sinning are healed and saved, the poor and needy are enriched, the depressed and woeful are uplifted and comforted only by spiritual sense, that "sign of Immanuel," that "divine influence ever present in human consciousness" (S. and H. Preface xi). And right here, a question. Do we fondly imagine that we are wise virgins and some others are the foolish? Is there not profit in considering the ten virgins as representing the thoughts to be found in each individual human consciousness, and some of them wise and some foolish? Then shall we not cast out the foolish or erroneous concepts and open wide the doors of harmony to the wise, the right ideas? And shall we not, individually, be alert to procure oil, to fill and trim our lamps? If we are recreant to Truth and Love, we may merit the appellation "foolish virgins." Let us then treasure our store of true spirituality, increase it by consecrated prayer, and so gain the status of "wise virgins." In the realm of spiritual reality, harmony, heaven, all ideas are wise, holy, loyal, pure. All are like the one Mind.

THE OIL FOR THE LAMPS

What is this oil, this spiritual sense, and how is it acquired? Many people are not clear as to spiritual mindedness, confusing it with the religious emotions of the human mind, or else considering it a mysterious abstraction beyond their acquirement. I once knew a clergyman in whose congregation there was a faithful attendant who, for thirty years, never missed a Sunday service or a midweek prayer meeting. He was devout, made able talks, joined in the singing, and led in prayer. Yet he never united with the church nor professed conversion. At last the pastor broached the subject. Said he: "My friend, for thirty years you have lived the life of a Christian, supported the church, and in all other ways shown you are worthy to be a member. Why haven't you joined?" And the good brother pondered a while, and then replied: "Well, it is this way, I've been waiting for the Spirit to move me." Science and Health declares: "Spiritual sense is the discernment of spiritual good." It is the spiritual thought, the unworldliness, the sense of Spirit; the feeling, the hearing, the tasting, the seeing, in short, the discerning of the ever presence of God. Spiritual sense is the consciousness of the ideas of pure Mind. It is the opposite of matter and material thought. It is the might of pureness. It is the power of God unto salvation. One does not wait for spiritual sense to be given him, one becomes aware of the possession of it, and aware that this supersensible force for good in his life is illimitable in its scope, power and unfoldment.

Not the waiting, but the waking to know a world more bright is spiritual sense. And this awakening to the reality and perfection of all things in Mind brings Christian Science healing. This spiritual understanding is answered prayer. And from this spiritual fountain in Truth, the faithful may draw oil for his lamp, even that oil defined in Science and Health as: "Consecration; charity; gentleness; prayer; heavenly inspiration."

FIDELITY

In her book, "Retrospection and Introspection," Mrs Eddy refers to "loyal students," and declares: "By loyalty in students I mean this, — allegiance to God, subordination of the human to the divine, steadfast justice, and strict adherence to divine Truth and Love." Here indeed is oil for the lamps. Disloyalty by its very nature excludes itself from good. Infidelity separates one from the true sense of unity, of atonement, communion—union with God, with Life, Truth, and Love. Disloyalty would divide man from God, from good, from health, from wealth, from happiness, from growth, from harmony. Science and Health declares: "Adulterating Christian Science makes it void." Pureness of thought and life, faithfulness over a few things, gives one dominion over matter, and control even of self. This Christly devotion is pure religion and undefiled. It visits the fatherless and the widows in their affliction. It keeps one's self unspotted from the world.

ALLEGIANCE TO GOD

The word allegiance means loyalty and fidelity, and is defined as "devotion or loyalty where obedience or service and respect are due." God exists. That there is a God is the inevitable conclusion from the self-evident fact that consciousness exists; and that one's existence necessarily involves and includes a creator, and excludes self-creation. Man did not create himself. In the Bible Micah proclaims: "For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever." Now if we substitute for the word "name" the equivalent word "nature," we have the great fact in Christian Science, that the concept of God held by any one indicates and determines the nature of his thought. A materialist may conceive of God in terms of matter, from grossest idolatry of the pleasures and pains of material sense, to the highest refinements of pagan worship, the veneration of so-called physical science, biology, physiology, electricity, material medicine, the body, and so on. The spiritually minded man will turn from matter and the human mind, and so will care for the things of the Spirit, divine Mind. His fear of (that is, respect for) God will be reflected as self-confidence and self-respect. Such is the unity of being as taught in Christian Science, the one-ness and distinctness of God and man. To know and fear (believe in) God is to have self-knowledge and self-control, and to believe in one's real self as the perfect likeness and image of God. Christian Science teaches, and spiritual sense tells us, that since God is the only presence, man's existence must be in God, and therefore God is not apart from man. Man's allegiance to God denotes his inseparability from God. And since man is the manifestation of divine Mind, that is, idea, man is endowed with the qualities of God. Man is therefore intelligent, he expresses God's will. Since volition is a quality of God, it must be, by reflection, an element in man. Man is then, by reflection, by right thought, voluntary; he knows what to do and how and when to do it. Again, man is powerful. He is omnipotence expressed, he is the objectification of the thought force that formed the world and said to the sea, "thus far and no farther." Man is invincible. Mrs. Eddy has said that "man's birthright of sole allegiance to his Maker asserts itself." (S. and H. p. 226). Man as God's reflection, has every quality of divine Mind; indeed, man is the very compound of all God's ideas. And who is that man? You, my friend, and I, in reality are that man. The Christian Science textbook declares: "Because of mortals' material and sinful belief, the spiritual Jesus was imperceptible to them." (S. and H. p.314). Indeed, not only was the real Jesus spiritual, but we ourselves, in our real being, are the manifestation of Life, or Spirit which is God. It may not yet entirely appear what we shall be, but whatever it is, healthy, wealthy, wise, successful, harmonious, beautiful, useful, it must be now, for there is no past nor future time in reality. The present is just the presence (the consciousness) of God and His man. In reality you are well and harmonious now, and you can actually realize it now as truly as you will "when he shall appear," (I John 3:2) Christ, the spiritual idea of Truth, appears now as surely "As in blest Palestina's hour." (Christ and Christmas: Poems). This is the actuality of being, all we can hope for in realization here and now. Is not this the Christ, the idea, consciousness, of Truth, "or look we for another?" (Luke 7:19). Indeed, what are we waiting for, you and I? Now is the day we are saved. Now is the accepted and only acceptable time, for "now are we the sons of God," the heirs to all good. Our allegiance to God is properly expressed in manifesting His name, the nature of good, in all His synonyms. In Science and Health seven of these synonyms for God are enumerated by Mrs. Eddy: "Mind, Spirit, Soul, Principle, Life, Truth, Love." How well this allegiance to God or reflection of these synonyms is illustrated in Portia's observation to Nerissa ("Merchant of Venice"):

"That light we see is burning in my hall;
How far that little candle throws its beams!
So shines a good deed in a naughty world."

Light does not dissipate itself but it does dissipate darkness. Spiritual sense dissipates material sense or the sense of matter. Again, reflection does not separate the image from the original, nor does reflection diminish the original. The light beam is not separate from the candle, yet it is not a part of the candle. Separated from the candle the light would disappear. Interpose an opaque barrier between the candle and the light beam and there will be no light on the barrier side; but on the candle side the light will continue unabated and unaffected. Unobstructed, the candle throws its beams in every direction and thus "Whatever blesses one blesses all." Jesus said, speaking as the real man, the Christ, "I am the light of the world." (John 8:12). And St John declared: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." (1 John 1:5) Allegiance to God is the reflecting of that spiritual light, the reflecting of divine Mind, Spirit, Soul, Principle, Love, Truth, Life, and this reflection illumines all our earthly experience.

SUBORDINATION OF THE HUMAN TO THE DIVINE

Christians surely must agree that Christ Jesus is the Exemplar, to be imitated, and Christian Scientists agree also that Mrs. Eddy is their Leader, to be followed. Christian Scientists know that blessings surely will accrue to us in doing as the Master did, and in walking in the footsteps of our Leader as she followed Christ. Now both Jesus and Mrs. Eddy subordinated the human to the divine. Jesus gave God the glory and yielded Him unswerving obedience. He enjoined upon us: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." (Matt. 6:33). No privation nor limitation of "all these (good) things," but just a subordination in all things, of the human interests to the divine ideal. Note how Jesus, although not ignoring nor neglecting human obligations, made secondary the human sense of sonship and of filial duty, and even the human sense of love. He said: "call no man your father upon the earth" (Matt. 23:9). He loved his mother not less, but his divine Father-Mother more, when he said to Mary: "Woman, what have I to do with thee?" (John 2:4) And did he not say to both Mary and Joseph: "Wist ye not that I must be about my Father's business?" (Luke 2:49) And again when his family came to urge him to go with them he asked: "Who is my mother? and who are my brethren?" and answered: "whosoever shall do the will of my Father . . ., the same is my brother, and sister, and mother." (Matt. 12:48) He allowed nothing to be of prime importance but the divinity of his being and acting. He came to be the Saviour of the world, and he subordinated all human desires to that accomplishment. Yet on the cross he thought tenderly of his mother, and left instructions for her care. And his subordination of the human sense of family ties and obligations to the divine, was followed by his mother and brethren meeting in prayer with his disciples immediately after his ascension. The Leader of Christian Science had to experience many seemingly hard trials in relation to her family. From her childhood some of them misunderstood her spiritual and deeply religious nature. In later years she endured most unjust persecutions. She was called upon to regard the proprieties peculiarly provided by the family relationship, and yet she had to subordinate all to the program divinely revealed to her, the program to which she was prophetically called, and which she followed to the end. She held strictly to her obligations in all human contacts and contracts. Mrs. Eddy's love for her family, and for all mankind, was consonant with her primary devotion of heart, thought and life to divine reality. She knew it is the natural order in Science and Christianity to place the divine above the human in all things, and she knew thus can prayer be answered, and Christ, the idea of divine Truth, govern man.

STEADFAST JUSTICE.

Science and Health states: "Injustice declares the absence of law" (p. 391). Justice, then, signifies the presence and operation of law signifies loyalty which is the expression of love and is the fulfilling of the law. Steadfast justice therefore, is the very exemplification of the operation of divine Principle, that Principle which is Love, that Love which is Principle.

Steadfast justice confers upon all men the divine right of kings. It makes men powerful in defense of right, and in offense against error, in self and others—true vicegerents of the most high God, loyal and just executors of His law, justices of the peace of the realm of harmony, defenders of the faith, jealous guardians of divine equity, even that Godlikeness which "sendeth rain on the just and on the unjust." (Matt. 5:45). Towards all infractions of the law of God, the loyal man is just. He condemns sin, all evil, by separating it from man, and thus frees the person from error's false rule. Loyal disciples uphold the divine law by ruling themselves, utilizing the reflected power of omnipotence, by self-control, and they royally uphold God's law in the service of their fellow man.

Again, there is significance in the word "steadfast." Christian Science teaches that man is the expression of divine Principle, and thus is, like Christ, "the same yesterday, and today, and forever." (Heb. 13:8). Some radio stations are unreliable because their signals are prone to fade, and so a steady performance is not maintained. Loyalty helps one to grapple with and overcomes this tendency to fade. I once had a friend, a Christian Scientist, whose growth in spirituality was sadly impeded by his lack of steadfastness. He was frank, for often he would say: "Some days I just don't want to be good!" Loyalty exhibits increasingly that steadfastness to which Saint Paul referred when he admonished the converts to "withstand in the evil day, and having done all, to stand." (Eph. 6:13). This same Paul was always steadfast. He was forever standing and withstanding. There was the time he "stood in the midst of Mar's hill," (Acts 17:22) and boldly told the Athenians they were in all things too superstitious. Again he complained "no man stood with me," (II Tim. 4:16) but added confidently "the Lord stood with me." Such a steadfastness against reaction in self and others can surely be just, and administer justice in God's name.

Steadfast justice silences negative criticism, and opens wide the thought to right appreciation of motives and acts. It upholds the right intent and corrects the wrong. It rules out the mistakes of the head and glorifies the heart's loving desire. Steadfast justice recognizes that many mistakes are ignorant errors, sins of the head, and that the small proportion of malicious wrong practice, or sins of the heart, is no less amenable to the law of Principle. The loyal disciple, knowing divine law is on his side, steadfastly applies justice to both ignorant and malicious error with equal effectiveness, fearlessness, and ease. God's law is universal in its applicability to all that signifies the absence of law, to all injustice.

STRICT ADHERENCE TO DIVINE TRUTH AND LOVE

Strict adherence to divine Truth and Love is a correct and consistent sticking, or cementing of one's self, in thought and action, to all that is true and loving (law fulfilling). Such undivided adherence, or uniting of one's self to good, involves and includes an equally complete and unwavering rejection of all that is opposed to divine Truth and Love, a consistent refusal to cleave to evil.

Christ Jesus adhered to divine Truth and Love, when, because of their lack of the oil of true spiritual mindedness, "many of his disciples went back, and walked no more with him," he said to the twelve "Will ye also go away?" And you remember the reply Peter made for his brethren: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." But Peter spoke not this time for *all* his fellows, for "Jesus answered them: Have not I chosen you twelve, and one of you is a devil?" John 6:66-70. Like Peter, loyal Christian Scientists believe and are sure that only by strict adherence to divine Truth and Love can they work out their own salvation from fear and hatred, sin, pain, disease, want, death. They choose and follow the road the Master trod, the way of spiritual mindedness, spiritual truth, spiritual life, and spiritual love.

"And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick." (Matt. 14:14). Science and Health declares that Jesus, when he healed the sick, "beheld in Science the perfect man." (p. 476). Jesus first saw the mortal's plight and his need. Then Jesus beheld no longer the error, but fixed his gaze upon the spiritual idea of perfect being. This idea included all right ideas and excluded all erroneous concepts. Thus the victim of the mesmeric dream of life in matter finds that Immanuel, God with him, is a spiritual power to heal and save. Adherence to divine Truth and Love makes good real to the loyal disciple and it makes error, evil, unreal. It makes clear the things of the Spirit, and exposes the things of matter and the carnal mind. The progressive reduction of the illusions of material mind to their actual nothingness, is illustrated in even the least demonstration of growth in grace and the knowledge of God, Spirit. Adherence to divine Truth and Love makes dominion over evil possible. Evil is not of God, the infinite Person, therefore it is impersonal. It has neither individuality nor identity, it has, and is, no man. We must destroy evil, sin, disease, death, by seeing their nothingness. Evil has no expression. Evil is not a cause in God, nor an effect in man. Evil is not a person, an object, a thing. Evil is a counterfeit. Now the counterfeit falsely resembles the original. The Christian Scientist needs to be alert not to be deceived by error, by that which is not true. Here the Christian Scientist is unconventional. He breaks with false beliefs; he is a nonconformist. His thoughts run counter to the majority of human opinions. He adheres to the real and rejects the counterfeit as spurious. He is unafraid of evil, that is, he does not believe in it. To fear any evil is to accept it for what it claims to be. If fear of evil enters the Christian Scientist's thought, what does he do? He denies its reality. How? By the simple alternative of fearing God instead, that is, by believing in good instead of evil. The fear of the Lord is belief in, faith in, respect for God as All-in-All. Until one has made nothing of error one has not mastered it. Rather he has let it master him. Just as sin makes the sinner, so the belief of disease makes the sick man, the belief of poverty makes the poor man, the belief of limitation makes the limited man. Sin, disease, poverty, death, all belong to the world of make-believe. Just so the belief in sickness is punished by the experience of it. The beliefs of poverty, lack, limitation, death, are punished by the experience of them. The punishment lasts so long as the beliefs last, and no longer.

A mirage is deceitful, mesmeric, and confusing because it misrepresents the real. Drug and other material systems of treating disease invariably confuse men, and create and foster false trusts. Health cannot be built on medical theories, for they are invariably negative. On the other hand, no evil can control heart, mind or body when confronted with the corrective truth. We embrace our bodies in our thought; and we must embrace health, wealth, and wisdom in our thought if we are to be healthy, wealthy and wise. Science and Health tells us that "Consciousness constructs a better body when faith in matter has been conquered." p. 425.

One literally feels one's way in Science, through spiritual sense. This is the only true sensation. Material sense argues falsely for it denies spiritual sense. Material sense might be called negative reasoning, which is not true logic but just another term for error and evil, and is never correct in premise or conclusion. Negative reasoning would have it, for instance, that depression, whether mental, bodily, or economic, is the result of untoward physical, mental, financial, or social conditions. But positive reasoning, which alone is spiritual and scientific, denies that there is causation either in matter, or in wrong thinking. Rather, positive reasoning declares that the qualities of health and harmony, etc., are as permanent in man as in God. Hence one is well and harmonious now and always. So under correct, that is positive reasoning, demonstration is possible, for it allows spiritual sense, or understanding of the eternal facts of being to be exclusive in thought, and hence normality and harmony to be inclusive in body and life. Positive reasoning alone adheres strictly to divine Truth and Love, and cures the bad effects on body and mind of negative thought. Christian Science calls for living above error and correcting it, by strict adherence to divine Truth and Love. "Have faith in God," (Mark 11:22) said Jesus. Loyalty to good, to the real, to the normal, is liberation from the abnormal. Fidelity to Spirit and spiritual reality, fidelity to the right idea, is divorce from matter and discord and disease. There is no concord between Christ and Belial.

In the textbook, Mrs. Eddy enjoins upon all to "defend themselves against sin." Sin is wrong thought, hence it is in mortal mind always. Sin, all evil comes to human consciousness as self's own thought. It comes in the first personal pronoun singular. Therefore aggressive suggestion is the sin and the sinner. Yet it is not a person, and one is not responsible for it beyond his necessity to guard against it and disown it and reject it. And, by the same token, evil, since it is not a person, but a false belief, is not the other fellow. To guard against all forms and presentments of evil is to realize—that is, to make real—the nothingness of evil. There is no other way to guard against it than to impersonalize evil, that is to abstract it from self and from all other selves. To leave it as personal at all is to concede it existence and power, and to expose one to its mesmeric machinations. One could never be safe if error were a person or a thing. Aggressive suggestion, mental malpractice, is not your mind, nor is it the other fellow's mind. The belief that it is either is a falsity, to be rejected, not allowed.

One of Mrs. Eddy's chief characteristics was tolerance, but her tolerance was not condonation. She recognized the great Christian rule that one must work out one's own salvation, even while following the footsteps of Christ Jesus. So she pointed the way. But she never insisted that anyone must do as she counselled. The real man is free to do right only, and mortal man is free to choose between Science and suffering. Mrs. Eddy never interfered with that free moral agency. "My son," said the Preacher, "if sinners entice thee, consent thou not." (Prov. 1:10) "If sinners entice thee"—a suggestion perhaps of fear, a medical theory, a physical diagnosis, a belief of an epidemic or an epidemic of beliefs, a claim of incurability, or of chronicity, a belief that matter is curative, a sense of pleasure in matter, a sense of pain, or just plain blues—"if sinners entice thee," then in the words of Jesus: "In your patience possess ye your souls." (Luke 21:19). Under pressure of error's aggressive suggestion, do not forfeit the spiritual sense of your perfect being and doing. "Possess ye your souls," cling steadfastly to your spiritual sense. If the oleaginous personal sense offers safety, healing, satisfaction in the things of the flesh, "lay not that flattering unction to your soul," sense. So often we hear the plaint: "I have so much error to meet!" It is true as Mrs. Eddy has said of the faithful disciple, "resistance to truth will haunt his steps." We can rejoice in such persecution, as we jubilantly tread the big road of Spirit. Sin is found only on the by-paths, and it is up to us to walk exclusively in the King's Highway, and to loiter not at the cross-roads.

ONE GREAT PASSION

In Proverbs we read: "Love covereth all sins." The way then is plain: "Set your affections on things above, not on things on the earth." (Col. 3:2) Subordinate the human to the divine in all things. So long as matter is believed to be real, Christian Science cannot be employed effectively. The oil-less lamp is as inutile as a gas-less automobile. What we need most is honestly to obey the commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" and "Thou shalt love thy neighbor as thyself?" (Mark 12:30-31).

Mary Baker Eddy obeyed those commandments. She loved God with all the devoutness of an intense and deeply spiritual nature. And as unreservedly she loved and served her fellow man. The high ideal enunciated by Mrs. Eddy was also the standard to which she herself adhered: "Allegiance to God, subordination of the human to the divine, steadfast justice, and strict adherence to divine Truth and Love." The beloved Discoverer of Christian Science is also revered as the Leader of the movement she founded, and the Leader of the individuals identifying themselves with the movement. And she is worthy to be called Leader, for she never caused any one to depart from the path our Saviour trod. In fulfilment of Scripture she brought to this age the final revelation of Truth, the Comforter Christ Jesus promised would come. That Spirit of Truth coming into human consciousness, and leading into all truth, certainly leaves nothing to be revealed, but does make all Truth available for human needs. To be the Leader of the movement committed to the demonstration of Truth in individual lives, calls for highest and purest unselfed leadership. Without holy purpose and unblemished life a Leader can work only ill. In no way has Mrs. Eddy lead more importantly than in her fidelity to her vision. She kept her lamp filled and the wick trimmed. With the years the student becomes more and more convinced her writings are incontestible and fully demonstrable. And her writings are the outgrowth of her life. Mrs. Eddy proclaimed no mere empiricism. She practiced what she preached. She made no compromise on her sense of Principle. This most worthy Leader found that strict adherence to spiritual means, and radical reliance on the all-power of divine Mind, will heal and prevent sickness, and restore and maintain normality in body and life. The great Leader of Christian Science was unselfish. She loved her neighbor as herself, thus acknowledging the bond of unity, wherein alone men and nations can find peace and harmony. And because her leadership was founded in the Spirit of Truth, and in Christ, the healing and saving idea of Truth, Christian Science will continue to lead individuals and nations into all truth.

"My friend, shall we not, you and I, have one holy purpose? One gets what one really wants. How wise to unite ourselves with good; to love God, Spirit, and spiritual things supremely; to wed with purity, peace, plenty, Principle. Oh, yes, we shall probably have also one big problem; but it is always just a negation, a denial of the one big idea. Let the one big idea of man's likeness to his Maker be our ideal and inspiration; and the working to make it all come true in our experience, and in the experience of others, will be our vocation. To light the way to this marriage with Truth and Love we need oil in our lamps that our real being in this holy union may be revealed. And in that consciousness of possession of all the Father-Mother has, we shall know what gratitude is, for gratitude is a sense of possession. And, like Mary Magdalene in her gratitude, we shall have alabaster boxes of precious ointment to bestow on the Christ, the idea of Truth and Love, Christ, the idea of health and wealth, the idea of the possession of harmony and abundance, and the consciousness of nothing else. To prove our unity with all that is good, we shall need highest ideals and loyalty. We must have the one great purpose. Then through clearer and clearer visions, day by day, the new birth will continue, until "conception" shall become "unconfined" by any iota of matter, or sin, and, purely spiritual, be "winged to reach the divine glory" (S. and H. p. 323). Through many such generations progress is made, each improved belief advancing the demonstration. Then, be born daily in Truth and Love; and with each rebirth: "nearer, my God to Thee." In that one big purpose the one big problem is replaced by the one big realization—health, wealth, harmony, utility, fidelity, heaven. Be faithful over a few things if you would be made ruler over many.

"Now, in this day made radiant by Life's sun
Tend I my lamp against the coming night.
Into its chalice let the pure stream run,—
Love's sacred oil, with which to feed my light.
Now shall I free the wick from crumbling embers
Of old griefs and shadows long grown dim.
Then, when the midnight darkness gathers
There shall be light,
And I shall walk with Him!"