

"REASON, RIGHTLY DIRECTED"

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*"The 'still, small voice' of scientific thought reaches
over continent and ocean to the globe's remotest bound.
The inaudible voice of Truth is, to the human mind,
'as when a lion roareth.'"*

— Mary Baker Eddy

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CONFIDENCE

A MAN who cannot manifest confidence will never inspire confidence. Confidence is a supreme trust in good, or, to put it rather more scientifically, a clear understanding of the law of Principle. Law, it must be remembered, is that in which no variation is possible. Consequently, since Principle is necessarily harmonious, confidence is a reliance, based upon experience, on the inviolability of harmony. "Harmony," Mrs. Eddy writes, in a comprehensive paragraph on page 304 of Science and Health, "is produced by its Principle, is controlled by it and abides with it. Divine Principle is the Life of man. Man's happiness is not, therefore, at the disposal of physical sense. Truth is not contaminated by error. Harmony in man is as beautiful as in music, and discord is unnatural, unreal."

All this, of course, is the very reverse of mere human experience. But then, ordinary human experience is built on a definition of law which is at once finite and fallible. Human experience commonly gives to a man as much, if not more, confidence in evil than in good. And this is because the human mind has never begun to comprehend the meaning of the term, the Unity of Good. An understanding of this term once reached, and reached in a ratio capable of demonstration, must necessarily enthrone confidence in good. "The confidence inspired by Science," says Mrs. Eddy, on page 368 of Science and Health, "lies in the fact that Truth is real and error is unreal. Error is a coward before Truth. Divine Science insists that time will prove all this."

Now the apostle James has insisted on the obvious truism that faith without works, theory without demonstration, is dead. The trouble of humanity, therefore, is summed up, not in accepting the abstract theory that confidence should be supreme, but in manifesting such a confidence. The human mind, being human, is sensuous at every turn. It, quite naturally, regards Principle as abstract, and clings to humanity. That, surely, was the meaning of Jesus' warning to Mary Magdalene, in the garden of the ascension, "Touch me not." The Greek text makes this considerably clearer. "Μή μου ἄπτου" "Do not cling to me." In other words, Do not cling to the human Jesus, but fling all your confidence around the Christ, Truth. Christ Jesus' own reason for saying this makes his meaning

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even plainer. "For," he added, "I am not yet ascended to my Father." The son of man, that is to say, has not yet entirely given place to the Son of God, the human mind has not entirely vanished before the manifestation of the Mind of Christ.

This, surely, was also the intention of Christ Jesus' marvelous lesson bestowed, a little later, on Peter, as to the true meaning of love. Love must be confidence, and confidence must be love. But just as true confidence had, as Mary was shown, to be confidence in the Christ and not in Jesus, so true love has to be spiritual and not physical. This accounts for Jesus' play, as shown in the Greek text, on the two words ἀγαπᾶς and φιλεῖς, the one referring to spiritual, the other to mere human love and trust. Peter, conscious presumably of his humanity, was unwilling to claim a love for the Christ rather than for Jesus. And Christ Jesus, after two failures to move him, had to be content to leave it there. Had Peter possessed the confidence of Christ Jesus in the omnipotence of the Christ, Truth, he would never have denied the Christ by the fire of Caiaphas; had he possessed the confidence of John, he would have demonstrated the power of the Christ, as John demonstrated it in Patmos.

Unfortunately for humanity, it has manifested the frailties of Peter much more generally than his virtues. There have always been more Lancelots than Galahads in the world. Indeed the sensuousness of the human mind, as opposed to the purity of the divine Mind, has been wonderfully expressed in reference to this very Lancelot. It is contained in the lines in which Tennyson contrasted, largely unconscious of how truly he was building, the characters of Lancelot and of Arthur:

I thought I could not breathe in that fine air,
That pure severity of perfect light —
I wanted warmth and color, which I found
In Lancelot.

There you have, in the mouth of Guinevere, the cry of the demoniac in the tombs, in another form, "Art thou come hither to torment us before the time?"

Rome, however, as the Latin proverb says, was not built in a day, and

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the human being does not put off the carnal mind except after a stern struggle. In the midst of this struggle there is never any reason for losing confidence in the ultimate victory of Principle, nor is there any excuse for failing to manifest a daily confidence in good. Yet this is exactly, perhaps inevitably, the temptation which comes to the ordinary human being. Evil, viewed in the false perspective of the human mind, looms so large that its force is constantly exaggerated. Yet its bulk is always that of the mountain which can be removed to yonder place, and its energy that of the herd of swine which may be sent running down a steep place into the sea. If you get angry with it, you are at its mercy, for that moment you have endowed it with power and reality. "It is error," Mrs. Eddy writes, on page 369 of *Science and Health*, "even to murmur or to be angry over sin." If a man had any real confidence in good, he would never be made angry by evil, for he would know that he possessed the mastery over it.

This very fact should give men confidence in dealing with their fellow men, and destroy that suspicion and distrust which are the canker of social intercourse. The habit of thanking God that you are not as other men are is a dangerous one. It is apt, indeed it is sure, to lead to judging unrighteous judgment, a mental habit that, sooner or later, must bring the unrighteous judge himself before the tribunal of Principle. Human motives are sufficiently complex to cause even wise men to be sometimes doubtful of their own. When it comes to analyzing your neighbor's, the complexity is apt to prove a little dangerous to the analyst. Therefore, Jesus said, "Judge not, that ye be not judged." Have a little more confidence in your neighbor, and perhaps not so much in your own infallibility.

Frederick Dixon.

THE REASON FOR HEALTH

NOW that it is more generally acknowledged than ever before that Christian Science actually does heal, many are the more eager to know just how it accomplishes the results which are so obvious. Apathy and antipathy are giving way before earnest seeking. What, the whole world is entitled to demand, is there that is substantial and satisfying about the application of Christian Science to the affairs of everyday living? How may one start to understand the Principle and practice of this that may hitherto have seemed rather abstruse? Why is health possible for one whom disease has apparently all but overpowered? What is health anyway?

These and countless others of the queries of the sincere seeker, Mary Baker Eddy, Discoverer and Founder of Christian Science, has answered fully in her various works. The truly scientific answer is, of course, the thorough proof of what reliance upon Principle does, together with the demonstration of the method. "Health," Mrs. Eddy declares on page 11 of "Rudimental Divine Science," "is the consciousness of the unreality of pain and disease; or, rather, the absolute consciousness of harmony and of nothing else." Here in the words "the absolute consciousness of harmony" she has stated the very essence of what every one is looking for, the end which can never be achieved through the administering of any amount of drugs or serums. True health, then, is not a condition of matter. It exists altogether as orderly activity in Mind. The consciousness of health is all that one could ever have of health.

As a matter of fact, one's consciousness of anything is all that one ever has of anything. What a man accepts as his consciousness determines his whole well-being. If, for instance, he admits even to himself that he is conscious of an ache, then what he is pleased or displeased to call his consciousness of an ache is all that he has of the ache. In unconsciousness, of course, there is neither pain nor pleasure. To know that consciousness itself is good, and being good, must be the consciousness of right feeling, is to replace any suggestion of pain with all-sufficient rejoicing. Before such joy what may have tried to suppose and suggest itself as a consciousness of discord simply has to subside. The very real consciousness of harmonious activity is always here and now to be accepted and

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experienced.

The genuine joy which constitutes well-being and a sense of pain or disease cannot exist together. To the extent that one understands unlimited intelligence as the source or reason for health and consciously rejoices in this understanding, he is well. Just to the extent that one fails so to reason in accordance with the divine Mind and to realize this Mind's manifestation of right activity, one is sick. The very fact that one has or expresses intelligence is a guarantee that there is an intelligent cause for orderly action. Nonintelligence could never be mixed in with intelligence. Disorder could never be mingled with what really is order. The health of Mind could never be disturbed by a belief of disease in matter. The true consciousness which metaphysically exists could not possibly include any element of nonexistence or destruction. Where, then, in the reality of being is there any room whatever for discord?

Logically the belief in discord is the effect of a mere supposition, of an utterly hypothetical mortal mind setting itself up to be an opposite to the one infinite Mind. Such a supposition is, of course, absurd on its very face. All there is must be infinitely, incontrovertibly, eternally all there is without any possibility of an opposite. To look at a globe and think abstractly of its rotation, one might fancy that a tiny mortal on the surface of such a sphere as the earth would inevitably be hurled off into endless space. About as well as can be, humanly, this illustrates the nature of a supposition of an impossibility. For right where this supposition might be fancied to operate, right there another law is maintaining the actual sense of things. The law of divine intelligence is the law of complete order in activity. Since completeness or wholeness is health, this law is the law of health, and it cannot be broken.

Over and over again Christian Science has been reiterating for years this entirely logical reasoning as to why veritable health is indestructible and continuous. To know that there is indeed one infinite divine Mind, forever governing its idea, the real man, and forever conscious of order in action in every respect is very different from any ignoring of evil or from any unexplained declaration that there is no trouble. Just as the child, considering for the first time the seemingly queer concept of a rotating earth for people to live on, has to be awakened by the unfoldment of the

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truth out of any concept that people would necessarily be whirled off by the motion, so the men and women and children of to-day have to be aroused by the reasoning of Principle from the false dream of sickness. In Mind, where man's whole true experience is, perfect ease of action goes on, even while the supposititious mortal mind is dreaming of disease in any form.

What one has of anything is his concept of it. Without Mind man would have and be nothing. Fortunately the divine Mind is always awake, alert, conscious, and always includes and maintains the perfect concept of real or spiritual health. The turning of humanity to this divine Mind with its right concept means the improving of a man's concepts so that what has seemed disorder, over-action, or inaction, gives way before the divine Mind's concept of harmony and exactly right action. This is healing. It is perfectly reasonable, for there is always the absolute reason for health and never the slightest reason or cause for anything else. More than human logic, such an explanation is divinely metaphysical.

As Mrs. Eddy says, under the subheading of "Metaphysics challenges physics," on pages 161 and 162 of Science and Health, "The ordinary practitioner, examining bodily symptoms, telling the patient that he is sick, and treating the case according to his physical diagnosis, would naturally induce the very disease he is trying to cure, even if it were not already determined by mortal mind. Such unconscious mistakes would not occur, if this old class of philanthropists looked as deeply for cause and effect into mind as into matter. The physician agrees with his 'adversary quickly,' but upon different terms than does the metaphysician; for the matter-physician agrees with the disease, while the metaphysician agrees only with health and challenges disease." Thus the continuous agreement with the spiritual reason for health is sureness of continuous freedom.

Gustavus S. Paine.

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"MAKING WISE THE SIMPLE"

WHEN Solomon prayerfully asked for wisdom instead of riches, he gained not only what he desired but such an abundance of material wealth that for centuries he was considered one of the world's richest men. His clear discernment of substance as intelligence or Mind, — a spiritual apprehension of the eternity of good, — and his disregard of matter, is expressed in his admonition, "With all thy getting get understanding." Paul saw the folly of material accumulation when he admonished us to be rich in good works and to trust, not "in uncertain riches, but in the living God, who giveth us richly all things to enjoy;" and Mrs. Eddy says in "Miscellaneous Writings" (p. 307), "God gives you His spiritual ideas, and in turn, they give you daily supplies."

Christian Science, when correctly applied to business problems, furnishes the only reliable and permanent adjustment of situations resultant from discordant beliefs about business. Entirely mental in its operation it corrects what "eye hath not seen." It goes to the bottom of all trouble and removes effects by beginning with cause, and hereby proves that there is but one cause, the one creator, God. The business world is a cradle of unrest because of false beliefs, false education and custom, false ideals. The tendency to cling to old methods is so fixed in human belief that when truth is presented as a corrective, error would if possible say as of old, "Let us alone."

A business man, beset by fear and worry, was discussing his seeming difficulties with a friend, and was advised to consult a Christian Science practitioner. He exclaimed: "What does a practitioner know about my business? He has never learned this business, and I have been at it all my life. Is he wiser than I?" He did, however, consult a practitioner, and in the conversation which followed soon learned that his business methods were far from ideal. He learned that there is in reality but one business, the business of doing good, — the same business which Jesus recognized as his life mission at the early age of twelve. He was told that for all business methods there is an ideal from God; therefore, it is good, because God is good; that our work may be an expression of Mind and therefore perfect; that business is wholly mental; and that obedience to God's law is

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necessary to express the perfect ideal of business. He learned for the first time that a limited and material sense of business is not real or true business, for God's ideas cannot be limited; furthermore, that the business he had been conducting to the best of his ability, with its worries, fear, limitations, strifes, was in reality not business at all, for that which God ordains and governs can possess no quality unlike good; that to build upon truth he must unlearn what time had taught, shatter cherished theories that were wholly wrong, and become as a little child, waiting for wisdom. He then began to realize that business is mental, not physical but metaphysical, not bad but good, and that now and always he could demonstrate activity, harmony, and prosperity, although through false education he had entirely overlooked the one thing which could correct a discordant situation, namely, the understanding of God.

As the result the man's thought was changed. His affairs became harmonious and his prospects better. The outlook assumed a brighter perspective and friends began to ask what had happened. Yet in reality nothing had occurred except that a few clouds of false sense had been removed; but the man now realizes that through Christian Science God has been revealed as the healing and loving Principle which operates through the law of good, and that he is in a measure just beginning to fulfill that law.

Hugh Stuart Campbell.

"HONOUR THY FATHER AND THY MOTHER"

WITHOUT the fuller meaning which Christian Science gives to the Scriptural injunction to "honour thy father and thy mother," it was difficult for the writer to see how the accompanying promise, "that thy days may be long upon the land which the Lord thy God giveth thee," would be fulfilled as a natural consequence of observing this law. Deep gratitude is felt, therefore, to Mrs. Eddy for "Science and Health with Key to the Scriptures," through the reading of which this law of God as stated in the fifth commandment has been so beautifully unfolded. Christian Science shows us that in the truest sense our only Father-Mother is God, infinite Life, Truth, and Love. It is therefore God whom we must honor, if we take this commandment in its scientific meaning. As we realize the attributes of our Father-Mother God, we shall see how the honoring of Him will extend eternally our consciousness of life.

We see, first of all, that since God is our Father and Mother, He is the source or origin of man's existence, and God, who is Life itself, not only is the origin but the eternal sustainer of man's being. The human parent fears that the so-called life of his child may end; that it is at the mercy of material conditions, and that he cannot save it. Our heavenly Father expresses His own being, through His spiritual ideas, His sons and daughters. God is changeless, therefore His expression or reflection must be changeless; that is, it forever expresses Life, and this reflection is the Son of God. No fear of death can enter the consciousness of the Son of God; no belief that life depends upon matter, or is mortal. Everlasting life is his perpetual consciousness. Christ Jesus demonstrated this truth and desired others to demonstrate it, for he said, "I am come that they might have life, and that they might have it more abundantly."

God is self-existent. His attributes are due to no other than Himself. God is absolute good, without a single element of error. It follows from these facts that, as the Son of God, all that man possesses he inherits from God. He has no ancestors antecedent to God, therefore he can inherit from none other than his Father-Mother God; and from this absolute perfection man inherits all good and only good, — namely, health, strength, intelligence, spiritual perception, love, perfect harmony. Thus the true law

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of heredity becomes the most life-giving, joy-giving, and harmonious law conceivable. As a child develops, how often we hear the remark, "Isn't he like his mother!" or, "He has his father's ways." Sometimes this remark is no great compliment to the child, nor perhaps to the parent, but if applied to one as the child of God, what depth of meaning it would convey! God's man is the exact image of his divine Parent, and his activities and characteristics are a perfect reflection of the activity of his Father-Mother God.

One of the earliest duties of a parent to his child is to give him a name. This name is often a mere distinguishing mark. In the Bible, however, the word "name" is frequently used with a deeper significance. Abram is changed to Abraham; Jacob to Israel; Saul to Paul. The choice of these new names was based upon the characteristics newly unfolded in the men who received the new name. Humanly speaking, that name is given to "him that overcometh," as we read in the second chapter of Revelation.

Another duty of a father and mother is to provide suitable and sufficient food and clothing for the children; and the latter are taught to depend upon their parents for this supply. In our endeavor to honor our Father-Mother God, we must learn to depend absolutely upon Him for our supply, and in order to do this successfully we must realize what supply is. We need to see that supply is never material, but always consists of right ideas. A sense of lack is not due to lack of matter, but to a seeming lack of right ideas, and the overcoming of this ignorance, through spiritual perception, is all that is required for the supply to be outwardly manifested. Unlike some earthly parents, our heavenly Father is never incapable of supplying our needs, nor is He ever unwilling to do so. Indeed, He has already supplied every want, and only sees our needs as needs already met. A teacher, watching a little child trying to work out a problem in arithmetic, knows that the answer is already supplied, and that the child has only to reason out the correct answer in order to make it his own. Even the little child knows that there is a correct answer and that it is for him as much as for anyone else, if he only works according to rule. So it is with us. We know that good is omnipresent, for good is God; we know that it is the "Father's good pleasure" to give us the kingdom, and that He is no respecter of persons; but like the child we must make that good our own by earnest study and practice. Neither laziness, discouragement, nor

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carelessness must creep in.

If the child wishes to add, he must do this accurately; if he has to multiply, he must use his rules of multiplication. If we want to see abundance of good manifested, we must realize good abundantly; if we want an expression of love to be shown to us, we must ourselves love. In proportion to our selfishness, doubt, or fear, we express lack. As we see the perfect lovableness, loveliness, and loving-kindness of our heavenly Father reflected in our own real nature and that of others, and realize that fear or lack of confidence in almighty good is totally foreign to the real man, we demonstrate abundance. Our heavenly Father clothes man with holiness, beauty of character, joy, purity, freshness, love, truth, life, — and thus all his needs are supplied.

Another duty of the parent is to provide a home for his children, and the word "home" should not merely mean a house to live in, but should include right influences and affection. In her interpretation of the last verse of the twenty-third psalm, Mrs. Eddy interprets "the house of the Lord" as "the consciousness of Love" (Science and Health, p. 578). This, then, is our home as the children of God. When we picture to ourselves what Love's consciousness must be, we gain a little glimpse into the joys of this home. It must be lighted by the brightness of spiritual understanding; it must be filled with the warmth of infinite, impartial, universal, spiritual Love. It must be peopled by God's ideas. Into this universal household no hate, selfishness, pride, jealousy, or self-will can enter. No evil can possibly befall those in this dwelling. Every day is one round of usefulness and joy. Harmony reigns supreme. Every individual child expresses perfect, spontaneous obedience. No son ever leaves his Father's home, for there are sufficient opportunities in it for manifesting all his capabilities and gratifying all his desires, which are spiritual and pure.

A father is expected to look after the education of his children. Our divine Father-Mother, infinite Mind, not only does this, but is Himself the Mind, intelligence, of His own children, or spiritual ideas. These ideas express perfectly the divine intelligence. There is no past in the divine Mind to be either remembered or forgotten, and no future to fear or to feel ignorant of. There is simply the eternal now, in which all is present and all is known. There is no training of the so-called physical senses in God's

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school, no need of the study of the psychology of the human mind, for the real senses of man are spiritual, bestowed upon him by his Father-Mother, and needing no training. No material laws, human philosophy, scholastic theology; no intricacies of mortal belief, have to be studied. The only science is the Science of being, Christian Science; the only law the infinite law of Love and Truth, and the child of God knows these eternally.

Still another duty of a parent is to look after his child's health. A well-known proverb implies that prevention is better than cure, and surely our heavenly Father-Mother has provided for this in making His children incapable of sickness. Health is the holiness of the divine consciousness and is therefore unchangeably perfect. When we really understand that God is our Life, that our supply, our abiding place, our consciousness, our intelligence, our health, all come from God, this knowledge must inevitably be followed by length of days in "the land which the Lord thy God giveth thee." This land is the kingdom of heaven, defined by Mrs. Eddy in the Glossary of Science and Health (p. 590) as "the reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme."

Emily A. Ashcroft.

SPIRITUALITY VERSUS SPIRITUALISM

IF there is one thing for which Christian Scientists are more thankful than for any other, it is that the teachings of Christ Jesus have been so illuminated for them and have become so practical that they are never for a moment lost sight of. This spiritual illumination is linked so closely to the healing work in Christian Science that the student turns instinctively to the words of the Master as recorded in the gospels, whatever be his problem. To Christian Scientists the teachings of Christ Jesus may indeed be said to be the final court of appeal. Throughout her very extensive writings Mrs. Eddy insists that her followers shall constantly study and apply his teachings, and in her Message to The Mother Church for 1902 (p. 4) she says, "I again repeat, Follow your Leader, only so far as she follows Christ."

In view of this statement and many like it, it is a matter of surprise to find anyone attempting to undermine Mrs. Eddy's work by stating in the name of so-called spiritualism that she substituted her own views for the teachings of Christ Jesus, and furthermore that she told a medium to give out to the world her regrets for having done so. That Mrs. Eddy's teachings are in accord with those of Christ Jesus is proved by the fact that they have reestablished his healing ministry in the present age on the basis of divine Principle. Unnumbered thousands of sufferers have been healed through the study of her writings or through their application by some Christian Science practitioner, and above all else the testimony of those who have overcome sin in all its phases through her teachings, is their justification. The Master's own test is most surely applicable to all that she has taught and written, "By their fruits ye shall know them."

At this point it may be well to say that while Christian Scientists admit the right of others to seek Truth along the lines which they prefer, they insist upon freedom from mental intrusion for themselves in pursuing the path marked out by Christ Jesus and made plain to them through the healing ministry of Christian Science. Here it may be said that from the Christian Science viewpoint the mere death of the body does not make one any more spiritual than he was before, so that even if communication were possible between those who have passed on and those who have not, it would necessarily be on the basis of a kindred belief in fleshly existence, of

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which Paul says in the eighth chapter of Romans, "So then they that are in the flesh cannot please God."

There are very few thinking people who deny that individual consciousness, with all that this implies, continues after death; but there is a wide difference of opinion as to the state in which mortals find themselves after this change. The Bible states very plainly that sin brought death, and that all sin must be overcome here or hereafter; and what is more, that death itself must be overcome, although St. Paul declared, "The last enemy that shall be destroyed is death." According to Christ Jesus the belief in anything unlike God is sin, and for this reason he declared the allness of Life and denied the manifestation of mortal belief called death wherever it confronted him. That his teaching was diametrically opposed to the materialistic beliefs of the religionists of his time is very evident from the bitter thrust of his opposers, whose argument to his declaration of unending life was, "Now we know that thou hast a devil."

Contrary to the mistaken opinions of some who misinterpret Christian Science, Mrs. Eddy insists that man's identity in the likeness of God is never lost throughout eternity, and that all the mental and spiritual qualities which express God, infinite Mind, become more vivid and definite as the Christ-understanding of being is gained, either here or hereafter. She also gives it as her firm conviction, based upon the Master's teachings, that pure human affection does not die with the death of the mortal body, but is lifted above fleshly and material belief until it reflects and expresses divine Love. On page 72 of "Science and Health with Key to the Scriptures" she says: "In Science, individual good derived from God, the infinite All-in-all, may flow from the departed to mortals; but evil is neither communicable nor scientific. . . . Not personal intercommunion but divine law is the communicator of truth, health, and harmony to earth and humanity." Throughout her teachings she declares the deathless nature of love and truth, but denies on the authority of the Scriptures the possibility of intercommunication between the living and the so-called dead.

Not only have we no authority in Jesus' teachings for the belief that one finite mentality, wrongly called a spirit, can control others, but his teachings express the strongest condemnation thereof. In the first chapter of Mark we read that following close upon Jesus' struggle in the wilderness

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with mortal mind, called the devil, and its triumphant result, he was in the synagogue at Capernaum. It would seem that the belief in mediumship was prevalent at that early day, for a man was present who gave utterance to this particular form of mesmerism and cried out, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." We are told that although this so-called "spirit" declared Jesus to be the Holy One of God, the Master sternly rebuked this error and cast it out of the unfortunate man who had entertained it, and the man was healed. It is deeply interesting to note here that although there was much questioning among the people, many rejoiced at the glorious results which followed this demonstration, and the blessings of this purely spiritual ministry extended to all who were ready to receive it. On page 94 of our text-book we read, "Jesus taught but one God, one Spirit, who makes man in the image and likeness of Himself, — of Spirit, not of matter."

The statements of the person who claims to have had a communication from Mrs. Eddy recall the incident given in the twenty-eighth chapter of I Samuel, where the witch of Endor led King Saul, who had turned away from God, to believe that she had brought up the prophet Samuel from the grave. All students of the Bible are aware that this departure from the divine command, which led the erring king into necromancy, was almost the last step on his downward career, for in turning away from God, who is Life, he lost his own sense of life. Christian Scientists are close Bible students and do not arrive at their conclusions hastily, but reach them through the understanding of divine Principle. In this way the Science of the Bible is gained and applied, and it is one with the Science of being. This understanding leads to the overcoming of sin, and the truth lived and spoken illumines all one's pathway.

In the twelfth chapter of I Corinthians Paul has much to say about the one Spirit, God, and the different operations of spiritual law in human consciousness. He also tells us that "the manifestation of the Spirit is given to every man to profit withal." He speaks of "the word of wisdom," of faith, and of "the gifts of healing;" he also speaks of the gift of prophecy, and adds something regarding the "discerning of spirits," a passage which has been misunderstood by many. Jesus once said to his disciples, "Ye know not what manner of spirit ye are of," and rightly interpreted this passage

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means that without true spirituality we cannot discern clearly what manner of spirit we are of, or the mental and spiritual condition of those who seek our help in Christian Science. With the understanding of divine Principle we press on, recognizing the deep import of Paul's words, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." In all our efforts we are cheered by the Master's promise given to the woman of Samaria: "The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

Annie M. Knott.