

THE MINISTRY OF TRUTH

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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 MINISTRY OF TRUTH.

CONTENTS

| | |
|---|-----------|
| Healing as Practised by Jesus | 3 |
| The True Thought Modus | 13 |
| Letter from a Lawyer to a Friend | 22 |
| The Word of God Declared | 36 |
| Here | 42 |

THE MINISTRY OF TRUTH.

HEALING AS PRACTISED BY JESUS.*

SAMUEL GREENWOOD.

THE thought of Christians in general respecting the use of material remedies in sickness is that they are the only available means for combating disease, and that their use is therefore not out of keeping with Christian conduct. Some have gone so far as to say that *materia medica* is the legitimate successor of Jesus' healing method, notwithstanding that material means had already been in use for two thousand years before Jesus appeared, and were doubtless as much sought after and relied upon then as now. Just how they could succeed that which came after, has not been explained. One thing is certain, that Jesus preferred his own system to any other, and healed the worst diseases with better success than *materia medica* can heal to-day after another period of two thousand years in which to perfect itself. It is but just to assume that the Founder of Christianity was the best judge as to the healing power of his teaching, and whether his followers should practise his own system or another, and an examination of the history of material medicine does not warrant the conclusion that it is the successor of Jesus' method.

Those who defend the resort to drugs and medical doctors as in keeping with their Christian profession, do so from the belief that the Christ healing which Jesus practised has long since passed out of human reach. In assuming this they beg the whole question, for there is not only no Scriptural reference to such a deprivation, but the facts disprove it. Human reason also is opposed to such an assumption; for if we accept the healing work of Jesus as done in evidence of God's goodness and power, it naturally follows that similar evidence must always be forthcoming under similar conditions. To say that the age of Christian healing has passed because Christians, as a rule, have ceased to practise it, is as unreasonable as it would be to assume that God's forgiveness of sin had passed because there are so many sinners who do not avail themselves of it. If through neglect the telephone should fall into disuse, and remain thus for centuries, the

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THE MINISTRY OF TRUTH.

conclusion would be erroneous that it therefore had ceased to exist as a possibility. It would be ready at any time to respond to the touch of re-discovery, and the re-utilization of its capabilities. In like manner human reason must dispose of the question of Christian healing. That it has lapsed into disuse for so many centuries is neither an argument for its temporary character nor against its restoration.

The discovery of Christian Science by Mrs. Eddy, and her subsequent establishment of the movement bearing its name, are strong protests against the decadence of Christian healing, and the apathy of the Church on this subject. If Christ, Truth, is still present with men, always available as the Saviour from evil, — and this is the insistent plea of Christian Science, — then there can be no logical grounds for the assumption that we cannot expect the healing of the sick as in former days. The facts that have accumulated in support of Christian Science are too numerous and well authenticated to be passed over without careful and just consideration, or to be set aside as coincidences. Christian Science, endorsed as it is by the demonstration of its claims through the healing of disease, is pressing this issue upon Christendom. The world's religious teachers and leaders are being compelled either to defend the practice of material medicine as in harmony with Christianity or to admit that Jesus' method of healing the sick is the only one that conforms to his teaching. Christians must acknowledge that the injunction of Jesus regarding healing remains a perpetual command to his followers, or that his remarkable healing work had no relation to his no less remarkable teaching. In either case they are in a dilemma, for in the first instance they condemn themselves if they do not obey, while in the second they forfeit the very foundation of Christian belief. Jesus said, "Believe me for the very works' sake;" implying plainly the direct relationship between his works and his words. However Christians may view this question, it is certain that the office or position of a Christian has not to-day the same significance or breadth of meaning which Jesus attached to it; nor can it have this compass unless Christianity is seen to meet as much of the world's need as it did once. The modern acceptance of Christianity includes too much worldliness, too much materialism and not enough spirituality, else there were more concern to learn of Christ Jesus the way to health and holiness, the kingdom of heaven. He said, "I am the way."

THE MINISTRY OF TRUTH.

The common tendency evidently has been to regard the Master's "miracles" as the exhibitions of a wonder-worker, a sort of spectacular performance, instead of the natural and legitimate result of his understanding of Truth as applied to special cases. Such a belief centers Jesus' healing work in himself as a superhuman personality; although he distinctly disclaimed that the power proceeded from himself, declaring, "I can of mine own self do nothing;" "the Father that dwelleth in me, he doeth the works." His entire teaching substantiates these statements, and further implies that the ability thus to do the will of the Father was not resident in him alone, but pertains to all who conform to God's requirements. It is plainly the failure to fulfil these conditions which has caused the passing of divine healing out of general Christian practice, not that God has changed His purpose or withdrawn the opportunity from mortals to know Him aright.

The defence of the practice of material medicine as being divinely authorized and sustained, and in keeping with Jesus' teaching, is manifestly an attempt to excuse Christians from their obedience to Jesus' command to "heal the sick," — a command that is positive, definite, and unqualified. One need only examine the teaching of Jesus and that of *materia medica* regarding the cause of disease and suffering, to discover that no similarity whatever exists between them. In his treatment of sickness Jesus rested his case entirely with God; while *materia medica* ignores God altogether and rests its case with matter, holding the issue as wholly within material law. To aver that any or all of the various medical and surgical systems are the legitimate successors of Jesus' spiritual system is to ignore the logical inference of his own words. Such a condition of thought would seek to engulf the spiritualizing truths of Christianity in the densest materialism, from whence no ray of light could lighten the pathway of mortals Spiritward. The particularly sad phase of this question is that so many Christian ministers, whose office it is to guide their people in the way of truth, have espoused the claims of *materia medica* in opposition to the appeal of Christian Science for the revival of primitive Christian healing. What a pitiful outlook for those unfortunates who have traveled through all the by-ways of material methods, who have spent their all in the search for health, and have found it not, and who are left stranded in despair with nothing to look for but death! What a parody of Jesus' Christianity to tell them that these material systems are all they can now look to in place of the Christ-healing to which earth's burdened mortals were bidden to come

THE MINISTRY OF TRUTH.

for rest!

The belief that the sick in these latter days can have no hope of being healed except what these material systems offer them, is a delusion which Christians, with the memory of their Master's life, should be ashamed to hold. The way of humanity has not been growing brighter "unto the perfect day" if *materia medica* is the best balm left to mortals for their sickness and sorrow. This is not progress, but retrogression, when we remember how abundantly Jesus proved, so many hundred years ago, that neither God nor man requires drugs to heal the sick successfully. *Materia medica* was the popular resort for the diseased then as it is now, yet Jesus healed its "incurables" without drug, operation, or hypnotism. He did this in evidence of what Christianity, the then new religion, could do for afflicted mortals, proving thereby the existence of a higher way than belief in matter by which to reach God. It is true that the generation in which these marvels were performed soon passed away, but is it true that nothing remained to the next generation, and the next on till now, save history, a mere record of what had been? Was there no vital Principle expressed in the truth which Jesus taught that is capable of producing the same results under similar conditions to the very end of time? If this is not so, Christianity was little more than an ephemeral idea, a mere shooting-star across the heavens of human consciousness, giving a passing burst of brightness and then vanishing forever. God pity the future of the race if the voice of the healing Christ is never again to be heard this side of death, stilling the tempests of human want and woe, healing the broken heart, and making whole the diseased.

Human misfortune and misery are here to be overcome as in the time of Jesus; sin and disease are just as rampant; and death, as a dreaded spectre, still stalks among us, gathering in its prey. Surely if mortals ever needed Christianity to redeem them from these conditions they need it to-day. The sufferers throughout the earth to whom *materia medica* has given no relief, and whom it confesses that it cannot save, need help as sorely as did the Jews whom Jesus healed in Palestine so many years ago. Why should not the Christ-truth be applied to their needs also? Why not? Has Christianity worn itself out, while *materia medica* has come down the centuries gathering new strength and helpfulness? Has God ceased to respond to the prayer of faith, or have Christians ceased to trust in Him, —

THE MINISTRY OF TRUTH.

which is it? Has Christianity ceased to heal the sick because it is not able, or because there is a better way?

These are not superficial or idle questions but are of the deepest concern and import to mankind. All the conditions which Jesus encountered during his ministry exist to-day. There are the same physical needs, the same sense of separation from God, the same bondage to the material senses, the same love of evil, and also the same ability to understand and receive truth. What then has been lost, what is lacking to-day, the truth of Christianity or the understanding of it? It is an accepted historical fact that the Christians of the early Church healed the sick through their religion alone; while the Christians of the present day generally repudiate this sacred duty as having nothing to do with their religion. Has the Church another and a better name than that of Jesus Christ whereby to save men from the grasp of disease?

The basic law of mathematics never wears out, its intelligent application brings the same results to-day that it did five or ten thousand years ago. It never gives sign of decay or of making way for substitutes.

What, then, of Christianity! What of the teachings of Jesus, who said, "Heaven and earth shall pass away, but my words shall not pass away"! What of this healing, when he said that his followers should do the same works and even greater! What of the world-wide preaching of the gospel in obedience to his command, and the world-wide disobedience to his command to heal the sick as well! What of the excuses, and the unbelief, beside the remembrance of Jesus' parting words, "Lo, I am with you alway, even unto the end of the world"! What of all this, with the world so full of woe and heart-ache and misery, — and so full withal of professed followers of the great Way-shower!

How can Christians seriously believe that they have nothing better than *materia medica* wherewith to minister to the sick and dying, while they have such a wonderful heritage as the life of Jesus? When he left his students there was no suggestion of there ever being any other right way than his own of healing either the sick or, the sinful. At what point, then, or by whose authority did *materia medica* supplant the Christ-way of doing this work? There should be some definite and reliable data to support the

THE MINISTRY OF TRUTH.

common plea that the time of Christian healing has long since passed. This data should be at least as definite and reliable as that upon which we base our belief in Jesus' "miracles," and those of his disciples. Bald statements are not conclusive on any subject, much less on one which so vitally concerns the destiny of mankind. But no data have been presented, absolutely nothing, either in Scripture or out of it, to justify such a position. Facts are demanded of Christian Science and are given; why are they not also given by those who deny it and the healing efficacy of Christianity?

Christ Jesus said, "I will not leave you comfortless;" "Come unto me, . . and I will give you rest." Have these words lost their original meaning for physical sufferers, or are material medicines the only fulfilment which they can expect of these sweet promises? When distress of body, or the persistent fretting and turmoil of worldly worries, so disturbs the sufferer that he cannot rest, to which shall he turn, — the Christ-remedy, or a soporific drug that may perchance be the beginning of a degrading appetite? When the body is burning with fever or racked with pain, is it the best and wisest a Christian can do to turn to *materia medica*, instead of to the truth of the Christ-presence, although Jesus said, "My peace I give unto you; not as the world giveth"? These were the statements of the great, Godlike man who understood the reality of being better than has any other in all history, and who gave abundant proof that Truth would do all he promised of it. All Christendom is resting its hope of salvation hereafter on his teachings, and yet many reject them as having no value or application concerning the sufferings which mortals encounter here. The Master himself placed no such limitation on the truth he taught, either as to time, or place, or person; and he who understood best should know best what Truth can do. The only limitations to which he referred pertained to the faith and obedience of his followers.

Jesus alluded, in unmistakable terms, to the coming of even a fuller revelation of Truth than he had given, when mortals should learn plainly of the Father. It is but natural to believe that as his followers progressed towards that more perfect knowledge of God, their ability to do the works of their Master would increase. This growth in spirituality should bring an enlarged understanding of spiritual law and power, and a corresponding departure from materialistic beliefs. It is a proper expectation, which experience does not disappoint, that the better one understands any truth

THE MINISTRY OF TRUTH.

the better one is able to demonstrate it. If, then, we admit that it is true, the same rule applies to Christianity. If disease was healed by Jesus and his disciples through their understanding of the Christ-truth and its power, these results should not diminish but increase as Christianity becomes better understood and more widely accepted. That this has not been the case certainly suggests the absence or decrease of the faith and loyalty of Christians, but it gives no ground for the argument that *materia medica* now fills the office of the Christ-physician. Indeed it is difficult to conceive how any one who is at all conversant with ordinary medical methods can think of them as presenting in any degree the evidence of Christian truth, such as marked the healing work of Jesus; or that *materia medica* can be in the remotest sense a legitimate substitute for the method employed by Jesus and his disciples. Apart from its use of dangerous and poisonous drugs, of whose good or bad effect in different cases it has no certain knowledge, its appalling record of mistakes and failures should overwhelmingly nullify any claim of its relationship, either in theory or practice, to Jesus' unfailingly beneficent and successful healing work. Let no earnest Christian be deceived by such a fallacious claim. When God requires a substitute for the Christ-method in healing the sick He will require one also in saving the sinner. Jesus associated both of these as belonging to Christian practice; who, then, has been authorized to separate them?

Materia medica gives only "as the world giveth." Knowing nothing but matter, it has no spiritual knowledge to impart. It has no quality of love or mercy. It has no balm for sorrow, no antidote for hatred, no remedy for worry, no salvation for the profligate, no release from the fear of death. It has no hope, and acknowledges none outside of matter. It has little confidence even in itself, and none whatever in God, Spirit. It has written "danger" all over its practice. Jesus said, "Be not afraid," while the message of *materia medica* abounds with the word fear. It surrounds its patients, whom it should lift into the atmosphere of security and peace, with the fear of one thing or another every moment of the day, everywhere they go, everything they do. What a pitiful substitute, if such it claims to be, for Christian faith and trust, or for that healing ministry of Jesus in which there was no danger or fear, failure or mistake. What is there in *materia medica*, or what has there been throughout all the four thousand years of its existence, that has ever touched even the hem of the Great Physician's

THE MINISTRY OF TRUTH.

garment?

The teachings of Jesus and the teachings of *materia medica* should have something in common if they are from the same source and are accomplishing the same work; yet how do they compare with each other? Jesus taught his followers of God's protecting care, not even a sparrow falling without the Father's notice; while *materia medica* teaches that we are constantly liable to all kinds of disease and misfortune. Jesus taught that nothing had power to hurt them who believed on him, not even though they chanced to drink some "deadly thing." *Materia medica* denies all such statements. It denies that Christianity is any protection from poisons or from the infractions of the material laws of disease. It denies the healing power of Christian faith and prayer, or that God can heal any disease which has been pronounced incurable by physicians. This is surely a strange attitude for that which so many Christians defend as a divinely appointed healing system, supposedly using the remedies that God has provided.

How can *materia medica* be rightfully occupying the healing office of Christianity, when it makes no difference in the physician's success whether he be a Christian or an infidel? According to its own theories it is not requisite that its patients or practitioners believe in God or Christ at all; it is not even necessary for them to be honest, or upright, or pure. How, then, is it that Christians of all classes resort to a system so entirely "separate from God," in the belief that it is the way God has provided for them? How can any Christian minister or layman say of such a system that it so divinely ministers to the needs of men that Christians are no longer required to heal as did their Master? What possible fraternity can this method have with that of Jesus, when they teach exact opposites and lead their believers in contrary directions? One leads towards Life, the other towards death; one towards freedom from the flesh, the other towards slavery to it; one towards hope and joy and health, the other towards fear, despair, disease. In which of these directions does Christianity lead men? Who has ever been made a better Christian because of the medicines he has taken, or the surgical operations he has undergone, or the dieting he has practised? Yet if it be true, as so many people have claimed, that these material means and methods are of God, their use should lead people Godward, and bring out the Godlike qualities which He expressed in man, but which disease as well as sin obscures in belief. If these material

THE MINISTRY OF TRUTH.

agencies are of God and therefore good, surely no harm can come from them; yet where is the physician of any school who will take such a position? Who of those who accept this premise will abide by the conclusion, true and logical though it must be?

Jesus taught through all his ministry that God is the Life of man; *materia medica*, on the contrary, teaches that life is in matter. Jesus said, "Take no thought for your life, what ye shall eat, or what ye shall drink;" *materia medica* says you must be very careful what you eat or drink, lest life and health be imperiled. Jesus said that those who kept his sayings should not die; *materia medica* says you must die, — no matter what you do, no matter what you believe, no matter how good a Christian you are. Jesus taught that those who believed on him should heal the sick in his name; *materia medica* says that one's belief in Christ has nothing to do with the healing of disease. Which of these testimonies are we as Christians to accept? Which of these contrary teachings is calculated to make the best Christian of us, — hasten our approach to Godlikeness?

Christianity is from God. Jesus said, "I came forth from the Father." *Materia medica* had its birth in paganism, and was swaddled in superstition and delusion. All through the forty centuries of its career it has ever been true to its parentage, never leaving the line of materialism, never ascending an infinitesimal fraction towards Spirit, God, nor perceiving the first gleam of spiritual law. In all that time it has never discovered one remedy upon which it can absolutely rely in any case; and to-day, with all its long history of experiment, investigation, and practice, it stands helpless in the presence of a long list of diseases for which it confesses it has no cure. Jesus said, "No one who comes to me will I ever turn away;" and again, when referring to his disciples' faith even as "a grain of mustard seed," he said, "you will find nothing impossible." (Twentieth Century New Testament.)

Whatever may have sufficed in the past to prevent Christians from practising the healing power of Christianity, their duty in this respect is no longer an open question. In the presence of what Christian Science is demonstrating in their midst, healing all manner of disease by no other means than the prayer of faith and understanding, the former excuses that these things are not possible or are not required of them, no longer afford

THE MINISTRY OF TRUTH.

a refuge. Christian Science protests against the divorcement of healing and Christianity, which centuries of ignorance and unbelief have tried to execute, and maintains the duty of Christians to observe all Jesus' commands, to keep the whole law and gospel if they would be whole Christians and be wholly saved.

The success of Christian Science disproves all that has been claimed for *materia medica* as being in any sense a God-appointed substitute for the Christ-method of our Master. It not only heals the sick successfully without drug or operation or hypnotism, but heals what these material methods have found impossible. It has no poisonous after-effects to contend with, no aftermath of bad habits, no fatal mistakes from faulty prescriptions or wrong operations. It never frightens or discourages its patients, but surrounds them with the truth of God's absolute infinitude. It endeavors to lift human thought above the atmosphere of its belief in evil, to the sunlit heights of Christian hope and faith, even to the recognition that God, good, is the only Life of man. In all seriousness and aside from prejudice, in the presence of the momentous problem of human salvation, and looking out over the great mass of humanity struggling as it has done for ages with its ceaseless woe and anguish, which of these two systems, when judged by their teaching, history, and success, better deserves the name of Christian and of Science? which approaches nearer the Christ-method of Jesus?

Let it be understood that this article is in no sense an arraignment of physicians, most of whom command the highest respect as earnest men and women. They are giving their lives to the sacred endeavor of alleviating human suffering, and that they are mistaken in their beliefs and methods is the misfortune of an education which they would as deeply deplore as do we, did they but know the better way of Christian Science. Christian Science is not fighting the medical profession or any other, but it does plead for that full recognition of Christianity which is presented in the text-book of Christian Science as providing the only way of salvation for mortals from disease and sin and death.

THE MINISTRY OF TRUTH.

THE TRUE THOUGHT MODUS.*

CLARENCE W. CHADWICK.

The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

Jesus.

THE unfolding of spiritual or metaphysical propositions as presented to us in the above quotation reveals a wealth of meaning to the close student of Christian Science, and an intelligent apprehension of the term "reflection" as used in our text-book is doing very much towards the achievement of right thinking in individual consciousness. Probably no other word in the vocabulary of Christian Science plays a more important part in the elevation of human thought to discern what is really taking place in the realm of Mind. Christian Science is leading humanity to think deeply upon life's problems; it is insisting upon absolutely correct conclusions as the result of actual experience in the overcoming or putting off of all belief in evil. It demands right thinking concerning everything, and shows us plainly how this is to be attained, so that we are left without excuse if we do not understand God aright.

In "Science and Health with Key to the Scriptures" by Mrs. Eddy, we learn that the premise and conclusion of right thinking center in a perfect God and perfect man, in one creator and one perfect creation. Christian Science defines God as divine Principle, the one infinite Mind or intelligence, and man as the infinite idea or reflection of this Mind. This expresses a relationship between God and man which is indissoluble and eternal. Since God is perfect Mind and man is His image and likeness, we know that man must reflect perfect thoughts, and herein lies the secret of all right thinking. If we acknowledge God as the sole creator, the only honest and consistent attitude we can assume is one of constant endeavor to reflect, or express, such thoughts only as originate in and proceed from God, good.

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THE MINISTRY OF TRUTH.

It is, of course, understood that this subject has to be approached from the standpoint of humanity, and that only by degrees do we attain perfection in the art of correct thinking; but the fact remains that there is just one way in which to do our work, and that is to have constantly before us the perfect spiritual model. This means a correct starting-point, which will always lead toward correct conclusions. To think and to live consistently with our teaching, it is imperative that we begin with an absolutely correct or scientific conception of Deity; and that we reason from spiritual cause to effect, in all our calculations. God becomes the one and only starting-point from which to draw any correct conclusion whatsoever. If we do not possess the right idea of God, we fail to discern our true relationship to Him, and our thinking becomes a poor apology for mental activity.

What is God? This is the first and all-important question for each individual to have answered. The human intellect cannot fathom it, for mortals attempt to reason from a material effect to cause, and consequently never arrive at any exact conclusion. This fact is well illustrated in the case of the man who said he knew that God must be humanly personal, for he himself was personal, and man was made in God's image and likeness.

The student of Christian Science is beginning to see that nothing really beneficial or lasting can be accomplished in the mental realm except as he learns to think from a purely spiritual or metaphysical standpoint. If a sick man comes to him for help, the Scientist knows that thinking about sickness and disease will not heal him. If the sinner likewise comes, he knows that thinking of sin and its effects will not free him of his sins. If a man is in bondage to fear, he needs help from one who is not afraid; if overcome with worry and anxiety, he needs help from one who is thinking opposite thoughts. A drowning man can best be helped by one who is himself not drowning. In each case it is the thought of God, the thinking of good, that brings relief, and the Scientist is learning how to reflect this healing consciousness.

It requires humility, honesty, and sincerity of purpose to become an active and successful exponent of right thinking, for such thinking confounds and refutes the testimony of the senses. The moment we accept the proposition in Christian Science that man is a spiritual being, the

THE MINISTRY OF TRUTH.

emanation of infinite Mind, we begin to understand the meaning of the term reflection, whereby God's thought passes to man and is found available in every hour of need. What we carelessly accept and believe from a material standpoint is the procuring cause of all discontent and unhappiness. As we learn to look from the standpoint of divine Principle all this discord disappears, in the same manner that darkness gives place to light. Right thinking concerning everything is a present salvation from all belief in evil. Since God is Love, any premise which involves the thought of hate is manifestly false and will avail naught. Nothing short of obedience to the command, "Be ye therefore perfect," can ever fulfil the demands of righteous thinking.

Our Leader's frequent admonition to avoid the voicing of error, appeals to us just to the extent that we love and obey God, the Principle of right thinking. The constant declaration of truth with its accompanying denial of error should supplant the thinking and voicing of error, but this state of harmony will not be realized until we become less engrossed with the cares of this world and more consecrated to God, less interested in lawless matter, and more alive to the unerring law of Spirit.

Christian Science teaches and proves by actual demonstration that all right thought originates in God, and is transmitted to man, and this explains the only true thought modus or action. Once having proven this true in the healing of sickness or sin, we are left without excuse for disobedience to the Principle which governs such action. We cannot be too grateful for this most important revelation of Truth and its practical explication as given by Mrs. Eddy, for it is the secret of our redemption and salvation.

Thoughts, to come from God, must be divine, not human, and this leads to only one conclusion; viz., that all evil thoughts, so-called, do not originate in God nor come from Him to man, and they must, therefore, be transitory and unreal. If unreal, they are without Principle, power, or authority. Having reached this point of discernment, the individual is ready to begin the work of sifting the chaff from the wheat in his own consciousness, and this means to take up the cross and follow Christ in the daily life; it means constant prayer and watchfulness; it means self-abnegation and communion with God; it means the procurement of peace,

THE MINISTRY OF TRUTH.

joy, health, and happiness on earth, — and what is this but the kingdom of heaven at hand, the unceasing activity of lawful thinking?

In our limited sense of intelligence we have ignorantly endowed the mortal, material mind with power to think, and it is not at all strange that humanity should seem to be more interested in the diversified counterfeit thoughts or beliefs of this so-called mind than in the thoughts or ideas of the one perfect Mind. Christian Science teaches that the one Mind only is capable of thinking scientifically or lawfully, and that man reflects this right thinking. If man could originate thought independently of God, he would be a creator, and this fact would deny the omnipotence of God. The true thought modus thus uncovers the presumptuous claim of mortal mind that man is at liberty to think at random concerning Deity. We are told that all true worshipers must worship the Father "in spirit and in truth." Such worship certainly admits of no idle or haphazard thinking. If mortal man were left to think as he pleases, he would never become enlightened, and would therefore be without hope. It is generally admitted that every man has a right to his own opinions, but this is only a "suffer it to be so now," for no individual can ever escape the penalty for wrong thinking, whether it be ignorant or intentional. As human consciousness becomes quickened by Truth, the wrong thought is the sooner detected and cast out. We often have thoughts confront us which come from the lowest depths of mortal mind, and we meet them by instantly recognizing their source and knowing that they are not true thoughts. As Christian Scientists we lay much stress upon the importance of right thinking, but as yet we probably fall far short of a perfectly just estimate of the power of right thought. We have proven many times that scientific thoughts heal disease, but not until the element of carelessness and indifference is thoroughly eliminated from our thinking, not until it more nearly approaches the perfect standard of reflection, shall we be able to demonstrate the grand possibilities of scientific thought. A mighty purifying work is yet before us, and it behooves us not to lose sight of the premise of our work.

The word righteousness is hoary with time in the vocabulary of mortals, but how meager has been our grasp of its meaning. To the Christian Scientist it signifies nothing short of scientific right thinking, man reflecting God, good. The right thinker is the right man, and the only safe man to deal with. The constant aim of this man is to think as God thinks.

THE MINISTRY OF TRUTH.

We have been perfectly willing to concede that God's thoughts must be perfect, but little did we realize that it was the province of man to think, here and now, only as God thinks, in other words, to reflect God. The teaching of the past, that God is good, but man a sinner, has not been conducive to pure thinking. Rather has it separated mankind from intelligence, and so deprived them of man's natural ability and capacity to give expression to good in thought, word, and deed. It has kept mortals constantly guessing as to the nature and province of God, and, thus deprived of man's conscious power and strength, they have groped amidst the darkness of human beliefs, theories, and traditions, until Christian Science sounded the clarion call, "Awake." Thousands have heard the call, and with a deep sense of gratitude to our Leader for making practical to humanity the true thought modus, they have begun the great problem of intelligently and systematically working out their own salvation.

God being the motive power, the Principle, substance, and intelligence of every scientific right thought, why should not this thought have the ability and authority to heal disease, to destroy sin and death, in fact, to do all that God would have it do? Do we always stop to realize that every righteous thought is clothed with omnipotence? that where it is, God is? If we did, we should certainly be far more watchful in guarding the gateway to our consciousness.

The only true mental activity is spiritual, not material, and this activity of right thoughts or ideas constitutes true manhood. It finds expression to-day through Christian Science in the healing of sickness and disease and in the overcoming of all the erroneous beliefs and practices of mankind. The right thought is powerful because of its spiritual activity. It is a "peace, be still" to all forms of counterfeit action. It is always a safeguard to humanity in that it is constantly in search of wisdom and instruction instead of amusement. Blind belief is nothing more than guessing; knowing is the activity of right thinking. It is the province of Christian Science to emancipate mankind from the quicksands of human belief by giving them a practical, scientific knowledge of God.

The spiritual unity which exists between God and man will never be understood through any counterfeit process of mortal, material thinking. The Mind that was with Christ Jesus did not and does not now find

THE MINISTRY OF TRUTH.

expression through any thought of matter, sin, disease, or death. How, then, shall we let this Mind rule us, save as we recognize Truth and refuse to express the counterfeit thoughts which do not belong to this Mind? To think about God and to think right are sometimes very different things. To think about God does not necessarily mean that we are *reflecting* God, good. Mortal man claims the ability to think of God, but he cannot scientifically reflect good, so long as he is ignorant of man's spiritual existence. Only as he learns to "put off the old man," which means the overcoming of mortal thought, does he begin to become a transparency for Truth. "Blessed are the pure in heart: for they shall see God." The Mind of Christ is certainly not governing us unless we express or reflect it in daily life. "God with us" is the spiritual consciousness of His all-power and presence and the real man's natural ability to demonstrate it.

It is interesting to note that John the Baptist did not heal the sick and cast out devils. John believed that "the kingdom of heaven is at hand," but he did not know it. In reflecting divine Mind, Jesus knew that it was at hand, and demonstrated it "with signs following." What we know we can likewise prove. It is evident to the right thinker that, if God be with us, sickness, sin, and death are not with us, and with this higher spiritual knowledge he learns to overcome all that is unlike God. To lose our sense of evil, it is needful that we gain a correct idea of good; to lose our sense of death, it is essential that we gain the true idea of Life. Neither will be accomplished so long as we believe in the reality and power of matter. One of the greatest drawbacks to spiritual growth is the erroneous belief that man has a dual nature, that he is both good and bad, both mind and matter, Spirit and flesh, and, worse still, that God made him thus. Again we see the necessity of knowing God aright.

The Master did not consider it presumption to claim that he was one with the Father, and this relationship clearly indicated to him his unavoidable duty and his God-given ability of expressing only such thoughts as came from the Father. He said, "The Son can do nothing of himself, but what he seeth the Father do." When professing Christians begin to see that Jesus reasoned always from a purely spiritual standpoint, and that this gave him the only power and authority he had, they will no longer look upon his healing work as being supernatural and beyond their ability to understand. Jesus' perfect understanding of God revealed to him

THE MINISTRY OF TRUTH.

the mythical nature of matter and the powerlessness of its so-called laws. He did not attempt to define Spirit from a material standpoint. Neither can we do so. His counsel to all mankind was to seek "first the kingdom of God, and his righteousness;" and why? Because he knew that God is the only source of right thought, and that man's only salvation depends upon spiritually understanding this great fact.

The counterfeit activity of mortal mind, wherein brain and nerves, seem to be endowed with intelligence and power to dictate to man, was to Jesus a senseless dream. The most he could say for it was that it was "from beneath," and he said this with authority because he knew that his thought was "from above," one with the Father. He knew, and Christian Science has revealed to us this understanding, that the image and likeness of God cannot possibly reflect an unholy thought.

Because thought passes voluntarily from cause to effect, from noumenon to phenomenon, it is only natural that we should deal with causation in correcting the discords of sense. The surest way of wasting time would be to ignore God when in need of wisdom or instruction. Why should not God be able to tell us everything we need to know concerning any subject? And why should not we be satisfied with His knowledge? Simply because we have not been taught to look to Him for information in any such practical manner. Instead, we have relied upon sense knowledge and have even essayed at times to instruct Deity. The psalmist has truthfully said of the mortal who thinks he has a mind of his own, that can think as it pleases, "God is not in all his thoughts."

A right thought, or idea, enters human consciousness as an alterative and corrective, and since God's law is one of divine sufficiency and completeness, it is bound to correct all wrong thinking, thereby supplying every human need. The activity of a true idea must necessarily uncover all that is evil or wrong in individual consciousness. This uncovering means the demolition of some mortal law, whereby the unreal nature of evil and its effects is recognized. So long as we believe in and talk error, we are ignorant of its true nature; when scientifically uncovered error is seen to be nothing, and only the thinking of God, good, can thus uncover it.

The Master said, "I am the way, . . . no man cometh unto the Father,

THE MINISTRY OF TRUTH.

but by me," and, sooner or later, all humanity must accept the Christ as their Saviour, for through the Divine idea alone can they learn to know God aright and escape from the bondage of evil. No system of philosophy or theology which reasons from the standpoint of the physical senses can ever make God practically available to humanity as an ever-present help in time of trouble. The student of Christian Science does not have to study treatises on the subject of hypnotism or any other false system in order to learn what such systems teach. The exchanger of money does not need to study counterfeits for his protection. It is his knowledge of the genuine bill or coin that enables him instantly to detect and reject the spurious. So is it with our knowledge of Christian Science, — it is our understanding of good that reveals the unreality of evil and shows us how to overcome it.

When we have proven through actual demonstration that all true thinking is divine, we are impelled to reject all forms of hypnotism. Jesus' healing and teaching were a constant rebuke to the counterfeit activity of mortal thought, wherein one erring mind is supposed to influence another erring mind. Under Christian Science, so-called mortal thought is reduced to its native nothingness, while the true spiritual thought, or idea, is clothed with immortality, power, and authority. Whatever seems to proceed from the mind of mortals is devoid of Principle, consequently it has neither power nor authority, is neither law nor government.

Begging, pleading, and teasing God to do for us something which, from His standpoint of vision, is already done, amounts to little more than playing with shadows; it is not praying. To pray aright one must know what thoughts are and where they come from. We must also know that they originate in God, are reflected in man, and constitute an ever-operative activity which has no companionship with evil. The true prayer and communion is this true thought modus or activity of Soul, which reveals the practical availability of God in every hour of human need. A belief in minds many has never formed and never can form a basis for true prayer. Faith, joy, and hope must build upon the foundation of Spirit if they would ever attain to understanding and realization. We are told in Scripture that "the effectual fervent prayer of a righteous man availeth much." It is this prayer that Christian Science is teaching us to have faith in; not blind, indifferent, and non-operative faith, but one that works for what it believes and continues to declare the truth with steadfast trust in good unto the end.

THE MINISTRY OF TRUTH.

The true thought modus is the basis of true prayer, and if every student of Christian Science would remember this and do his daily mental work, every law of human limitation could be broken, and our Cause would prosper in every community where the seed of Truth has been sown. In some of our smaller towns the cry has gone out for some more experienced or capable student of Science to come and take up the work in their midst. Very often this appeal has met with no response, and may it not be for the reason that those who shrink from engaging in what might be termed public work have failed to learn the modus and effectiveness of a working prayer? in other words, have failed to *pray* for what they needed, but instead have entertained thoughts of worry, anxiety, and fear, or listened to other arguments that have limited their ability and capacity to give as well as to receive. To start right, one must learn to pray aright, and a right beginning means a fruitful and prosperous ending if one continues with his mental work and refuses to become a channel for erroneous suggestions. A right thinker is an active reformer in any community. His influence for good is sure to be felt and acknowledged, however humble may be his position in society.

As students of a demonstrable Science, we must be alive to the fact that spiritual thinking is the only lawful thinking, and that whatever there is or may be in individual consciousness that is not of God and governed by His law, must be cast out as being only a counterfeit of the true thought modus.

THE MINISTRY OF TRUTH.

LETTER FROM A LAWYER TO A FRIEND.*

L. H. JONES.

My Dear Young Friend: — You ask me what Christian Science is. You say it has been under discussion at your school, and that your teacher cannot tell you what it is, although he says it is very strange that any one should believe in such nonsense. There is so much ignorance, if not unfairness, displayed by persons who undertake to explain the teaching of Christian Science from, it may be, a not very friendly standpoint, that it is no wonder many good people are prejudiced against it.

You say when you look at a horse you certainly see a horse, and I grant that, being a Kentucky lad as you are, you can probably see a horse despite great difficulties. Your last statement indicates that you have met, at the outset, with the difficulty which is a stumbling-block to so many who might otherwise become interested investigators of this most wonderful, truth, viz., — the doctrine of Christian Science that there is no matter, "All is infinite Mind and its infinite manifestation" (*Science and Health with Key to the Scriptures* by Mary Baker G. Eddy, p. 468). We will take up the statement, then, There is no matter.

Before we undertake to explain Christian Science, it is but fair, and may be greatly to our advantage, to consider what physical science or philosophy teaches us along lines somewhat parallel. If we are to criticise Christian Science, or the teachings of any science for that matter, we must first assume a scientific attitude ourselves.

One of the first lessons to be learned in any scientific pursuit of truth is that the testimony of our material senses is not to be trusted; that in our common, every-day experiences, instead of dealing directly with reality, we are dealing almost wholly with phenomena, with appearances. You see an object, for you it has color, you detect an odor which it gives off, you taste it, you feel it, you hear sound which it emits, you lift it and discover that it is, to, your senses at least, ponderous and impenetrable, and you say it is

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THE MINISTRY OF TRUTH.

made of matter — this you call matter. The process is simple enough to you. There is no difficulty about seeing, hearing, feeling, and knowing the external world so far as your common-sense experience goes. But what does science say about all this?

I suppose if there is one thing more than another that common-sense, so called, is sure of, it is that the world is full of things which exist in a material, lumpish form, called matter. What is matter? In spite of the direct, obvious testimony of your eyes, of your every-day experience, let me say to you that nobody in this world knows what matter is, or that there is any such thing as matter. As mortals we seem to have a material sense, a material consciousness, but nobody can say that we have matter.

Grant Allen, the well-known author, in the course of an article on the late Professor Tyndall, thus speaks of matter: "The charge of materialism could only be brought against such a man by those abject materialists who have never had a glimpse of the profounder fact that the universe as known to us consists wholly of Mind, and that matter is a doubtful and uncertain inference of the human intelligence."

Professor Wilhelm Oswald of the University of Leipsic, Germany, writes thus of matter: "Matter is a thing of thought which we have constructed for ourselves rather imperfectly to represent what is permanent in the change of phenomenon."

Mr. Huxley writes: "After all, what do we know of this terrible matter except as the name for the unknown hypothetical cause of states of our own consciousness."

Suppose you let your thought dwell for a moment on the conclusions of these distinguished professors, conclusions reached by them after years of profound thought and scientific investigation. The "matter" these learned men are referring to is the identical stuff which you are so sure you see, feel, touch, handle every day, and which you are sure is a ponderous, lumpish, impenetrable substance. And yet, Mr. Huxley tells you its existence is hypothetical; and Professor Oswald tells you it is a thing of thought merely, constructed by the human mind.

THE MINISTRY OF TRUTH.

When Christ Jesus made his appearance in the world he found it immersed in sensualism. The people then believed, as many people now believe, that life was a thing to be realized along material lines only, that it consisted in gratifying the material senses, in exercising dominion over one's fellow-man, in the possession of property, in eating, drinking, etc. To such people then, as now, life was wholly a sensual or physical affair, and as the body is the apparent seat of physical sensations, and as the only consciousness or realization of life such people have comes through physical or material sensation, they naturally came to regard the body as being also the seat of life. Hence the misapprehension which obtains so largely even in these days, that life, mind, or spirit, resides in the body, and can only be released from its material immurement by death.

Driven deep into this materialistic view of life, moreover, is the anchor of nearly all the philosophy of paganism, both ancient and modern, and it is both interesting and pathetic to witness the struggle of the human intellect to free itself from this worse than Egyptian bondage. Here, then, with human consciousness for its arena, began the battle between the spiritual and the material or sensual, between Mind and matter, between good and evil, between that which lifts up, dignifies, and honors our manhood, and that which drags us down, degrades, and debases us. For, whatever may be taking place in the world about you, there is but one arena in which all your real battles must be fought, and in this arena there appear but two contending forces, on the one hand, Mind, or that which is spiritual, on the other hand, matter, or that which is material. The spiritual and the material have nothing in common with each other. They are, and always have been, irreconcilable. They cannot dwell together in human consciousness.

This material sense of life which we call our bodies, and which we regard as matter or material stuff, is the seat of all our evil propensities. From whatever direction evil, temptation, may approach us, you may rest assured it found its suggestion in one or more of our five material senses. It follows that, if we could in some manner rid ourselves of these material senses, or this sense of materiality, which is the same thing, so that Mind or Spirit could have its perfect ascendancy over us, we should attain a higher plane of living and would be more as God would have us to be.

The noblest character, perhaps, and the grandest intellect of the

THE MINISTRY OF TRUTH.

pagan world was Socrates. By the force of his wonderful mentality he reasoned out the immortality of the human soul. He maintained that virtue is knowledge, and vice is ignorance; and upon this basic teaching, Plato built the first school of what is known in philosophy as idealism. And so the philosophy of the world divided itself into two great schools or systems, known as idealism on the one hand, and materialism on the other hand.

The question as to which of these schools any modern system of philosophy belongs, is to be determined by the ratio of ascendancy ascribed by it to Mind or matter. If it holds that Mind is independent of matter, that its activities are determined by its own inherent laws and energy, it is idealism; if it holds that mind is passive merely, receiving its information from without by means of material sensations making themselves felt in a merely passive consciousness, it is materialism.

It is plain to see that idealism honors Mind, while materialism seeks to reduce life and all mental activities to a mechanical or material basis. For instance, Plato, who has been called the father of idealism, based his moral system upon the distinction between the bodily or sensual, and the spiritual or mental parts of our nature; the first being, in his estimation, the sign of our degradation, and the second of our dignity.

It is easy to see which of these systems most nearly resembles Christianity. Indeed, Christianity presents a strikingly pure form of idealism. It honors Mind above every system of philosophy, to such an extent, indeed, that Christian Scientists believe it teaches that Mind is all. Naturally enough, history records the fact that the atheists and infidels have generally belonged to the school of materialism.

In view of what has already appeared, is it not an occasion of surprise to you that in this conflict concerning Mind and matter Christian people, and especially Christian ministers, should feel called upon to rally around the standard of matter, and should display such unwonted zeal in defence of that which has done more than everything else to defeat Christianity in its effort to spiritualize human life?

Admitting this antagonism between Mind and matter, there arises the question, How are we to establish or bring about any recognition between

THE MINISTRY OF TRUTH.

them in human consciousness? It is certainly true that, however surely a thing may exist in reality, it exists for us to the extent only that we are aware of its existence. If we cannot recognize matter as such, who can affirm that matter exists? This difficulty, in my opinion, cannot be surmounted by any theory or resource of material philosophy. Suppose we refer this difficulty to some accomplished modern materialist for solution? Prof. Noah K. Davis of the University of Virginia has written a book on this very subject. Dr. Pierce used it as a text-book in our Kentucky Wesleyan College. Professor Davis is not an extreme materialist. He adopts a dualistic philosophy which embraces both the materialistic idea and a modified form of idealism, which he states to be the only escape from pure idealism; an admission highly significant in itself.

Now, if I were to refer this difficulty to you, or possibly to ninety-nine out of every hundred thoughtful men, the solution would come quickly enough. You would say, "I see a chair, or a table, or a horse, — of course I see it;" and you would laugh at me for a jester if I should question the accuracy of your statement. But if Professor Davis and other learned college professors and scholars are to be believed, you would see nothing that bears any resemblance whatever to the object you thought you saw. You did not see a chair, or table, or horse at all; all that you beheld was a vibratory motion in the inner sensorium of your brain. Absolutely, according to Professor Davis, the only thing that you see is a vibration, and to the extent only that a vibration may be said to look like a horse can you be said to have seen a horse. You may call this nonsense, but I beg you will bear in mind that it is Professor Davis' nonsense, and not mine nor Mrs. Eddy's. To be sure, there are those who will insist that the thing they see is a chair, or table, or horse, just as one may insist that he sees the sun rise, or knows the earth is flat; nobody would perhaps quarrel with him, but everybody would know he was either an ignoramus or a very obstinate fellow.

I have no doubt you feel very much shocked at the views which I have ascribed to Professor Davis, and yet, I tell you plainly, they are the views maintained in text-books on psychology and physiology which are daily used in our colleges and in our public and private schools. You should bear in mind it is generally conceded that the only knowledge we have of external objects, or of the fact of the existence of external things, must

THE MINISTRY OF TRUTH.

come to us through one or more of our material senses, viz., hearing, seeing, tasting, smelling, or touching. And yet, we are told by Professor Davis that we can get no knowledge whatever of the existence of an external world by means of these senses.

On page 25 of "Elements of Psychology" he says: "If the foregoing views be correct, it is evident that, were we limited to the perceptions of sense, we would be shut up from a knowledge of the outer world, for no one of the senses, nor any combination of them, reveals to us aught beyond certain states of our own nervous organism."

The position Professor Davis takes as to these various senses is that they are states of mental consciousness, mere vibrations, or excited states of the brain. As to the senses of smell and taste, he says on page 6: "What was said of odor in the preceding section, may be said of savor. It is merely an excited state of an intracranial sensory, and what is immediately perceived is not something in the mouth, but something in the sensorium." Again, on page 8, he says: "Hearing is a specific sense-perception, a state of mind; sound is its object, the thing perceived. Sound, then, is, a phenomenon of brain." Again, on pp. 11 and 12, he says: "The primary percept of sight is color, including under this term not only all hues, but also white and black, and every variety of light and shade. Seeing is a specific sense-perception, a state of mind; color is its primary object, the thing perceived. I am conscious of the color."

He then proceeds to define what color is, as follows: "The retina serves to receive, modify, and transmit in modified form through the optic nerve the light-producing vibrations; but I am unconscious of the part it plays, or even of its existence. I am conscious only of a result, which has been ascertained to occur at a sight center far within the cerebrum, and I call it color. We thus trace this percept, as the others, into the nervous centers, and find that color, too, is a phenomenon of the brain. It is not that we perceive the sight center to be colored, in the manner that we seem to see outward objects colored; but it is that the sight center is the immediate object, the material thing that directly causes the conscious impression of color in the mind, and therefore it is the material object immediately known or perceived. We commonly attribute color to external objects, and think of it as residing on their surfaces. We regard light as

THE MINISTRY OF TRUTH.

something beyond ourselves, filling space. There is, hypothetically, a vibrating ether filling space which causes the phenomenon; but there is no brightness beyond ourselves out in space, nor any color, blue, yellow, or red, residing on the surface of bodies. Colors are wholly the phenomena of one's brain, caused by the supposed vibrations; so that, were there no eye to see, the sun would not be bright, the moon and stars would not shine, the sky would have no tints, the landscape no hues, no shades, and absolute darkness would reign throughout the universe."

I have quoted thus extensively from Professor Davis in order that you may begin to realize to what an extent qualities which you are accustomed to ascribe to things are not in reality qualities of those things, or qualities of things at all, but are merely states of the so-called human mind.

To recognize a material object directly, as we seem to do, is admitted to be out of the question by every one who makes any pretension to reflective thought along these lines. Hence it is no wonder we find this admission from Professor Davis, on page 16: "The doctrine of immediate perception, in its usual form, has encountered many objections, which, if our proposition be allowed, are avoided. We shall find hereafter that an escape from idealism, or the doctrine that a non-ego does not exist, can be accomplished only on the ground that extra-organic objects are not immediately perceived."

This is all very contrary to what we have supposed to be our daily experience of life and things. To have to admit thus early in our investigation that when we look at a horse or other object, we do not see the object at all, but only experience some kind of cerebral excitement which takes place in some remote recess of the brain, is, to say the least of it, humiliating to common-sense. And yet the votaries of matter or materialistic philosophy are driven to this extremity by their own admission. Either they must maintain this proposition or share the, to them, more dreadful fate of letting go their hold on matter altogether, and submitting to be swallowed up in the vortex of idealism.

Leaving our friend the materialist to work out at his leisure, if possible, this problem of getting matter into the consciousness of mind, let us turn to that other great stream of philosophic thought which has flowed

THE MINISTRY OF TRUTH.

down through the centuries from Socrates and Plato to the present time. It appears to me we can hardly hope to find a fairer or more intelligent and practical representative of modern idealism than is presented in the person of Professor Borden P. Bowne, professor of philosophy in Boston University, who revised and republished his work on metaphysics as late as 1898.

However, before proceeding further with our investigation, let me again assure you that it is by no means my purpose to commit you to any particular school of philosophy. What I am trying to do for you is to call your attention to the thoroughly unreliable character of what people are pleased to term their common-sense experiences, as they transpire in daily life, whenever these experiences are subjected to anything like critical analysis.

In his "Theory of Thought and Knowledge," page 296, Professor Bowne says: "Objects exist for us only as the mind builds up valid conceptions within itself. The forms of knowledge are primarily forms of thought, and we can have no knowledge which is not determined by those forms. Hence it follows that our apparent knowledge can have no objective validity unless our objects themselves are cast in the moulds of thought, or unless the laws and categories of thought are also laws and categories of being. Without this essential identity, or, at least, parallelism, between our thought and things, there must be a parallax between the conception and the reality, and a resulting failure of knowledge." Also page 310: "Our thoughts are not things, but are valid for things; nevertheless, we must at last come down to a thinker whose thoughts are things; that is, to a thinker whose objects are only his realized thoughts." Also pages 422, 423 of his "Metaphysics:" "The illusion further rests on the failure to distinguish between the phenomenal and the ontological reality. Common-sense unhesitatingly takes phenomena for substantial realities, and takes the phenomenal categories as the deepest facts of real existence. In this way it builds up a mechanical and material system which often proves a veritable Frankenstein for its creator. But when we came to study this extra-mental reality we found it extremely elusive. It finally appeared that the world of things can be defined and understood only as we give up the notion of an extra-mental reality altogether, and make the entire world a thought-world; that is, a world that exists only through and in relation to intelligence. Mind is the only ontological reality. Ideas have only conceptual reality. Ideas

THE MINISTRY OF TRUTH.

energized by will have phenomenal reality. Besides these realities there is no other."

Now, if you are not unwilling to be instructed by such learned men as Professor Davis, Professor Bowne, and a host of others who might be cited to the same purport, you have long since begun to realize that your senses are not to be relied on when they testify to you of the existence of a world of things "in hard and fast lumpishness" as you have been wont to suppose, and that, if you expect to be classed with informed people, your views on these things, of which you were so sure in the beginning, must needs undergo a thorough renovation and readjustment along lines, not of common-sense, which is so often another name for common ignorance, but along lines of reflective thought and enlightened judgment.

In "Metaphysics," page 294, Professor Bowne states his conclusions as follows: "On whatever line we approach the subject, we find thought able to save itself from contradiction and collapse only as all reality is taken up into mind. The extra-mental world of sense-thought is seen to be a misreading of experience; and it must inevitably vanish before criticism. A thought-world is the only knowable world; and a thought-world is the only real world."

I suppose it will be conceded that the part of us which is immortal is our intelligence. Upon this assumption, and in view of all that has gone before, I propose to submit a statement of being to you, known as the "scientific statement of being," to be found on page 468 of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and ask you if it does not appear to be a rational statement, to wit: —

"There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material."

Go carefully over the above statement, with the assistance of your teacher if you like, and kindly point out to me, when we meet, any error you may detect in it. In the mean time it may be well to make a few more

THE MINISTRY OF TRUTH.

brief and apposite quotations from Professor Bowne's "Metaphysics," beginning with pp. 100, 101: "The finite is dependent on the infinite, and is also a member of a system to which it is continually subject. The result is that the finite spirit has only a limited and relative existence at best. As compared with the infinite, it has only a partial and incomplete existence. In the fullest sense of the word, only the infinite exists; all else is relatively phenomenal and non-existent."

One of the most fruitful sources of error, to common-sense, is the necessity it seems to be under of positing its objects in space — space seems so real to it. What would common-sense do with its objects if there were no space to put them in? And yet in reality there is no space. Space is a trick of the human mind by which it relates its objects in space form. On page 124 of "Metaphysics," we read: "In the Theory of Thought and Knowledge it has been shown that space, whatever else it may be, is primarily a mental principle according to which the mind projects and relates the objects of external experience. . . We as little need a real space to see things in as we need a real space to dream things in. In both cases the spatial form is primarily a mental imposition from within, and not a passive reception of something existing without." Page 155: "The conception of omnipresence as a boundless space-filling bulk is a contradiction, for that which is in space and fills space cannot be omnipresence in space, but different parts must be in different places. Each part, then, would be in its own place and nowhere else. Thus the unity and omnipresence of the infinite would disappear." Again, on page 134, referring to space: "Its reality is incompatible with the unity of being, and with the unity of all principles in one fundamental being." And, on page 108: "Again, those first principles themselves must be founded in the nature of the infinite. Just as what is real is founded in the infinite, so also what is true is founded in it."

Now, fundamental unity means oneness, and if we have unity of "first principles" and "fundamental being," we have oneness of Being and Principle; that is, God is one with Life, He is one with Truth, He is one with Love, He is one with Principle; and, therefore, since there is but one God, there is but one Life, one Truth, one Love, one Principle, one good. Any view which would make Principle, Life, Truth, Love, or good separable from God, would require fundamental unity to be divisible, which would destroy

THE MINISTRY OF TRUTH.

the unity of God. Hence, the said text-book of Christian Science says, there is one Life, Truth, Love, Principle, good, which is God; and Paul said to the Athenians, "For in him [God] we live, and move, and have our being."

We live, and move, and have our being in God, because there is but one Life, one fundamental activity; and whatever lives must have its being in that fundamental Life, and is a manifestation of the one Life. There is but one Mind because there is but one fundamental being or intelligence. Hence, the Christian Science text-book says, "all is infinite Mind and its infinite manifestation."

The position of Christian Science is, not that we do not see objects and things when we think we see them, but that these objects are not seen by mortals in the form in which they really exist — the reality of the object does not appear to them, but only a sense phenomenon. The same sense-thinking that calls sin pleasure, that calls selfishness wisdom, calls a man flesh and blood and bones — the same sense-thinking which Adam and Eve first indulged when they thought that by knowing good and evil they could become as gods. They ate of the forbidden fruit; that is, they indulged a material sense of life, and by it gained a sense of evil, and with it a sense of death.

This coupling together in human consciousness of a sense of good and evil has been the one scourge of the human family from that day to this. It finds its dearest expression in a counterfeit combination of mind and matter which it projects out of its own consciousness and calls man. We have seen that even philosophy calls and calls in vain to this sense man, "Adam, where art thou?" until it has had to give him up as a myth. This is the one of whom Jesus said: "Ye are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Christian Science maintains that God never created this matter-man, that God never created matter in any form; and because God created all that was created, matter never has been created and, therefore, has no existence. We have found that many of our most distinguished modern scholars have likewise come to the conclusion that no such matter-man,

THE MINISTRY OF TRUTH.

and no such thing as matter, exists; and, I confess, I cannot see why any one should persist in a belief which is the occasion of so much sorrow, sin, sickness, and death in the world.

According to the account in Genesis, God told Adam that if he disobeyed, that is, if he indulged this material sense of things and so acquired a knowledge of evil, he should die. And Paul told the Romans that "to be carnally minded is death; but to be spiritually minded is life and peace." Therefore Paul enjoined the Ephesians, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

If God had created this material or fleshly man it would not be possible for us to put him off; but if we have projected him out of our own material consciousness, we can put him off by attaining a spiritual consciousness, which is the way pointed out by Christ. Paul said to the Colossians, "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."

We find, then, that, according to Paul, this putting off process is a mental one. We are told to put on the new man by being renewed "in the spirit of your mind," and this new man is "renewed in knowledge after the image of him that created him;" that is, this renewed man is the man of spiritual reality which God created in His image and likeness. Hence Christ said to Nicodemus, "Ye must be born again." The sense-conception of yourself is erroneous, and before you can see the kingdom of God — that is, before you can come into a full consciousness of Truth — you must go back to the beginning and correct this error in its incipiency; you must recognize yourself as a spiritual being, for God is Spirit, and that which is born of the Spirit, that which has its origin and source in Spirit, that which is produced or created by Spirit, is spiritual. On the other hand, that which is flesh is born of the flesh, has its source and origin in a fleshly or material sense of things. Now, then, would you make God the source, origin, or creator of this matter-man, this fleshly myth which you call man?

THE MINISTRY OF TRUTH.

Christian Scientists believe that this is the truth which Christ Jesus came to bring to the world, viz., that man is spiritual and not material. That the real man, the man that God created, being wholly spiritual, must be governed wholly by spiritual law; and that, therefore, the supposed laws of materiality have no application to him whatever.

Sickness may be defined as simply an impaired sense of being. What is Life? We have seen from philosophy that there can be but one fundamental being or Life, in which all other being is rooted. Paul says, "To be spiritually minded" is life. John says, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." So, life is not a breathing process at all, but a knowing or mental process. To know, that is, to understand, is to live. Life is spiritual or mental being, to be known or understood, and not a material thing to be doctored with senseless drugs. Paul says the natural man cannot know the things of God, because they are spiritually discerned, that is, Truth must be discerned spiritually; hence Christian Science teaches that in order to have perfect health we should live spiritual or godly lives.

Again, error is the opposite of Truth, as death is the supposititious opposite of Life; hence, to think the opposite of truth is to be conscious of the opposite of life. Therefore, when Adam believed that he could acquire a knowledge of both good and evil — that is, of evil — he became conscious of error, which is death. For this reason, Christian Science holds that sin, sickness, and death are error, and therefore unreal.

What is ordinarily called knowledge is knowledge of material phenomena, merely. It is not a knowledge of reality or Truth, which Paul says must be spiritually discerned. This is the reason Christ said to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." And because Pilate had been seeking the truth in a world of phenomena, and not in the real or spiritual world, he asked, "What is truth?" This question has come ringing down the centuries, and because men still persist in seeking the truth in a world of phenomena, it remains unanswered to their senses. Christ said, "I am the way, the truth, and the life."

THE MINISTRY OF TRUTH.

Here I must close. I have preferred to treat this matter on the plane of philosophy largely, if haply we might feel after the truth and find it. To Christian Scientists it is embraced in the fulness of inspiration in their textbook, "Science and Health with Key to the Scriptures."

THE MINISTRY OF TRUTH.

THE WORD OF GOD DECLARED.*

BLANCHE H. HOGUE.

IN the second book of Esdras, one of the Apocryphal writings of the Old Testament, there is found this beautiful prophecy: "For evil shall be put out, and deceit shall be quenched. As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared."

Glancing backward over the centuries, weighing cause and effect in the history of Christianity, the thinker to-day may discern with this isolated Esdras that the truth "hath been so long without fruit;" but that whosoever and wheresoever it has been declared and lived, fruit has been borne. The first great national declaration of the truth was given to the children of Israel in that formulated statement known as the Decalogue. Moses perceived enough of the Truth of being to know that obedience to the law of God is man's only way of salvation, but his people, perhaps, could bear no more than the "Thou shalt not" which, through its law of exclusion, leads thought gradually to love the better way. From the clearness of Moses' vision sprang these formulated commandments which are indeed truth declared, for that time and all time, in that they set forth the mode of conduct which alone leads to a knowledge of God.

Following Moses, there came the long line of leaders and prophets, emphasizing, in the degree of their understanding, the truth about man, and crying out against the teachings, the customs, and the sins of their times; recognizing, one and all, that a fact must be declared to be established, and working to that end through denunciation, encouragement, exhortation, rebuke, exalted example, praise, and prophecy. Isaiah describes this divine announcement as "the voice of him that crieth in the wilderness," and says furthermore, "Speak ye comfortably to Jerusalem, . . . O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." David in his Psalms implores, "Keep not thou silence, O God."

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THE MINISTRY OF TRUTH.

This king of Israel stood sublimely in the assurance that "he will speak peace unto his people," and declares, "He sent his word, and healed them, and delivered them from their destructions." In the book of Isaiah we read, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

After the advent of the Master, whose whole life was a continuous unfolding of the "Word of God," Luke, his disciple, declares that "his word was with power;" and the beloved John makes the crowning statement, — "The Word was with God, and the Word was God." Paul leads thought to the effect of the declared Word, in writing to the Hebrews, "For the word of God is quick, and powerful, and sharper than any twoedged sword, . . . and is a discerner of the thoughts and intents of the heart." In fact, the Scriptures from beginning to end unfold the value of the applied Word of God; from the "God said," of Genesis, to the picture in Revelation of him that is "called Faithful and True, and in righteousness he doth judge and make war, . . . and his name is called The Word of God."

A fact of great import to mankind is met with just here, to wit, the adaptability of this Word of God to the affairs of men to-day. With the exception of the most devout Christian lives, mankind in general has relegated the Word of God to remote ages. Whatever God may have done in the past, matters of to-day are supposed to be left to so-called natural law, and to the supervision of the men and women involved in them, and the Word of God is considered not available, or is not remembered until every human agency has failed.

Upon the scene of the nineteenth century a woman entered, — one who discerned the whole truth, as demonstrated by the Master, Jesus of Nazareth, — a woman who perceived the value of divine utterance, and who has had the heaven-born courage to utter the truth as she has seen it. Mrs. Eddy's book, "Science and Health with Key to the Scriptures," presumes not to add to the Word of God, but testifies to its presence, its power, its availability to meet the sore needs of men; sets in motion, if such expression may be used, the activity of this "Word" by urging the children of men to think it, to speak it, to understand it, to love it, to live it. The book sets forth such a clear explanation of this age-abiding Word, that

THE MINISTRY OF TRUTH.

a "Key to the Scriptures" is indeed afforded. The first effect of this book, in many households, is to bring an unused Bible from its resting-place, and send a family searching through its pages, eager to find its Word of Life a living reality for to-day.

Every heart wherein good is ascendant, longs for the time when evil shall "be put out, and deceit quenched;" that faith "shall flourish" and that "corruption shall be overcome," and every such heart rejoices that the time foreseen by this prophetic Esdras is at hand; that time when "the truth, which hath been so long without fruit, shall be declared." The advent of Christian Science declares again that the truth which bore its fruit in the life of the Founder of Christianity, rouses human thought from its faith in a dormant, unused "Word" to a practical, intelligent utterance of that which heals and redeems.

One of the first things asked of the sufferer who turns his attention to Christian Science, is that he shall declare the truth and refuse to voice error. He may understand very little of this in his first effort, and perhaps may demur when the subject is presented to him. But if he is obedient, if he begins to utter the Word of God which opposes the testimony of material sense, he will find this declared Word dislodging and demolishing the accumulated thinking of materiality, with all its effects. This process may not at first be understood, but if it be undertaken, it will, one thought at a time, undo the mental methods of error and establish in individual consciousness the stately operations of the divine Mind. This is true for the reason that thought of some kind precedes every action and condition; and the quality of the thought decides the nature of the external manifestation. The thinking which has bred discomfort and disease must be abandoned, when Christly standards are adopted, and the only way to discard it is to put something better in its place. Hence, Christian Science urges that an exchange be made, thought for thought, statement for statement, and words of truth substituted for the "former conversation" of the fleshly mind. When Truth is well understood and loved, this is no toilsome task, for the knowledge of the power and presence of God springs readily into thought and speech. But in the hours when right thinking is not spontaneously present, the beginner must needs bring to bear upon himself all possible discipline by training thought into obedience to the highest and best he knows. To this end it is often valuable to enthrone in one's mind and heart

THE MINISTRY OF TRUTH.

the written statements of the Word of Truth, and to utilize them by holding in memory Bible texts, and sentences found in Science and Health, which declare the omnipresence and omnipotence of Him "who keepeth Israel." When the suppositional forces of error, by some sharp attack, so scatter individual thought that confusion and disaster seem probable, and clear understanding seems for the moment to have fled, some well-known and well-loved text becomes a rock of refuge, and affords at once that mental steadiness which redeems the situation, and turns the tides of thought toward the eventual proving of the supremacy of good. Many, many times does the student of Christian Science find himself leaning upon the 91st Psalm, or the "scientific statement of being" (p. 468 of Science and Health), and being lifted thereby to a clearer sense of the power of God to redeem and rescue His own. The Word of God is not a formula, not something to be confined in a sentence or a paragraph. But in hours of assault or temptation a beloved text becomes a stepping-stone to that higher altitude of thought which reveals God as near at hand, and a ringing declaration from the text-book of Christian Science is a battle-axe with which to fell the suggestions of evil. Thus may the Word of God be declared literally, and bear its fruit.

It is a very simple situation. At the moment when a declaration of the truth has possession of an individual's thought, the erroneous opposing suggestions can find nothing upon which to stand. A false suggestion must be mentally accepted ere it can pose as reality or power, and the consciousness which is glowing with the activity of Truth, declared and understood, offers no foothold to error.

Much time and effort are wasted in the fruitless plans of the human will, in the incessant search for material reasons and personal causes, and in the doubt, fear, uncertainty, regret, speculation, comparisons, and limitations of the common habits of thought. The weary hours spent in such friction and turmoil may be transformed into seasons of peace and gladness, if thought is disciplined to relinquish such turning and overturning, and to declare, with simplicity and persistence, the absolute truth. Such self-control brings the fruit of declared truth in a purified heart, a chastened will, a sounder judgment; and thus "evil shall be put out" and "deceit shall be quenched." "As for faith, it shall flourish," and "corruption shall be overcome." This simple process of thinking and speaking the right

THE MINISTRY OF TRUTH.

thing instead of the wrong thing, the truth instead of the error, opens the gates of thought toward heaven; the Word of God, if declared, enters the arena of human affairs to-day and is indeed God dwelling with men, to "wipe away all tears from their eyes." God is Love; love held in thought, spoken, lived, means God dwelling with men. Love forgotten, neglected, ignored, means a futile, fleeting dream of existence wherein God is not to be found.

So every quality of God is established with men as it is found, loved, understood, and kept active in daily thought and deed. God is always the same God, as available to one as to another, but that one who keeps his thoughts bright with the activity of God-likeness, finds his God at hand more readily than does he who lends his thoughts to the "moth and rust" of ungodliness. For thought makes every one what he is each day. So each man should strive to know himself as God knows him, and to cease thinking otherwise. Only of an undemonstrated sense of truth can it be said that it "hath been so long without fruit." Declared truth transforms the human deserts into gardens of gladness, and the way broadens into great fields of plenty.

To the genuine Christian Scientist, no situation is so severe that the Word of God cannot be uttered therein. Pressed into the very corner of adversity, hemmed in upon every side by the threats of evil, overwhelmed by the weight of fear, or failure, or sorrow, he has always one refuge, — he can think truth, and in that thinking he can so reject the suggestions of evil, he can so declare the power and presence of God, that his very persistence must externalize itself in the transforming of the situation and in the ultimate triumph of good.

Christian Science commands its student to work, to cease loitering, complaining, and doubting, and to bring the saving declarations of the truth into active duty every hour of the day. If but one thought of Truth has been gleaned from study, that one thought must be cherished as a dear companion, and declared again and again. Such right mental activity will put to flight armies of evil suggestions, with all their attendant weariness and pain. The knowledge of Moses' commandments, declared from generation to generation, has uplifted the moral standard of thousands of men, and saved them from the sins of a lower mental level. The knowledge

THE MINISTRY OF TRUTH.

of the New Testament teachings, declared to the world through centuries of Christian effort, has quickened the spirituality which would have lain dormant without such persistent repetition. And to this century, through the life of one holy woman, there has come a declaration of Truth which so clarifies the understanding of both Old and New Testament that its utterance does indeed put out evil, quench deceit, overcome corruption, and cause faith to flourish. Mrs. Eddy has set her message before the world. To those who heed it not, it bears no present fruit. To those who re-declare it in their own lives, it opens a highway of salvation, wherein they walk to the possession of that abundant understanding which follows faithful declaration. Unquestionably these are the ways of deliverance, and sin and pain and death must yield to the "peaceable fruit of righteousness."

THE MINISTRY OF TRUTH.

HERE.*

REUBEN POGSON.

IT is probable that every young student of Christian Science, after struggling between the conceded fact that God to be infinite must be all, and the seeming fact, cognizable by the physical senses, that matter is real, possessing place and power, gets wearied and perplexed, and asks himself desperately, "Well, what is here?" He surveys his room, sees chairs, tables, pictures, walls; and so overwhelming seems the sense testimony, so substantial, so solid, so constant seem these witnesses for the cause of matter, so unvarying in their perpetual plea, that he begins to doubt the existence of an omnipresent being, and to give credence to that which denies the all-presence of Spirit. I know of one who is a good example of the muddle into which one is likely to get by trying to serve God and mammon, or Spirit and matter, believing in the reality of both. A minister of an orthodox sect, who had read largely in books on so-called mental science, said, during a brief conversation, "God is everywhere, therefore He is in this wood; but the wood is not matter, it is a something which is actually here and really exists and is substance." On another occasion, when officiating at a burial service, he gazed down at the lowering coffin and said to himself, "God is there."

This is of course easily seen to be pantheistic materialism of the grossest kind, yet is it not a position to which we are necessarily driven, if we persist in making the contradictory statements that God is omnipresent and that matter exists? This dilemma is unsurpassably described in our text-book (*Science and Health*, p. 119), where Mrs. Eddy summons the world to answer the question, "What is here?" "Here" may refer to a place, as when the angel said, "He is not here: for he is risen;" it may mean this present life in contrast with what is termed "hereafter," and it may also be used to indicate a state of consciousness, as in the verse: —

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THE MINISTRY OF TRUTH.

If my immortal Saviour lives,
Then my immortal life is sure,
His word a firm foundation gives;
Here may I build, and rest secure.

Christian Science Hymnal.

After a careful study of the position it will and must be gradually seen that the seeming "here" of mortal consciousness is an entirely different sense of place, life, or state to the "here" of immortal consciousness. Jesus said that the "kingdom of God cometh not with observation [of the mortal consciousness]: neither shall they [the material senses] say, Lo here! or, lo there! for, behold, the kingdom of God is within you." These words go to show that the man who is "here" to the mortal senses, is but the counterfeit of the real man who is "here" to spiritual consciousness. It was this apprehension of the absolute nothingness of material man, and the comprehension of the ever-presence of the kingdom of God, that enabled Jesus to heal the sick; and only as we follow in his steps, denying the testimony of the physical senses, will sin and sickness be proven "not here" for us.

What was the secret of Jesus' ability to destroy the seeming presence of evil? Was it not that, apart from the advantage of his spiritual origin, he refused to allow the pleasures of sense to become real in the "here" of his consciousness? We are all ready to have the pains of sense obliterated from our every-day experience, but what of the pleasures? Do we wish and strive for them to be other-where? When the devil (evil) comes to us in the loathsomeness of disease we are ready with a "Get thee hence," but when he is fashioned as an angel of light, is there not a secret desire to say to error, "Tarry here; we are spent with the day and its strivings, and we long for some respite." Jesus said of the people of his time that the prophecy of Isaiah was fulfilled in them; namely, "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive," and is not our own lack of spiritual vision and understanding due to the fact that we look too much with the eyes that see not and listen with the ears that hear not, dwelling thereby in the "here" of material sense?

Sometimes there is a dangerous tendency toward mixing the "here" of

THE MINISTRY OF TRUTH.

material sense and the "here" of the spiritual sense. More than any physical science Christian Science demands the correct application and use of these words; otherwise the beginner may be tempted to ask, Are there, then, two different places for the two "heres" of spirituality and corporeality? No! no more than there are two minds because of the seeming reality of mortal mind. We do not have to die and be transported through millions of miles of ether to reach the heavenly "here" of Spirit. All that we have to do is to live so as to attain to spiritual consciousness, then proportionately will the veil of materiality become less dense and we shall see that infinite space contains nothing but God and His ideas.

With regard to the "here" and "hereafter" of time, we can say that "hereafter" is simply a relative term that has no place in the Divine consciousness. To each and all there is not and can never be any hereafter, it will always be "here" and "now" to us all. The child gains a glimpse of the eternal "now" when he begins to understand what his parents mean when they tell him that "to-morrow never comes" and that "it is always to-day." How blind we have been not to see that so long as we believe in a "hereafter" heaven, we shall never reach heaven. Death will not bring us to heaven; it is the death of the belief that heaven is confined to a future state that will help to reveal to us the presence of eternal harmony. The hereafter never comes any more than does to-morrow; to-day was the to-morrow of yesterday, and the "here" of our present consciousness of time was the hereafter of our relatively former "here." It is never "to-morrow" or "hereafter," it is always "now" and "here." If, therefore, we ever want to realize the presence of heaven we must affirm and realize that it is here and now.

Having examined the "here" of place and the "here" of time, we are ready to gain some idea of what should be the "here" of consciousness. We shall gain help by reading the experience of Elisha's servant. The hosts of the king of Syria had encompassed, in the night, the city of Dothan where Elisha lived, and Elisha's servant was in great fear when he saw them in the morning. Elisha said, "Fear not: for they that be with us are more than they that be with them." Elisha looked with the eyes that see, his servant looked with the eyes that see not. Elisha prayed the Lord to open the eyes of the young man that he might see. "And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and

THE MINISTRY OF TRUTH.

chariots of fire round about Elisha."

While the young man's consciousness was cognizant only of the things of matter he was possessed with fear; when his consciousness was changed, through Elisha's realization of God's omnipotence and omnipresence, he saw the manifestations of the Almighty occupying what to the material senses was vacant space; thus proving that the "here" of material sense is but the objective condition of a blind state of consciousness. It is to be noticed that although the servant thought he could see, yet Elisha prayed the Lord to open his eyes, and the narrative leaves the reader to assume that the fear which at first possessed the young man's mind was eliminated through the perfect prayer. We thus see that when spiritual sense dissipates the material sense of the "here and there" of place, and the "here and hereafter" of time, then the "here" of our consciousness will be found in the atmosphere of divine Love which casts out all fear. Our Leader's spiritual interpretation of Revelation 21, on pages 572 and 573 of Science and Health, shows unmistakably that "here" to the spiritual sense is the vision beautiful, while to the unillumined material mind discord and decay are either flauntingly apparent, or else hidden under a fair exterior which cracks, crumbles, and sinks into decay.

Another illustration of the temporary obliteration of the "here" of place and time through a change in consciousness is found in the transfiguration of Jesus. To the material sense the details were: a mountain, four men, and vacant air. Then, through Jesus' realization of himself as the "Son of man which is in heaven," the change known as the transfiguration came over him, and so clear was the realization that it pierced the clouded senses of his disciples and they saw those who, according to material belief, were separated by time and place. The impulsive Peter wanted to nail the manifestation down and make a material fixture of it, but he was rebuked by the voice of Truth, and bidden to "hear him" who was named the beloved Son.

All through the Scriptures we find these experiences, which the Christian Scientist terms "demonstrations," proving the mighty actuality of an ever-present divine Father-Mother, and these accounts are given for our comfort and encouragement, that we may hear the messages they contain,

THE MINISTRY OF TRUTH.

calling us to separate ourselves from materiality, abandon as fast as possible the "here" of material sense, let our conversation be in heaven, thus gradually demonstrating that God's kingdom is here and now.