

THE FATHER'S BUSINESS

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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

THE FATHER'S BUSINESS

CONTENTS

The Abundance of God	3
One Business	7
The Closed Hand	10
Christian Science in the Business Life	15
Truth is Power	18

THE FATHER'S BUSINESS

[From *The Christian Science Monitor*]

THE ABUNDANCE OF GOD

WHEN Jesus said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on," he reminded his hearers that God is able to feed and clothe man as He does the lilies and the birds. Such a concept of the divine power as this is very far from the present human sense of things; and even the Bible says that the need to earn his bread in the sweat of his brow was the curse laid upon Adam. But certainly the teachings of Jesus and his example would seem to point to God as the source of man's supply, rather than man's own effort.

How may this ideal of God's ability and willingness to provide everything for His child be reconciled with the very practical demands of our every-day life? Christian Science comes to reconcile these seeming divergent calls of the divine ideal and of the workaday material. It shows first of all that our external conditions are not what govern us, but our own thinking. Outward things reflect more or less definitely our own habits of thought and those deep-laid convictions of mortal mind which are the heritage, as it appears, of all humanity. If we believe in plenty, we shall see plenty all around us, — that is, if our belief or faith in plenty is well founded. A belief in plenty which is founded in a material sense of things is likely to be suddenly reversed, making poverty appear where riches were. But if our faith in the abundance of the divine good, in God as infinitely creative might, as limitless resource, is our deepest conviction on this subject of supply, we shall unfailingly see plenty in our outward conditions.

The human sense of lack, voiced everywhere today in the universal complaint over the high cost of foodstuffs and other necessities of living, must be met in thought as an error to be corrected, before the abundance of good which Jesus affirmed can be manifested.

THE FATHER'S BUSINESS

The present writer recalls an incident of the time of coal famine a few years ago. Some one had been crying wolf so loud, predicting lack of supply everywhere, that it was deeply borne in upon the writer's consciousness that the means of livelihood would be cut off during that following season, in the panic of all former patrons over the financial outlook. The result of this fear was the immediate manifesting of the thing feared. There seemed to be an almost total stopping of the usual business engagements.

Then the matter was taken up in Science; the abundance of God was affirmed steadfastly; the supply and support of man was placed in God, in the power of divine Mind, and all sense that human ways and means are any man's resource was cast out. The effect was an immediate demonstration of supply that came about through what looked like a mere chance. It was such an event as might in ninety-nine cases out of a hundred have failed to happen; but it did happen, with the immediate supply made clear. This made such a break in the sense of financial anxiety that the rest was easy, and the winter's work brought more abundant financial return than had ever been enjoyed before.

This is scientific demonstration; and it is possible to every one who can rise above the personal sense of things. One must trust God's ability more than he fears his own disability. Here is the secret of humanity's trouble. We do not really believe that what we are capable of doing is worth to the world an abundant living. We look at our own human limited capacity, and we confirm our belief in those limits, whereas we should turn away from human limitation and affirm that the man God sends forth is capable of large and splendid work; that he is able to carry whatever duties infinite Love lays upon him; and even more than this, we should realize that the work of God is already done.

This realization that the divine Mind holds all things forever perfected and complete is what sets the human powers free. The workers in Christian Science find that every gift or talent of theirs comes to higher and freer expression through their daily endeavor to

THE FATHER'S BUSINESS

know that God does all that is done. This lifts the sense of individual responsibility, and removes effort. One has only to let the divine Mind work through him or, better, to let the divine thinking dawn upon him, and then all his own doings will at once be stronger and clearer, touched in some degree with that light and leading which humanity is wont to call genius.

Work done with the impulse which lies back of genius is never work. It is play. The man who works because he loves his work, who works easily, freely, understandingly, this man is not a slave. The curse of Adam is at once removed from him whose work has become his play. The practical effect of this change of thought in the worker is at once to make his work of more value to his fellow men; and when with this increase of individual freedom and power comes the even deeper conviction of God's omnipotence and His willingness to give all good to man, then the worker finds abundance flowing in upon him from every side.

To break through financial limitations with a merely material sense of personal will and with selfish desires governing one, is not what Christian Science means by demonstration. Jesus reminded us that we should seek "first the kingdom of God, and his righteousness;" then "all these things" shall be added unto us. It is truly only when the first desire of the heart has come to be the knowledge of divine Life, the ways and means of divine activity, that the financial problems are done away for the learner.

So long as we think of material things as a source of good or happiness, and desire them for themselves rather than as a sign following the coming of spiritual good, we are likely to have trouble with our demonstration of supply. There must be in our thought an honest rising above every material thing as able to make or mar our happiness. We can every one of us find that only spiritual happiness is happiness at all. We can hold ourselves superior to worldly pleasures and interests of every sort, placing our whole joy in the unseen good which no worldly thing can give or destroy. When we do this, then the

THE FATHER'S BUSINESS

lower things answer to the inner vision; then harmony and plenty are where were discord and leanness.

If, after honest effort at demonstrating our financial problems in Christian Science, we find ourselves still under a hampering sense of limitation, it is safe to search thought to discover whether we are still looking to matter for our happiness and our life. The victory over matter and its limitations is reached only by knowing its nothingness and the allness of Spirit. And it is already convincingly proved to Christian Scientists how the conviction of God's abundance of spiritual good does find itself reflected from the heart of the thinker into the conditions of his outward existence.

Let one then cultivate the understanding that God is not limited in any direction, and therefore man, His likeness, is not. A truly spiritual understanding of this cannot be had while we cling to material pleasures and desires, but when we have really learned to see spiritual things as riches, then we shall find this inward sense of treasure manifest outwardly as abundant supply for every human need.

THE FATHER'S BUSINESS

[From *The Christian Science Monitor*]

ONE BUSINESS

WHEN Jesus at the age of twelve was sought by his mother while he was hearing and asking questions of the doctors in the temple, he answered her, "Wist ye not that I must be about my Father's business?" Something not yet understood by her was taking him into scenes and surroundings she had not planned for him. Serving God, he went where this service led him; did what this service demanded of him. No single account in the Scriptures shows Jesus as serving himself or the selfish interests of any person or persons about him. The work of glorifying God and of establishing the kingdom of God in the hearts of men was upon him, and with unswerving purpose he went about it.

All men today surely should be engaged in just one business, — the business of being and doing right. Whatever the outward activities may be, whatever the daily routine, the service of good should be uppermost. Many people confine their thought of business to commercial or industrial enterprises, to the activities which bring material gain or income; and trying to manage these through merely human capacities and talents, are beset with many perplexities. The dictionaries tell us that one's business is that which busies one, or that which engages the time, attention, or labor of any one as his principal concern or interest. Then, whatever may be the work for the day, the "principal concern or interest" of serving good can be paramount and so be rightly considered one's real business. And, however much time and attention external things demand, the constant effort to be and to do right can keep one steadily employed.

This is all, of course, a mental question; and right motive is the keynote of the situation. With an honest desire for "rightness" we cannot go far wrong without a measure of suffering that drives us back to the best we know. Right desire destroys any supposed peace in wrong doing, brings him whom it animates into better and better

THE FATHER'S BUSINESS

thinking and living, because he cannot otherwise be content. Good motives should not have a hard time to find their way into social life, home life, and into all personal relations and affairs. Not until all men unite in one unshifting standard for right doing, and that a standard which condemns anything less than the wholly straight, clean way of honesty and truth, will all suffering be lifted from the business interests of the world. But if one man, and another, and another, will hold steadfastly to the one business of righteousness, and stand firmly for his highest sense of integrity in all his dealings, an increase of good will bring daily relief to the whole situation. The business of doing right is an individual business. Each man has to be about it without waiting for his neighbor, and to the man who is consciously about it comes a new quality of success; a success that outshines all the intrigues of human nature, for it is born of the effort to manifest God.

To many who are striving to serve good, Christian Science has brought much enlightenment and comfort. It stands upon Scriptural authority and declares God to be Mind, — divine Mind; declares this Mind to be wholly good, wholly powerful, wholly present. From this basis it maintains evil to be powerless and nonexistent to divine Mind, and assures us that just so fast as we let divine Mind come into our thinking to displace human beliefs and fears, evil will become correspondingly powerless and non-existent to us. Not in a day, nor in a life-time, perhaps, will evil be wholly extinguished to us; but the knowledge brought to us through the Scriptures and through Christian Science, that evil has no more power than mortals give it by liking or fearing it, helps us to begin now to reduce it to nothing and to hope for release from it in the measure of our fidelity to good.

Thus the one business of overcoming evil with increased understanding of good becomes apparent to us. We see that the human mind alone is unequal to the task of it, and are taught how to seek divine Mind and how to depend upon spiritual law to accomplish it. We learn that God, divine Mind, is the one and only employer and that every one who lives should be employed through thinking and doing as divine Mind would have him think and do, in the business of

THE FATHER'S BUSINESS

manifesting good. And he who is about his Father's business, even though he be the humblest of earth or be serving the least important of earth, is surely straightening and sweetening all the relations of life and learning that God is an employer who withholds no good thing from them that serve Him.

THE FATHER'S BUSINESS

[From *Christian Science Sentinel*]

THE CLOSED HAND

IN an article recently published in the Sentinel, there appeared this sentence: "The closed hand cannot receive." The simple statement, almost epigrammatic in its terseness, lingered in the memory of at least one reader, and said itself over and over in her heart as she went about her daily work. "The closed hand cannot receive." And why not? She had only to hold out her own hand, tightly closed, to understand. Some one might have been offering her the price of a king's ransom, and yet so long as those fingers maintained their rigid clasp she could not have received it. Let her open her hand, however, and hold it out, palm upward, as in the act of giving, and that very change of attitude, simple though it was, placed her at once in a position to receive.

As she pondered these things a picture which hangs in a certain dearly-loved reading-room flashed into her memory. It represents a group of persons standing on a lawn listening to a woman who has evidently stepped out upon a low balcony to address them. The woman is Mrs. Eddy. She stands looking out upon that sea of upturned faces, a slender figure silhouetted against the sky, the face in shadow, but what a world of eloquence there is in those outstretched hands! And the palms are upturned. Giving, giving, always giving, — and since the days of Jesus of Nazareth no one has ever received in such abundance. Yet is it not only in accord with an immutable law that she who gave so much should receive in like manner? Jesus himself said, "With what measure ye mete, it shall be measured to you again."

Does the storehouse sometimes seem strangely empty, O troubled heart? We sometimes find ourselves thinking that we are not getting as much out of life as we ought, and wonder why we do not receive more. Before becoming unduly disturbed over this, suppose we try the experiment of taking an entirely different point of view. Instead of saying, "I am not getting as much as I ought," suppose we say, "Am I giving as much as I can?" Instead of saying, "I wonder why I do not

THE FATHER'S BUSINESS

receive more?" suppose ye say, "Am I making the most of what I have?"

Why should we concern ourselves as to how much we are receiving? That is God's part, and His work is already done. Divine Love is always saying, as did the father in the parable, "Son, thou art ever with me, and all that I have is thine." Since Principle and its idea are inseparable in Science, man already has all, for man is God's reflection. The ring and the best robe have always belonged to the son, but he can use and enjoy them only as he turns to the Father, the divine Principle of his being, from whom all good proceeds. And, by the same process of reasoning, if we, today, would receive all that "the Father hath bestowed upon us," we should ask ourselves whether or not we are making the absolute best of that good of which we are already in conscious possession. If we are honestly doing this, and giving to others as it hath been given unto us, fully, freely, out of the abundance of a grateful heart, and with no thought of recompense or reward, the clear, strong currents of a still higher understanding will flow into our lives in accordance with a law of divine reciprocity.

When Saul of Tarsus first saw the light of Truth, he did not stop to inquire what all this was to bring him, nor what return he might expect for work in the Master's service. He simply fell on his knees and cried out, "Lord, what wilt thou have me to do?" And one who carries this prayer in his heart each day will find, when the evening shadows fall, that opportunities to give and to bless have come to him far beyond his fondest hopes. For it is the prayer of divine activity, which must ever find its answer. It is the prayer which longs to give, not one which murmurs because it does not receive. It is the prayer which asks to be shown the Father's will, not one which desires to carry out its own. It is the prayer of the righteous which "availeth much."

Self-examination is not always an agreeable occupation, nor is it the one best fitted to send us up in our own esteem, for when we dig deeply into the depths of human consciousness we sometimes bring to the surface thoughts which do not look very pretty when viewed in the

THE FATHER'S BUSINESS

honest light of day. It is, nevertheless, a purifying process which none of us can afford to neglect, for nine times out of ten when things go wrong, we have only to look within to locate the trouble. Do we feel, for instance, that we receive but scant measure of love from those around us? Let us look within and find how much love we are giving. "But," we complain, "certain people do not even seem to like us." Do we like them? "If ye love them which love you," said the Master, "what reward have ye? do not even the publicans the same?"

Perhaps we feel that we have been unjustly treated. What about our treatment of others? Has it invariably been characterized by a gentle charity, "broad enough to cover the whole world's evil, and sweet enough to neutralize what is bitter in it" (Miscellaneous Writings, p. 224)? Possibly our best efforts are often unappreciated. What of other people's best efforts? Have we always given to them the cordial "Well done!" which we ourselves have failed to hear? Many of us feel that we are frequently misunderstood. Do we always understand others? Those who happen to differ from us may yet be quite as sincere and honest in their convictions as even we ourselves; but it takes a nature rarely great to remember this. Do we hear our mistakes criticized? Before resenting this, we might profitably look back into the past and see if we can remember ever having become a self-appointed judge in Israel. Are our faults magnified and commented upon? What of other people's faults? Have we always maintained toward them the same loving silence which we would be glad to receive in return?

Truly it is "with what measure ye mete," dear fellow-worker in the bonds of Christ. Then let each begin this day, this hour, to do something for somebody; and if the suggestion comes that one is so situated that he cannot do anything for anybody, let him talk straight back to the lying argument and send it where it belongs. No one is so poor that he cannot do something, if it is only to turn over with his foot the beetle which is struggling on its back in a garden path. It is not always money which this sad world needs. In fact, could statistics of this kind be taken, they would probably show that more people starve annually for want of love than for want of food. There may be those

THE FATHER'S BUSINESS

within sound of our voice today to whom a word of encouragement would be worth more than all the money in the world. Indeed, circumstances sometimes arise when it requires more of the real Christ-spirit to hold out a hand to a friend who stands alone and misunderstood, perhaps even for the moment disgraced in the eyes of the world, than to build a church whose spires shall reach the very heavens.

When the hungry multitude lacked bread, Jesus fed them in the wilderness, "about five thousand men, beside women and children," but when Mary sat at his feet to learn more of Christ, Truth, he said she had chosen the one thing needful. Thus was he ever ready to give according as the human sense of need presented itself. He did not tell the starving multitude that "man shall not live by bread alone," nor did he give to Mary of the loaves and the fishes. Can we pray too earnestly for a similar discernment, for that intelligent, wisely expressed love which is ever reaching out toward humanity in tenderest compassion, ever ready to bless, to comfort, to heal?

There was once a poor widow whom Elijah found, in time of famine, gathering sticks. When he asked her to fetch him a little water and a bit of bread, she explained that she had only a handful of meal and a little oil in a cruse. "And, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." The same old lying argument — "too poor to give!" But what said the man of God? Did he come down under the same mesmerism, accept her point of view, and hastily take himself off in search of some one whose opportunities were obviously less limited? Not at all. On the contrary, he saw the mental attitude of the speaker, saw the closed hand holding fast to fear, doubt, self-interest, and lack of faith in God's infinite bounty. He saw that, so far as she was concerned, the sense of famine was nowhere so great as in her own thought, and he helped her heal it in the only way which at that moment would have done the work. "Fear not," he said, "go and do as thou has said: but make me thereof a little cake first." Open the closed hand. Those stiff, cramped fingers have been shut too long. Let go of all that makes for limitation.

THE FATHER'S BUSINESS

Stop doubting God and begin to supply a brother's need out of that good of which you are already in conscious possession. The woman did as she was told, and the upturned open hand received the blessing, for we are told that "she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail."

Elijah is not here today, but God is. The same Principle which was operative then is with us now, for God is "the same yesterday, and to day, and for ever." Then let us act as if we believed this. Let us give what we have, and give it gladly. If some beautiful new thought has unfolded to our consciousness, to shine like a star upon our ascending path, let us remember it is only as we pass on to others the blessing it has brought, that we may really make it our own. That which we gained yesterday, and give today, fits us to receive in yet greater measure tomorrow. The only man who receives nothing is the man who stands still, tightly clutching that which he has for fear of losing it.

Then let us open the closed hand. Open it wide. It should be joy enough for any one of us "to sow by the wayside for the way-weary, and trust Love's recompense of love" (No and Yes, p. 3). That recompense is sure, but it often comes more quickly when we stop looking for it. Let us be willing to leave that part of it — the what and the when and the where — to God; and just go quietly on, forgetting self in blessing others, and leaving the future to make manifest that which is already growing clearer to us each day, each hour, that we cannot lose by giving.

THE FATHER'S BUSINESS

[From *The Christian Science Monitor*]

CHRISTIAN SCIENCE IN THE BUSINESS LIFE

IF a knowledge of God cannot avail one in his practical experience of business, then he would far better revise his concept of business. In other words, if anything humanity is busy with is outside the law of good, God, then, it would appear, it is under the law of evil, and must be readjusted. But business is only the exchange of good offices. It is one of the present-day evidences of that dominion over all the things of the earth which is affirmed of man in the first chapter of Genesis. In its highest sense business is a manifestation of mutual helpfulness among men and of the plenty and power which God gives to His children.

But to bring business into line with Christian thinking means to work a complete revolution in the average man's thought of business. As humanity sees things nowadays, business success appears to be the effort to do better than other people do. Some one lecturing lately to a body of men about their work, said that each should aim to do a little better than the man next him. Now this thing carried out in financial directions often means a gross selfishness. The average man unthinkingly assumes that to get trade for himself away from a competitor is his necessity, but Christian thinking reverses all this. It begins first of all to show that there is in the divine good plenty for every man. God cannot have any favorites, neither is He limited, neither does He have to take from one man what He gives to another.

Christian Science is called Science because it gives an accurate basis of thinking to replace the faulty human notions. Every man has the right to get his good from God, and does get it so. So far as a man learns to recognize the government of God, to admit Him as the head of every enterprise, to look to the divine Mind as not only the supply but the immediate director of business concerns, does the kingdom of heaven begin to come on earth for that man and for those around him. This is to depend on Principle rather than opinion. Human sense does

THE FATHER'S BUSINESS

not at first see God directing humanity's affairs; but when all men begin to trust God's government and in all their thinking to acknowledge Him, they will find peace and success and every good, following. This is the meaning of the Old Testament teachings about the Israelites. When they trusted and obeyed God all was well; when they looked to human kings and governors and to erring human purpose, things went badly.

Now this understanding that God has enough good for all and that He gives this good to all of His own volition, not through other men, but as directly as the manager of a business is responsible for every man under him, is the scientific basis for thinking about a business. The human sense has much materiality mixed up with the more spiritual concept, as yet; but speaking roughly, this is what a man must do if he is to run his business on truly scientific lines. He should think of God as directing his business and as governing every man concerned with it. And he should think of God as sustaining the work of all men everywhere and as having plenty of success for every man. This does away with that terrible grind of competition which is nowadays responsible for so much suffering on earth.

This belief in competition, in the battle for supremacy over others, must be reversed in human thinking before it can be reversed in experience. Men must cease to think that success or praise won by another detracts in any way from themselves. Every man has his niche, his own work. God determines this and sets each at his task. There is no possible interference, then. One man cannot get work away from another nor win laurels that should crown another. Each has his place, as well defined and as fixed as the planets. Infinite Mind cares for all — "the very hairs of your head are all numbered," Jesus taught, and infinite care holds every blade of grass, individual and forever perfect. Surely God then cares for every man, sustains him in his place, and supplies him at every moment with all he can ask of happiness and success.

Love is everywhere the fulfilling of the law. More love to God

THE FATHER'S BUSINESS

means more love to man. The cultivation of love helps every man's life, wherever he is set. It brings harmonious thinking, and happiness, peace, in place of discord. This enables each man to work more easily and with clearer insight into the thing that concerns him. He begins to be happy in his action. Now the joy of life is to work happily at some useful task with no thought of the outcome. The reward is with God, the demand on each man is to do his work as well as possible. This turns his thought away from others, and shields him from envy or stupid comparisons. Let each one be sure that God governs him; then, if he is not at his right work, the way will open for the change. No one lives his own life. God lives, and man reflects the divine living. This is scientific fact, and when this right thinking rules the man, then his outward conditions presently conform to the inward heaven.

God created man to have dominion over all the earth. The great world of business very distinctly hints at such a dominion. It is right that great enterprises should succeed, and they can be brought to pass with perfect honor and rightness in every detail. There is nothing to be gained by dishonesty and selfishness, and nothing so built up can endure. But the great works of the world can be done on the solid basis of perfection; they can be wrought to the good of every human being and to the loss of none, for it is God who does all that is done, and He does it rightly, speedily, safely and to the ends of joy. Again and again the loyal Christian Scientist turns to base his sense of all action in God, in divine Mind. Evil is not power, it cannot act; God is All, and there is no selfish, ignorant mortal thinking to hinder His purposes. What God decrees is already done, done from the beginning, and how can it be thwarted or turned awry.

To remember the Sabbath day is very important to the business man. To keep the Sabbath means to dwell in the constant sense that God has already done all; that His work is perfect, finished, and that "there is nothing left to be made," as Mrs. Eddy says, "by a lower power" (Science and Health, p. 520). The endeavor to realize what this really means will bring order and success into any man's experience.

THE FATHER'S BUSINESS

[From *The Christian Science Monitor*]

TRUTH IS POWER

WHATEVER is true has power; for whenever the truth concerning any matter is brought to light falsehood upon that point is corrected. If what is true about anything has power by right of its truth to dispel false impressions about the same thing, then surely Truth, the one divine source for all that is right and true, has power to rectify all error, and to bring out the right concept where evil held its false sway.

So then the appearing of the truth which reveals the actual relation of God to man and the universe — Truth furnishing rules by which to prove in experience all that is true — this event is the most important thing that can occur to mankind. Logically, it is only through the pure, scientific, and lawful revelation of the highest Christianity that such truth can appear.

As students and exponents of the Christianity which proclaims God to be All-power, Christian Scientists see intellectually that He must be All-power, because God is Truth and the truth has power over falsehood and mistake. Yet to reckon as falsehood and error all the materiality and all the sin, sickness, and death of earth, and to prove the power of divine Truth over this whole procession of evil is to do far more than to admit theoretically the all-power of God. Because Christians have not been able to dispel their troubles they have devised for themselves plausible reasons why God, even with His absolute power, permits trouble to endure despite most honest efforts to obey Him. Inscrutable reasons beyond our understanding have been attributed to God for cruelties we ourselves, if only reasonably kind-hearted, would not inflict upon our fellow men.

It is really time that the Christian world, and that larger world of people who wait to see Christianity better demonstrated before they adopt it, awake together to find that ignorance concerning God and His law has caused all our suffering, and that a knowledge of Truth will

THE FATHER'S BUSINESS

dispel it in just the same fashion that whatever is true about any subject, when it is understood, corrects whatever is false about the same subject. When we are really convinced that our very confusion about the source of our troubles has largely caused them, and when we see that the truth which never makes trouble has in itself power to correct it all, we find that after all we ourselves cannot destroy error. Truth does it. We need only open our thoughts to the truth, live it, love it, obey it; then truth itself through its own vigor and vitality saves us from believing error — and then logical salvation from all error has begun.

Take by way of illustration, a good man who is being lied about in his community. His neighbors, believing the lie, suppose him to be dishonest, untruthful, or impure. But some day a set of circumstances — an innocent righteous action or a direct and intentional explanation — shatters that lie. What has happened? No will-power, no thought transference, no mental suggestion, has been employed; no change has come to the man himself. The truth about him has appeared and in its own coming and by its own action has made impossible any continuation of that false belief. The truth, explained and understood, takes care of the whole thing. Error cannot be believed when truth is known. Facts shatter suppositions.

So it is that truth and power are synonymous. Then why, some one may ask, does not the true statement about God, man, and the universe, as the highest Christianity sets it forth, destroy at once all the error in all the world? For one thing, we keep granting power to evil even after we intellectually and theoretically classify it as powerless; for another thing, salvation is individual and all the evil in the world will not be destroyed till each individual takes hold of his own sense of evil and puts that under foot. The heart of the question is right here: Is not our stumbling due to our continued liking, indulging, or fearing evil, although the letter of Christianity may appeal to us as true?

Upon page 192 of her book, "Science and Health with Key to the

THE FATHER'S BUSINESS

Scriptures," Mrs. Eddy writes: "Evil is not power," but her preceding sentence declares, "The good you do and embody gives you the only power obtainable." Here, surely, is our answer. When we are less sluggish about doing and embodying good we shall be obstructing the truth less. The whole thing is a mental question. As our thoughts relinquish erroneous believing and doing, truth with its accompanying power over all that is evil will have freer entrance to our lives. Our understanding of the truth will be vivid reality, and naturally the facts of being so explained will, with all their joy and permanence, supersede the mistaken fears and beliefs that gave evil its only support.

The teachings of Christian Science, setting forth a provably true statement of the nature and power of God; furnishing rules of Christian thought and conduct to established truth in human affairs, promise the demonstration of the power of good over evil, but only in such measure as we are mentally and morally purified. Here is our great encouragement. For every bit of evil conquered in what we call our own disposition, traits, tendencies, habits; for every wrong thought checkmated and refused house-room, we find with us the good for which we have thus mentally made way. The faithful study of God's Word, the Scriptures, and their interpretation through Mrs. Eddy's great commentary, "Science and Health with Key to the Scriptures," brings us Truth explained. Truth explained in turn dissipates our wrong believing, and the power of Truth available to us is proportionate to the amount of truth permitted to enter our thoughts.

Then why complain if only slowly we rid ourselves of trouble? Seek further explanation of Truth. Seek it more whole-heartedly. Let it explain the nothingness of all wrong notions about existence until falsity loses for us all attraction. The fact that Christian Science includes in the trail of the sin and error explained away by the whole truth of being all unhappiness, lack, limitation, bodily distress, and even death, gives us great hope. In modest beginnings we can apply the first explanations of Truth to the immediate errors in thought, and in our first success at so scientifically overcoming evil see stretching

THE FATHER'S BUSINESS

before us the whole salvation from materiality wrought out by Christ Jesus and through his immaculate teachings enjoined upon all men.