

# Good Tidings

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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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### FRIENDSHIP

**I**N one of those many wonderful sentences in "Science and Health with Key to the Scriptures," which pierce completely the materiality of human thought, and penetrate the deep things of Principle, Mrs. Eddy writes, on page 248, "One marvels that a friend can ever seem less than beautiful." In the same spirit of intuition, Isaiah, in a passage perfectly rendered by the King James translators, declared, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" True knowledge, then, is comprehended in an understanding of Principle, which may be summed up in the two words, "God reigneth!" True friendship is comprised in a common realization of what this means, and its cement is an equality of demonstration. Both are equally beautiful, for they are instinct with the beauty of holiness. It was of such an ideal of friendship, surely, that the Hebrew poet wrote, in his, to us, curious, figurative way: "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions."

Something of what all this means metaphysically may be gained by referring to the two sentences, in Science and Health, immediately previous to the one already quoted, "Love never loses sight of loveliness. Its halo rests upon its object." Now the Bible declares that "God is love," and on page 275 of Science and Health, Mrs. Eddy, with a logic absolutely irrefragable, insists, "The starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind, — that God is Love, and therefore He is divine Principle." Loveliness, then, is the reflection of Love, of Principle. So that beauty is not physical, is not enthroned in the sensuous grace of the form of Antinous or in the face of Helen, the mesmeric charm of which launched, in pursuit, a thousand ships. It is the manifestation of Emmanuel, or God with us, to which Paul referred when he wrote, "God was manifest in the flesh." And herein lies, for those with ears to hear, and eyes to see, the secret of art which Mrs. Eddy strove to unveil to a perverse generation in "Christ and Christmas," in a way the logic of which must be plain to the humanist metaphysician, though he be blinded to its spiritual force. For friendship is true art.

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Real friendship, then, is the meeting of individuals in a common love, in other words, in a common understanding of Principle. This love, it need scarcely be said, is utterly devoid of all physical or intellectual attraction. The beauty which attracts it is the beauty of holiness; the intelligence which delights it is the expression of divine Mind. This is why the halo of loveliness rests upon a friend, this is why confidence in a friend's judgment is inseparable from friendship. Such friendship never can be breached. In its highest and most perfect phase it made Jesus the Christ the friend and brother of all mankind, though mankind, by reason of its blazing sensuality, rejected the friendship. No man ever knew better than Jesus that brotherhood was not confined to some relation in the flesh, but was extended potentially to all mankind. "Who," he demanded, when he was told that his mother and brethren were in the press without, and could not reach him, — "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Brotherhood, obviously then, to the spiritual sense of Christ Jesus, did not consist in anything born of human passion, but of that "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And it was because of the refusal of the people to recognize this, and to turn from matter to Spirit, that he uttered that wonderful lament over Israel, under the figure of the Holy City, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" There, to the man whose eyes are not holden, is the gravamen of the whole matter. True friendship is based on the rock of Truth, and will withstand the storms; the foundations of the other kind are sunk in the sands of matter, and will be washed away.

Ordinary human friendship, like those whom it binds together, is of the earth, earthly. The love it expresses is not the reflection of Spirit, but of an agreement in matter. The carnal mind, the mesmerism of the senses, in some of its myriad forms, binds people temporarily together in a common prejudice or passion, or kinship of taste or temper. This is why human friendship so frequently changes into enmity, and sensuous love into

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passionate hate. Metaphysically, to build up a man's materiality is to be guilty of the worst possible enmity to him, for it impresses on him, if he is foolish enough to accept it, a belief in a self apart from God, and "if a man think himself to be something, when he is nothing, he deceiveth himself."

What, then, is the conclusion of the whole matter? Is it not that enmity is one failure to understand Principle contending with another failure, or dashing itself in pieces against Principle? but always bringing disaster to those who entertain it even though they clothe it in fair seeming or in pseudo-metaphysics. And that true friendship is the drawing of like to like by the attraction of Spirit. Enmity is that, in short, which sees sick, sorrowing, and sinful humanity as a reality; friendship that which sees that there is in reality no man but the image and likeness of God.

Frederick Dixon.

**ERROR CORRECTED BY TRUTH**

ON page 259 of Science and Health Mrs. Eddy says that divine Mind "corrects error with truth and demands spiritual thoughts, divine concepts, to the end that they may produce harmonious results." This lesson was brought home to me one evening when I was watching my two children playing with picture blocks, of which they had four complete sets, also eight extra blocks belonging to other sets. The children were finding some difficulty in piecing together their pictures, so to simplify matters I removed the eight odd blocks. They managed to make three complete pictures, but after some unsuccessful efforts to make the fourth one the little boy looked up and said, "Mama, I cannot make this picture; give me the wrong bricks, that will make it easier." I explained to him that if I gave him what he called the "wrong bricks," it would add to his difficulties just eight times; that what he needed was more patience and thought. The children then persevered faithfully a little longer, and were rewarded by seeing the blocks placed right.

I could not help thinking how like this is to our human problems. A difficulty arises; perhaps we do not meet it as quickly as we would like, and in our impatience we think this or that material remedy would be a help, whereas really it only adds to our confusion. If we are sick, it is because we still believe that matter has the power and intelligence to be sick; if we take medicine to alleviate our sufferings, we are further believing that matter has even greater intelligence to cure that sickness, but we have gained nothing toward the correct solution of the problem of health.

If an individual when in sorrow or trouble turns to drink or drugs for consolation, he is forgetting that the "Spirit of truth," the Comforter promised by our Master, is always at hand to comfort and save to the uttermost. By turning to material means for help, the individual has in reality but added to his discomfort, and to his own sorrow perchance has added the sorrow of loved ones. If we are angry and try to appease our wrath by revenge instead of annihilating it by love, have we in any way lessened the sense of anger? No, in all these byways of error, even as the baby boy with his "wrong bricks," we have added by just so much to our own difficulties. There is always the right way, God's way; and again, just

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as working with the right blocks alone was the easiest way for the children,  
so to work out our problems in God's way alone is the quickest, easiest way  
to reach the peace "which passeth all understanding."

Hon. Frances Porter.

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### REPLACEMENT

**T**RUE intelligence is constructive instead of destructive, gives instead of taking away. Flippant remarks, such as "You ought to use a little Christian Science; just try to think you haven't any stomach," are much less frequent nowadays than some years ago, because the whole world is steadily learning that actual Christian Science has nothing whatever in common with such random sallies.

Going a step further, even those who had perhaps casually looked into the subject and contented themselves with believing simply that there is really no disease, no poverty, no wrong action possible to the divine Mind, have been recognizing more and more that it is not enough to deny unreality but that it is necessary to understand the absolute Truth. In other words, the belief of disease must be replaced with spiritual ease, the supposed limitation of poverty with the sufficiency of divine riches, any seemingly wrong action with infinitely right activity, in accordance with supernal intelligence.

To deny right and left without positively affirming what is, has aroused thoughtless merriment, because it is indeed foolish and has, as a method, no basis for being called scientific. On the other hand thorough consecration to demonstrable Principle is genuinely scientific practice. Doctors, lawyers, clergymen, and other thinking people everywhere, as well as those who have seemed less used to close study, are beginning to admit that Christian Science is logical because its practice depends on far more accurate reasoning than they have hitherto found in even what are thought of as the most exact of so-called human sciences. As Mrs. Eddy, the Discoverer and Founder of Christian Science, says on page 428 of *Science and Health*, "We should consecrate existence, not 'to the unknown God' whom we 'ignorantly worship,' but to the eternal builder, the everlasting Father, to the Life which mortal sense cannot impair nor mortal belief destroy. We must realize the ability of mental might to offset human misconceptions and to replace them with the life which is spiritual, not material."

Here we have the altogether scientific demand for the replacement of

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the merely seeming with the actuality of true Life. No human sense of things could even appear without there being first of all the truth about it. To take a mundane simile, before the earth dwellers could misconceive of the sun as rising, the round world itself had to be rotating and revolving on its way. The spiritual fact, regarded from the standpoint of the Mind which causes it, clears up any misconception by proving the true idea. On page 123 of *Science and Health* Mrs. Eddy declares plainly: "Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas." What the divine Mind knows and causes is the genuine idea right where the supposititious mortal mind claims the spurious belief to be.

Thus the knowledge of spiritual Life includes infinite spiritual variety. To speak, for instance, of digesting what we read or hear is something more than a figure of speech. Is not knowing, understanding, or in other words the maintenance of the right action produced by Mind, true digestion? With wholly right action, harmony of every sort is present. Many a one has puzzled as to whether his bad temper comes from his indigestion or his indigestion from his bad temper. Let such a one realize, however, that, as Christian Science shows, neither one is really cause but that both are effects associated in the so-called mortal mind, and he finds the wrong condition disappearing. Then let such a one go on to know that right where the discord has seemed to be, right there the divine Mind is carrying on the perfect harmony of spiritual ideas, and he rejoices in the actual experience of Spirit.

Any wrong state is entirely mental, not physical, for even the concept of matter in any form is a mental concept. Without mortal mind, there would be nothing to conceive of or believe in matter, and therefore no matter. With the divine Mind, there is the substance of spiritual consciousness expressed. True digestion, then, is just a name given to the conscious spiritual joy in harmony of divine intelligence, not latent or static, but infinitely active. Of the process of spiritual order one could not possibly get a mental picture. Nevertheless the true idea is real and divinely tangible, is the substantial manifestation of the all-wise Mind. To give up the belief of material indigestion is not to give up anything, but to gain actual Truth.

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The belief of pain always has to be replaced with spiritual understanding. This true conception of substance, not in matter but in Mind, must be joyous. In fact the process of the consciousness which really is must be constant rejoicing. In this one consciousness, which is the only veritable place, happy activity is ever going on. Since distress or suffering could never occupy the tiniest portion of this all-space, its nothingness has, as an absolute fact, been already and forever demonstrated by the true idea. Never for an instant could the divine idea be displaced, interfered with, or nullified. The thorough consciousness of good is all that has ever been.

So for any human sense of things whatever there is the spiritual idea already firmly placed in Mind. The infinity of the divine verity is sufficient guarantee of its ability to take the place of any seeming condition no matter how monstrous or how subtle. It is always the one Truth infinitely manifest that is at hand to turn to and depend on. This Truth expresses itself specifically without limit. Under the marginal heading, "Efficacy of truth," Mrs. Eddy says on page 233 of *Science and Health*, "When numbers have been divided according to a fixed rule, the quotient is not more unquestionable than the scientific tests I have made of the effects of truth upon the sick. The counter fact relative to any disease is required to cure it." Is not this proving of the exact counter fact, replacing any human belief, scientific in every sense of the word? That is why the work of Christian Science goes on unfolding endlessly.

Gustavus S. Paine.

### **APPLYING CHRISTIAN SCIENCE**

**S**OMETIMES the beginner in the study of Christian Science, although fully convinced of the truth of its teachings, feels at a loss as to the proper method of applying them. It may seem to him either that he does not know enough to begin this work, or that he does not understand how to make use of the little he knows. It is not the question of believing Christian Science, but of getting his belief upon a practical working basis. How, he asks, is he to go to work? What is he to do? How can he apply the spiritual truth of Christian Science to his everyday problems, most of which seem very material and to have very much to do with worldly matters?

Well, how, we may ask, does he apply what he knows regarding other things? How does he apply what he knows of mechanics, or chemistry, or music? How does he apply his knowledge of the multiplication table? By simply using that knowledge as occasion presents itself, does he not? There is nothing abstruse in the using of what one knows, or in relying upon what one steadfastly believes. If one discovers that he has been mistaken in any direction, he naturally adjusts his thought and conduct to accord with the discovered or ascertained truth. There is nothing strange about it except, perhaps, that he should have allowed himself to be deceived so long. Human experience presents notable instances of enlightened thought readily adopting a corrected view or standard, notwithstanding that the error was firmly established in universal belief. The student of Christian Science is apt in the beginning to create much of his own difficulty in looking beyond or outside of his own consciousness for the seat and source of his troubles, and he gains a more intelligent grasp of the situation as he finds that the corrective process, the working out of his salvation, lies wholly within himself.

One should be sure that he understands what Christian Science is, what its purpose, and what the need that has called it forth to the aid of mankind. As its name implies, Christian Science is the demonstrable knowledge of Christ, not as a person, but as a divine Principle, as the saving Truth, the Redeemer and "great Physician" of mankind. For the lack of this knowledge, for the lack of knowing what Jesus knew, mankind have submitted to the despotism of a supposed evil power; and for the lack of

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this knowing, sin, disease, and death, with their attendant miseries, appear in human experience to-day. Christian Science is the supply of this need. It is that knowledge of the truth which the Master foresaw would emancipate humanity. It is the freedom of knowing God, and it is the knowledge of God. Christian Science, then, means knowing, and its operation or application lies in knowing — knowing the whole truth about God, knowing the infinity, the all-power and all-presence, of good. The student of Christian Science is learning to know a little of this truth, and what he knows is ever applying itself to the problems before him.

It should be beyond argument that the sense of evil, in which mankind appear to be engulfed, can be destroyed and human nature regenerated only through the consciousness of good. This elevation and purification of thought to know God must come through its spiritualization; for material knowledge, through all the ages in which matter is supposed to have existed, has never enabled mortals to overcome evil, and it never could bestow this power though matter should be believed for countless ages to come. It is not in the nature of so-called matter, nor within its power, to impart the knowledge of God to man, for matter is but the sense of not knowing God, Spirit, and this negative sense is, therefore, to be reckoned with only as error, not as the medium of Truth, nor as a spiritual means or mode of help for the race. Christian Science being the Science of Mind, the Christian Scientist, in its application, turns from matter entirely, while looking to and relying upon divine Mind as including all real causation, all real consciousness, law, substance, and power.

Since the advent of Christian Science, it is becoming generally recognized that all which comes within the range of human consciousness is a mental state. What mankind think as a whole makes up human experience as a whole, and what the individual thinks, or what is contained in his thought, makes up individual experience. Things go wrong in the human consciousness because human thought is first wrong, and things will continue to go wrong until this thought is set right; but this general betterment can come about only through individual betterment. Humanity will be redeemed through the redemption of its units. And so with Christian Science, mankind feel its beneficent and purifying influence through the consciousness of Christian Scientists, through their individual right thinking, their individual knowing of the truth, and its active and spontaneous

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application. The effect of this right mental activity is the manifestation of more harmonious conditions, and it reaches into every nook and corner of the thinker's consciousness. This improved experience is genuinely possible in no other way; for although one form of error may succeed for a time in covering up another, only an actual knowledge of the truth can correct and remove error.

Obviously, then, the way a man is thinking is the way he is treating himself; that is, he is mentally applying to himself what he holds to be true, and the result will be according to the truth or the error which is embodied in his thinking. The vital point is not so much the words in which his thoughts shape themselves, but whether those thoughts are true. One may say, "I do not know how to treat in Christian Science," but he goes on thinking, day in and day out, not realizing that applied right thought constitutes mental treatment.

Mrs. Eddy says: "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence" (Science and Health, p. 504). If one's thought is scientifically Christian, if it is based on the absolute allness of God, and the consequent powerlessness and nothingness of aught beside Him, it is a Christian Science treatment. Plainly, to think the truth and nothing but the truth is the only way to make Christian Science operative in one's consciousness; and from an unbiased study of the gospels one must conclude that this was the Christ way.

Here it may be seen how so-called will power has no place in Christian Science practice, for one has no need to force himself to think according to what he believes. Indeed, all the will power at a mortal's command could not make him think what he does not hold to be true; but so far as the truth is apprehended, it pervades one's consciousness and dominates his thinking without effort. It is plain that will power is not necessary to think that one and one are two, neither is it necessary in order to think that God is good, or that infinite good is supreme over the claim of evil, and so on. In reality all that the student of Christian Science does is to remove from his thought whatever obstructs his realization of the allness of God; that is, his belief that there is any other power or entity. As this is accomplished,

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his thought naturally takes in only the right view of things and shuts out the evil as unreal.

"The demands of God appeal to thought only," Mrs. Eddy writes on page 182 of *Science and Health*. Our Master voiced the same truth when he declared that they who worship God must do so "in spirit and in truth;" that is, mentally. It is in his own thought or consciousness, apart from symbol or ritual or any spoken word, that the individual worships or is indifferent to God. It is the nature and the quality of one's thinking, its truth or its error, that makes him a blessing or a bane among men. Thinking wrongly or evilly about anyone is wrong mental practice, or in other words mental malpractice. Thinking good thoughts is thinking God's thoughts, and is the only right mental practice, the only corrective of evil thoughts, and is the practice of Christian Science so far as it is understood. If we are acknowledging as true what should not and does not belong to man as the divine image and likeness, we are not thinking true or Godlike thoughts, and are therefore mentally malpracticing to that extent. To believe that we are in truth the children of God means, in all consistency, that we shall think that way, and not admit nor declare evil concerning ourselves nor consent to the claims of disease, poverty, misfortune, and kindred errors. If we believe that good alone is real, we shall declare this fact in all its bearings upon our affairs, and we shall disbelieve and deny whatever is presented as opposing the government of God.

Christian Science being based on Truth alone, on the absolute perfection of God and His creation, it follows that one cannot admit the opposite of this perfect Principle and the perfect idea, and at the same time practice Christian Science, any more than he could believe that one and one are both two and three and expect to do correct work in mathematics. If it had been possible for God to conceive of man as capable of sin, disease, and death He would not have declared man to be His own image and likeness; that is, as possessing and reflecting His own nature. It is evident, then, that if we are believing in the existence and power of sin and disease, and that man is mortal, we are not thinking God's thoughts, but their opposites. Mortal man has been educated to think evil, to think that man and the universe are under the control of evil law and power, and his salvation demands that he gain the opposite viewpoint, from which he can see things as they really are; that is, as God made them and as God sees

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them. He must gain the viewpoint from which, he will actually think good, instead of merely thinking about God or what he conceives of as God. Christian Science gives this new outlook, and is consequently bringing in a better mode and standard of thinking, and an improved and ever improving experience.

Reversing his former position, the student of Christian Science, if he has grasped the import of its teachings, looks upon man as originating in divine Mind, not in matter; as proceeding from and governed by good, not evil; as being inseparable from his divine source or Principle, hence as continuously reflecting all good, health, and eternal life. He thinks of God as the only creator, and is therefore losing his belief in human origin, or that man derives his being, nature, disposition, temperament, et cetera, from any lesser or secondary source than God. He thinks of God, or divine Principle, as the source of his health, supply, strength, and intelligence; therefore his thoughts are not taken up with the contemplation of disease, poverty, fear, or failure. In Christian Science he is beginning to discern and understand that divine Principle is the substance and intelligence of man and the universe, and is the only governing power. He is learning to think this way not merely at special seasons, but all the time; and he does it without the sense of effort. The result is less anxiety, worry, unhappiness, discord; less of everything that in human belief makes earth so wretched, and more of all that makes up the kingdom of heaven.

"But," one may say, "how can I think thus in the face of what appears to the contrary? How can I make the connection between myself and what Christian Science teaches concerning man, when sense evidence asserts that I am not these things?" Through confidence in the unseen reality, through the faith which the apostle declares to be "the substance of things hoped for," and its application according to the rules of Christian Science. Whatever is true concerning man must be true concerning you and me, if it is true at all; but it is spiritual faith and not material sight that enables one to look beyond the outward appearance for the truth. Although material sense pictures man as discordant and imperfect, as poor or miserable or blind or helpless, what will this testimony weigh with one who knows material sense to be a lie? What did it weigh with Jesus? How far will the claim of evil deceive one who is convinced in his heart that God is infinite, All?

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Inasmuch as no one can serve both God and mammon, both Spirit and matter, good and evil, Truth and error, the choice must sometime be made between these opposites, and why should we not to-day choose the good and immortal as the reality and be consistent with that choice in all that we think? If we sincerely believe that God is omnipotent, we shall naturally have faith in and rely upon that omnipotence; and this inward, spontaneous thinking, this faithfulness in consciousness to the Christ-ideal, is the application of Christian Science. The beneficent effect of this treatment is not a special favor from God, but the impartial response of divine Principle to the human understanding, the blessing of Truth upon those who think truly.

It is simple and satisfying reasoning, is it not, and applicable to all mankind, that if God alone created man, man must be Godlike. For instance, if God alone is man's origin, I must in my true self be conscious only of good, and reflect only good; and so on through the scientific definition of God as Love, Life, Truth, Spirit. It is just as practical, and more so, to think after that manner as it is to think that God is good but that man, His spiritual offspring, is evil. Let one who in belief has been a sinner apply this to himself in all sincerity, declaring that man, his true selfhood, is God's child only, and he will begin to cease associating himself with evil, he will cease to have pleasure in it, and to that extent it will cease to appear in his life. Let one who believes that he is sick apply this to himself, and he will begin to separate himself from the thought of disease, until he knows that in God alone is his health and life, and the shadows of disease begin to disappear. This, in a measure at least, is the "unwinding one's snarls" spoken of by our Leader on page 240 of Science and Health, and it leads to the discernment of being as harmonious and immortal.

To have faith in one's conviction means to be faithful to it. To have faith in Christian Science means to be faithful to our highest understanding thereof in our thought and conduct, in our business, and in all our associations. If we confidently believe, as Christian Science teaches, that God is our health, we shall go forward with that thought dominant, and not talk for disease or admit its claims. If we believe that divine Principle is the source of our supply, we shall not limit that supply nor talk on the side of lack or failure. If we have faith that God, good, is the only Mind or

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intelligence, we shall not be found in the company of an evil thought. If our concept of God is as infinite Love, we shall scout the suggestion of hating anyone, or of thinking in any other than a loving spirit. If we know that God's being is good, we shall know that it is our business to reflect that good; and if we are minding our business in that sense, we shall know that the Father's will is being fulfilled in us. This positive knowing, this whole-hearted reliance upon God, divine Principle, in contrast with every half-hearted acceptance of the teaching of Christ Jesus, is the application of Christian Science, — unlabored, effective, ever available, and simple enough for all mankind to understand.

Samuel Greenwood.