

CONFIDENCE AND SUPPLY

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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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THE LORD THY CONFIDENCE

"FOR the Lord shall be thy confidence," wrote Solomon in his book of Proverbs, "and shall keep thy foot from being taken." Devout thinkers the world over have striven to make God their confidence, because in the course of ordinary experience they have found the ways of materiality so unworthy of confidence. But how much have they had of access to God? How much of His presence has been availing to them? Have they known how to walk with Him, talk with Him, admit Him wholly into all their thoughts?

No matter how we long to trust God, unless we know how, we cannot. Many men and women wish they knew God to exist and to be a help in trouble; and stop just there, not understanding where to find Him nor how to lean upon Him. Doubt suggests itself at times to almost every thinker, until he is well grounded in understanding God. Faith is not a natural attribute of the human mind, but is won by victory over the fear and the unbelief that pervade all human nature. Confidence in the infinite and eternal is something that comes in spite of and in the face of material evidences; and it is something to be sought and prayed for and sometimes mentally fought for and most zealously guarded.

Now many men doubt until proof convinces them; many disbelieve until driven for refuge to that divine Mind which infolds us all. Like the little fish which swims in the ocean unknowingly, men have been unaware of the immensity of the infinite Mind, the Spirit, the Life, in which they really dwell. To such as these a scientific exposition of Christianity has come in this age; a revelation of actual truth about God and man and the universe. In Mrs. Eddy's book, "Science and Health with Key to the Scriptures," the relation of man to God is set forth; and he who understands from this teaching the oneness of his own spiritually right thinking with God, finds himself one with God in the measure that his thoughts become spiritually right. Then, as he grows in this he must part company with doubt, for knowledge and

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doubt do not dwell together.

The little fish, to carry our figure further, becomes aware of his ocean; in confidence he goes about in it, knowing himself safe in its immensity. So he who awakens to understand spiritually the presence of God and to know he is in that presence to the degree he keeps his thoughts open to it, learns to trust and forgets to doubt; learns to keep his thinking obedient to the divine, and to escape accordingly from the ills of human making.

This question of keeping thought right with God is really a very simple one. Take, for instance, some anxiety about the outcome of personal affairs. Selfishness, or pride of opinion, or even what is honestly "good judgment," is outlining some definite result that looks good and desirable. It may seem, in fact, this hoped for result is the only way; but just the moment one's heart is set upon a specific thing, then fear enters. So soon as the desire takes shape, possible ways of losing what one wants very naturally appear. A train of anxious thoughts follow each other, until one may become the football of doubt and give way wholly to despair. Even the capacity for right effort is crippled, and the ensuing confusion invites the very disaster one would avoid.

On the other hand, suppose one sees a desirable prospect. If his confidence be in God and his aim is to keep all his own thoughts godlike, his first utterance to himself will be, "Unless this thing is consistent with the highest right, I do not want it; and if it is, I can trust God's law to establish it." In this mental attitude he opens no door to fear, for he has set up no plan, no outline, no action of human will. He will be satisfied with whatever his understanding of God brings to pass; so he is at peace about results and is mentally at his best to do whatever right may require of him in working out the question. Setting one's heart upon a given object or circumstance often leads to a frenzy of fear that is wholly avoided when one can fix his confidence in the power of good and let right prevail without reckoning just how it shall prevail.

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He who guides his thoughts in this fashion begins at once, when any plan or problem confronts him, to assure himself that God as divine Mind is the only power, the only presence; that whatever is opposed in any way to God has in itself no inherent power and survives only so long as mortals give it power. He then satisfies himself, by close scrutiny of his own thought processes and by correcting any wrong thinking he discovers, that he is not giving power or place to evil in any way. He is not bargaining with God for certain things, nor fearing that he will lose them. He is just mentally standing, keeping his motives and aims as pure as he can, and knowing that constant dependence upon divine power will bring good to prevail in ways larger than he himself can foresee; and so he is content. He does not declare "this or that must come to pass," but he knows steadfastly that divine Mind brings to pass whatever is right, annuls whatever is wrong. So he knows that if he lets divine Mind, God, into his thinking, all his affairs will unfold in better ways than he could plan them and always with the greatest good to the greatest number, for God's law blesses all.

Letting divine Mind govern our thinking, and leaning upon it for our intuitions, judgment, purposes, is surely better than depending upon our capricious personal viewpoints for any kind of guidance. He who keeps the stars in their courses and the harvests ever returning, can unquestionably shape the destiny of man far better than can man himself. So the whole Christian not only relies upon God in prayer, but he is learning how to rid his thinking of the fear and doubt that would, if not destroyed, cloud his trust. We all need educating, that we may know better what God is and why and wherein He is worth trusting. And he who diligently studies the Scriptures not only understands God better, but he adds to this knowledge, if he is also heeding the scientific interpretation of the Scriptures Mrs. Eddy has brought to this age, a clearer discernment of the human mind and its subtle ways of destroying trust in God. Then he can begin to free himself mentally, intelligently, from distrust and unbelief; and because all living is primarily mental, his cleaner mental field and this increased confidence in God bring good to abound in everything he undertakes.

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Wherever people have difficulty in committing their way to God, because they do not understand how to do it, they may recall with comfort Jesus' words in the seventh chapter of John: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Too many of us, perhaps, are engaged in striving to know the whole "doctrine," when to do His will in putting into practice the little we do already understand is enough. If we cannot at once grasp the whole of Christianity, of Truth, or right thinking, and right living, we can at least live faithfully the measure of it we do see, whether it be little or much. And this obedient mental attitude will surely bring us into "green pastures" and "beside the still waters"; it will loosen the hold of fear upon us and quicken the confidence in God in us until, through doing His will, however dimly it was first discerned, we are led into clearer seeing.

God Himself bestows confidence in good; for where divine Mind is, and where man is reflecting divine thoughts, there is trust. No doubt can enter. So we can worry less about the whole question of whether we know and trust God or whether we do not, and just quietly and humbly reflect and obey the good we know. This brings in godlikeness and puts out materiality; brings in trust and puts away doubt. And thus we learn step by step that God exists that He may maintain us; that we exist that we may trust in Him.

TIME AND HEALING

THE Bible tells us that a thousand years are as a day and a day as a thousand years in the sight of God. In modern speech this means that our finite sense of time is unknown to God. Mrs. Eddy refers to the fact that Christ Jesus was also free from this sense limitation when in "Unity of Good" she writes: "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities" (p. 11). Jesus' healings were instantaneous. He recognized the real man as unlimited by the beliefs of time, yet human experience at every step and in every direction is bound by this belief and also the belief of limited space. According to the law of mortal belief, all things have beginning and ending, and thus are limited either in point of time or space or both.

Mortal belief founds its suppositional universe upon a false concept of God, a concept requiring space and time in which to perfect His work. From this time-and-space limited cause error deduces its material universe, which is also limited in time and space. Not even mortal mind would claim that the creature is superior to the creator, and that a limited god could create an unlimited universe. Both of these limiting beliefs must be guarded against in the work of the Christian Scientist. The most common form of limitation which error consciously seeks to impose upon the efforts of Christian Scientists to heal, is that time is necessary; that the healing must require a day, a week, a month, or even years; that a chronic case which has been developing through many years must in consequence yield slowly, if it yields at all. Mortal belief takes cognizance only of material concepts, and its suppositional laws of time and space do not apply to spiritual facts. The omnipotence and omnipresence of God is a spiritual fact which denies the validity of any claim, belief, law, or assertion opposed to it. The immortality of God, of Life, is a spiritual fact which denies the existence of anything that could or would even attempt to delay the operation of good. The realization of the omnipresence and immortality of God, good, is an effectual bar to the beliefs of time and space as

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limiting the activities of man.

Health is a spiritual fact. Health must be wherever God is, and always present with God. Health is not dependent upon time; it always exists. It is not dependent upon space; it exists throughout the unlimited and illimitable realm of Spirit. It is as infinite, unlimited, and illimitable as is the infinite Principle of all being. God's law of health is self-enforcing, and that instantly and eternally. There is no belief of a chronic ailment, or a severe illness "hard to meet," or an unpardonable sin, which can delay for one instant or interfere in any manner with the continual, continuous, and immediate operation of this law of health.

The test of Christian Science is the healing of mankind. It is the enforcement upon earth of the law of God. It has no real foe, no real opponent. It may seem to be opposed by evil, and the point upon which the suppositional forces of evil would concentrate is still the healing of sickness and sin, even as it was in Jesus' day, but in its attempted opposition to Christian Science, error has been forced to recede step after step from its position. First it said that Christian Science could not heal, then that it could heal only nervous diseases, then that it could heal only nervous and functional diseases. Driven back, error says that Christian Science may heal some organic troubles, but no chronic diseases. Finally, though admitting that organic and chronic diseases may be healed, it insists that their healing must be very slow. These are nothing but false material concepts with neither substance, reality, nor power, and they vanish instantly before the understanding of the true spiritual concepts of which they are the attempted reversals.

Healing in Christian Science should be instantaneous; it will be instantaneous, no matter how difficult the case, no matter how "chronic" it may be, no matter what are the suppositional material laws concerning the tenacity of the disease — it will be instantaneous the very moment the eternity of Truth is realized. When Christ, Truth, destroys the beliefs that would limit the operation of the law of health to a certain time, a certain space, and a certain manner, the mortal

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assertion of the reality of the chronic disease will disappear, and the true concept of man will immediately appear; *i. e.*, man as perfect, upright, governed by God's law, reflecting the perfection of the perfect Mind. This process is not the destruction of anything real; it is not the tearing down of any truth; it is not the remaking or reforming of either God or His law, of man or the universe. It is the simple, natural, health-producing displacement of false concepts by true, of material belief by spiritual knowledge, of mortal delusions and myths by eternal facts.

It might require time for a chronic or a severe case to be healed, if any such existed in reality. Since, however, Christian Science deals only with mental causes and mental effects, it is not necessary to listen to the assertions of error that there are certain material conditions which require time to change. The truth concerning God's man, the spiritual fact, is that he is forever perfect. This truth is always true; it does not need time in which to become true. No assertion of time can interfere with the fact; no belief of space can limit the truthfulness of that fact to any specific point. To make apparent to human consciousness, in a degree, that man does not need to be changed in order to be well, our work must be directed toward the thing which seems to becloud the fact; to the belief of mortality, that there is a man who is not spiritual, not perfect, not healthful, not straight and upright. This belief, with all of its varied ramifications and manifestations, is false. The moment its falsity is recognized and the truth is realized, that moment the healing work is done. This is wholly a mental and spiritual process, it is the affirming of the truth in consciousness, and it is no way dependent upon time or space.

The fear that induces sickness or sin is largely made up of the limiting beliefs of time and space. Error asserts that life is dependent upon time and man's activity upon time and space; that anything into which the element of time enters must have beginning and end and that for this reason man's life is not eternal; that because the element of space enters into a man's life he is limited, a finite being, subject to a thousand whims of chance, buffeted about by numberless forces

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beyond his power to control or even to understand. For thousands of years the world has accepted these arguments as part of the truth about man and the universe, and this acceptance has bound the world to their limitations. Jesus proved their falsity when he annulled the so-called law of time by making bread without planting seed, waiting for it to grow, mature, be harvested, ground into flour, made into dough, and baked. Material belief said that no one could make bread without waiting six months for all these processes to be gone through; but he did not wait six minutes. He also annulled the so-called law of space by healing those absent from him, and by transporting himself from place to place instantly, sometimes through walls and closed doors.

The power to do as Jesus did and taught his followers to do was lost to the human race for fifteen centuries, until again apprehended, demonstrated, and given to the world by Mrs. Eddy under the name of Christian Science, as set forth in the textbook, "Science and Health with Key to the Scriptures." This power is the utilization of divine law. God is Life, and His law is the source of life, of good, of health, of happiness, of prosperity, of success, of joy. Law is Mind in action; it provides for and sustains that only which is like itself, — real, harmonious, immutably perfect; it wipes out the belief of space, erases the sense of time, establishes the unchangeable, uninterrupted fact that man as the infinite idea of infinite Mind is forever unlimited in every direction.

God's law always has been, is now, and always will be, in continual operation. The understanding of it, and of its activities, lifts mortals above themselves, out of their limited and limiting beliefs. This understanding is the appearing of Christ to the individual consciousness, of Christ, Truth, who is "the same yesterday, and to day, and forever." How this understanding may be gained is clearly set forth, line upon line, precept upon precept, in Science and Health. It is the acquisition by Christian Scientists of this spiritual knowledge of the true God and the real universe, including man, which is leavening the thought of the whole world, regenerating, revivifying, and reforming it (forming it anew).

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St. John realized the presence of the healing Christ, unfettered by time or space, when he wrote: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." Jesus rebuked the limiting belief in time when he said that the harvest time is now — not four months from now. It is the duty, therefore, and the privilege of Christian Scientists to demonstrate now the healing power of God on earth; to know that the healing work of Christ is not dependent upon the clock or the calendar.

"WHAT HAST THOU IN THE HOUSE?"

IN II Kings, fourth chapter, we read of a woman who came to the prophet Elisha in great distress. She had no money to pay her debt, and the creditor had come to take her two sons to be bondmen. Elisha said: "What shall I do for thee? tell me, what hast thou in the house?" The woman answered that she had nothing but a little pot of oil. Then Elisha told her to borrow all the vessels she could get from her neighbors, and "borrow not a few;" or, as the new version has it, "scant not." He said also, "When thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full." The woman obeyed; the vessels were filled. Then said Elisha, "Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

Here is one of the greatest lessons in all the great Book for those who are troubled about their livelihood. We all feel that we have our way to make or to maintain in the world. Most of us are wage-earners. We are all more or less under the dominance of fear — fear that competition is too keen for us, fear that we shall be numbered among the failures, fear that there is not room for all of us in the world of supply. Perhaps some of us have not taken even the first step away from fear; that is, we have not gone to God with our problem, as the woman went in her extremity. But to those who will go to God to-day with their fears and failures, God speaks plainly and clearly. "What hast thou in the house?" One answers, "Lord, I have pictures in my house that I have painted with the best that is in me, and no one will buy them; so I must starve." Another says, "Lord, I am a salesman. I have the gift of selling in my house, but no one will employ me; so I must starve." A third says, "Lord, I have a talent in my house, a very small talent, for it enables me to do no more than to black shoes; but competition is too keen for me, and I too must starve."

When the woman said that the pot of oil was all she had in her house, Elisha did not say, "Your oil is worthless. I will find you a post at

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court;" or, "Go and ask such and such a man for what you need, and he will give it you." He did not even say, "Go and plead with the creditor to wait for his money." He fixed her attention on the things she had in her house, — the thing that represented to her material sense her whole substance and supply. He told her to borrow vessels, to borrow and "scant not." He knew that all substance is Mind and that God's supply is unlimited; that the divine source is inexhaustible. The woman trusted and obeyed, and the demonstration was complete.

There are several points in this narrative worthy of our deepest thought. The first is the fact that our supply can come to us in the way we can best understand at present; that is to say, through the work we are doing to-day; through the thing we have in the house. If our pictures do not sell, we do not have to abandon painting in order to live. Whatever we do best is our work here to do; it is the means by which we live, to mortal sense. There can be no failure for that work when we realize that God is our Life, our substance, our source of supply, and our sole employer. There is no middleman between divinity and us. There is no obstruction in Love. God's blessing rests on every right effort, and there is no other power to defeat what God has blessed. "There are diversities of gifts, but the same Spirit," and the same Spirit blesses and hallows all gifts alike.

Too many of us are not like that woman. We do not go to God trusting. We fear and worry, and borrow not "vessels" but trouble. As we do that we are neither Christians nor Scientists; for we are making for ourselves an idol, a power opposed to God. We are quitting our sole employer for a delusive master called error; and so we collect fears and failures every Saturday night instead of the wages of Love. The woman did not know what to do with that little pot of oil until the prophet directed her, and he directed her only after she applied to him. We need this lesson, we workers. We do not know what gift, what talent or power we have in us, until God opens our eyes to see it. Mrs. Eddy says, "We are all capable of more than we do" (Science and Health, p. 89). When we do see our gift as of God and unlimited, He directs us in all our use of it, and "giveth the increase." We must "pour

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out," and "scant not" either in our giving or in our asking; for both are equally of God.

If we would do our daily work in the world with the twenty-third psalm ever in our hearts, there would no longer be thoughts of failure, nor mortal fears, to mock us. There are two assurances in that psalm which should accompany every line or stroke of our work: "The Lord is my shepherd; I shall not want;" "I will fear no evil." We must go in and "shut the door," — get away from material sense, — be alone with God, and work out the problem in obedience and trust.

CONSTRUCTIVE WORK

UPON Christian Scientists is laid the task of striving to upbuild God's kingdom in the earth. Christ Jesus said of himself and of his works, "I am not come to destroy, but to fulfil;" and so those who name themselves his disciples must in the measure of their right endeavor see that they come not to destroy, but to be about constructive work. This is a lesson slowly learned, perhaps; for the zeal and haste attending early experience in reformative work would overthrow apparent wrongs before individual character grows able always to sustain wholly righteous ways and means. Christianity as Christ Jesus taught and lived it, as the Scriptures expound it, and as Mrs. Eddy through Christian Science reenforces it, unfolds grace within wherewith to undo evils without. And until individual thoughts and lives are thus cleansed through spiritual understanding, no amount of opposition to persons is of any avail.

To be sure, we do grow away from evil by seeing its enormity; and anything which honestly unmasks error has its place in the processes of reformation. But it is also true that only a genuine acquaintance with the uses of good, only the love for good that makes evil wholly unattractive, can altogether uncover and remove, according to the law of God, specific personal evils or lessen the indifference to the general and oft excused evils at large. So we come logically to admit that the constructive work which quickens individual righteousness — or rightness — must precede any permanent disappearance of evil; and that it is through the coming of the real and the right that present day living is to be redeemed.

Christian Science brings to its students the inward and quickening understanding of Truth which resolves what is known of evil into evil belief. It urges its follower to destroy his own habit of believing evil by the direct mental process of refusing to fear evil, to desire it, or otherwise uphold it. And primarily it gives him a correct basis for this refusal to support evil by revealing to him how God is all-powerful and

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ever present and why evil cannot withstand this divine power and presence. Beginning in this way to purify individuals, and calling each one of us to the task of making our own mental points of view Christlike, Christian Science will in time make God's presence so manifest in the earth that evil must cease its unholy utterances.

Collective evils are made up of individual evils, hence the making over of the individual strikes at the root of the whole question. Again, no individual is made better until constructive goodness takes the place of his fear and doubt and sin. Theories about the unreality of evil do not heal him; attacks upon the errors of other people do not free him from his own errors. Destructive methods may wound, but only the quality of Christlikeness can really heal. For all these reasons the Christian Scientist is urged to be a whole Christian. He is required to get himself more nearly right each day with the righteousness that is of God, and to keep himself as nearly right as he can day by day through increasing spiritual understanding. Doing this, he reflects and expresses God constructively in his own life, and so becomes in multiplied ways more useful to his fellow men.

When Christian Science urges this constructive work, it must not be misunderstood as ignoring the need for detecting and removing evil at every point of its activity. The question must be considered from both points of view. Evil must disappear that good may appear; on the other hand, only the appearing of good can displace evil. Being right is the only antidote for being wrong; yet we must detect wrong more sharply and swiftly in order to be rid of it. What is it; we may ask, that opens our eyes to evil? Only a quickening longing for the ways of goodness; a clearer sense of right than we had when the evil seemed desirable or permissible. So, while the office of a higher good includes unmasking and utterly removing evil, in order that good may appear, yet this process cannot begin until the activities of good make us more alert to recognize evil. Therefore, we can claim truly that upon the constructive activities of good depends the disappearance of evil.

It is the constructive spirit, really, which is needed everywhere.

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Criticism in its best sense can be constructive when the integrity of its true meaning is preserved. According to the dictionaries, the root of the word means "able to discuss;" "to judge, discern." One meaning of criticism is the making of exact distinctions; to be nicely judicious. The word criticism, therefore, may be considered colorless; and it is the feeling, the mood, the harshness or the unkindness back of it which makes of it destructive faultfinding. Conversely, it is the understanding of divine Love which makes right criticism — that defined as "exact distinctions" from the spiritual point of view — something greater than adverse comment and something wiser and sweeter and more helpful than personal opinion. Have we not all friends who without pointed words, perhaps, lead us gently to the discovery of our own errors? Love is always constructive. Kindness, patience, good will, unselfish consideration, build where an unloving attack upon persons only devastates.

A study of Jesus' action in the temple, when he overthrew the tables of the money changers and the seats of them that sold doves, reveals the constructive spirit; for the narrative continues: "And the blind and the lame came to him in the temple; and he healed them." Reformers who quote the overturning of the money changers' tables generally overlook the healing of the blind and the lame which occurred in the same hour and by means of the same heaven-lighted understanding of the law of God. Any personal feeling — even unguarded zeal — can condemn and attack the practices of other people or of groups of people; but such impulses cannot heal the blind and the lame.

For these reasons the disciple must measure his right to expose iniquities by his ability to see peace and healing in their stead. It seems easier often to detect evil in others than to persist in the practice of good ourselves. Temptation is heavily laid upon us at times, to denounce error elsewhere than in our own thoughts, before we are spiritually equipped to do this work constructively. Because of all this the Christian Scientist must watch that he be not so zealous as an "image-breaker" in the letter as to fail to find the tender, uplifting spirit

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of Christ which truly redeems and saves.

Constructive work is the only work really supported by Christian Science, inasmuch as Christian Science maintains that all wholly right activity comes from God and from God alone. The God who upholds by means of His loving law the harmony of the entire universe, is the one and only source for good. Christian Science turns mortals to this one source for help; shows them that there is nothing wholly outside God; urges them to give up all belief in a mind, will, and desire of their own, that they may find the divine Mind and have enduring substance to share with their fellow men.

What Christian Science teaches about man's reflection of God reveals divine Mind manifested through man in spiritual thinking; declares that these purely spiritual thought processes reflect divine Mind and so have spiritual life and power abiding in them; shows that spiritual thoughts originate in God and express only God's nature, presence, power, and purposes; and lovingly persuades human thinking to busy itself in discovering and enjoying God's thoughts and to reflect them in life practice. Christian Science teaches how human thought habits may be exchanged for the Godlike thoughts that build heaven on earth; thoughts spiritual, healing, uplifting, and always constructive; thoughts that by reason of their divine and spiritual origin and nature redeem the sinful, heal the sick, and press toward the final destruction of all discord, and sorrow, and death.

The Christian Scientist is not going about the world taking from it any good thing. He simply ceases, as well as he can, to believe evil to be real or true or powerful, and he strives to make the uses of good increasingly practical. He is not looking for what he can take from his fellow men, but for what he can bring to them of the knowledge of the goodness of God. He leaves no waste places; wherever trouble departs, blessing prevails in its stead. He attacks no person, no institution. Because he does not trample prematurely and vainly on things as they seem to be, but strives rather to live for things as they are, he is bringing into the world something so lovable, good, and true

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that evil by comparison must lose all attractiveness and all pretense to power and place. Like the person who turns on the light in order that the light may put out darkness, the Christian Scientist lets God shine in his thoughts and sees this presence of God blot out the mental and moral blackness. Futile indeed would be an attempt to dispose of darkness without the inpouring light. Equally useless is it to battle without God against evil. If evil is but the belief that God is absent, then God's presence demonstrated is the only logical destroyer of its claims.

So the Christian Scientist who is letting God's thoughts possess him, who is reflecting divine understanding in some measure and with this understanding is canceling his belief in evil as consistently and speedily as he can, this Christian Scientist, we maintain, is constructively, by the admission of good, disposing of evil. If the student of Christian Science is running about and by reason of his own opinion and his own will attacking evil here and there, he is beating himself against it unavailingly. If, however, he looks to God and leans on God and lets the understanding of God shine abroad as Christian Science teaches him, God Himself will walk with him and evil must depart. From the serene basis of thought that is one with God, evil flees as from the light of heaven. It is the personal rebuke that has no love behind it, the criticism flavored with unkindness, the unhallowed judgment of self-righteousness, that as a method fails in itself to heal. Healing springs from that quality of love which leaves no sting even though it spares no error; from that tenderness which rests the weary one as with a burden eased; from the compassion that wraps the sufferer about as with a garment. And always it is God's love, God's tenderness, God's compassion, reflected by that blending of thought with God which leaves no obstacle in the way of His appearing.

Divine Mind is the only builder. Foundations of thought laid in oneness with God bring this heaven-building to earth. As the Christian Scientist turns from all personal efforts to unity with God and with Godlikeness, he works constructively — as "a workman that needeth not to be ashamed;" and in the measure of his compassion he makes

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his own and sends abroad the spirit of Isaiah's joyous prophecy: "They shall not hurt nor destroy in all my holy mountain."

GIVING AND RECEIVING

ON a recent ocean voyage the question presented itself of how best to give to the seamen's fund. It is customary on all ocean liners to give an entertainment of some sort toward the end of the voyage, generally a concert, and to take up a collection for the support of seamen's homes and the families of disabled seamen. There has at times arisen a certain rivalry between the bigger ships to see which could contribute the most toward this fund, and occasionally more attention has been paid to ingenious ways of making people give than to the spirit in which the giving was done.

It occurred to the writer of this article to make the giving toward this fund repose upon his understanding of Christian Science, and on reflection many helpful thoughts came from this right desire. The donation toward the fund, what did it really represent? Evidently gratitude for service received. In this gratitude was included the captain, whose loyal vigilance made for safety, as well as all the other officers of the ship who watched day and night over the ship's course and marked her position on the trackless sea. In this gratitude were also embraced the willing stewards who contributed to the comfort of all the passengers, in fair weather or foul, in times of good or evil report. Whoever worked for the good of the ship in any way was worthy of receiving gratitude, whether it was the sailor on deck, the cook in the galley, or the stoker in the engine-room.

The writer then recalled that gratitude was a spiritual or mental concept; that safety and comfort are dependent upon our recognition of certain qualities of the divine Mind, which insure our safeguarding at all times, so that the whole matter of giving and receiving in connection with the seamen's fund resolved itself into an exchange of mental concepts, into the expression of divine characteristics on the part of giver and recipient, supply coming forward to meet the demands of either side, all in reality working together in a fraternity which was none the less true because all on board the vessel were not

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yet fully aware of the fact of God's ever presence and all-power, or of the deep significance of human brotherhood.

Mrs. Eddy tells us in answer to the question, "What is substance?" (Science and Health, p. 468): "Substance is that which is eternal and incapable of discord and decay. Truth, Life, and Love are substance, as the Scriptures use this word in Hebrews: 'The substance of things hoped for, the evidence of things not seen.'" In so far, then, as the Christian Scientist goes about his daily affairs expressing in his life divine Truth, Life, and Love, he is helping mankind to establish the eternal facts of being, to transform human consciousness, and to substitute a spiritual for a false material basis in all things. He is hastening that process of spiritualizing the world's thought which is evident on all hands, thus laying bare the fact that "man is not material; he is spiritual" (Ibid., p. 468).

An inspiring picture of helpful activity arises before the Christian Scientist who grasps the true idea of substance. With this true idea, as with a lever, he can lift every legitimate transaction from matter into mind, divest every business enterprise of its sordidness, purify every art expression of possible pride or ignoble trickery, and present every faculty, every activity, ability, or talent "holy, acceptable unto God." Equally beneficial in human affairs is the right idea of receiving. To receive worthily is often more difficult than to give. The art of receiving must be learned, no less than the art of giving, by those who desire to make life a well-rounded expression of divine activities. To receive humbly and without greed, without self-consciousness or self-importance, means to apply correctly the Science of substance.

Such scientific receiving, like true giving, must repose upon the spiritual understanding of God as the infinite source of supply. Personal sense will not spoil our mental attitude in receiving when we recognize God as the origin of all that really is. There will be no pride to be hurt, no fear of personal obligation, no apprehension of not being able to pay back, when we realize God's bounty as inexhaustible and unlimited and equally accessible to all.