

as quietly and as naturally as darkness vanishes when the sunlight steals quietly in at your window at dawn.

Now, this is what happens when spiritual light, the recognition of God as infinite good, omnipresent Love, begins to blot out the mortal belief in fear and evil.

But there is something for each one to do! Let us suppose that you are sitting in a dark room, inside a closely shuttered house, with the brilliant sun shining outside; would it be reasonable for you to stay behind closed shutters praying for the sun to shine in? Obviously not!

The Real and the Unreal You remember our Master's parable of the tares and wheat? This parable foretells the destruction of all belief in matter, sin, and fear, through the recognition of Spirit, for nothing is true but Truth.

How do you regard sorrow, for instance, as a tare or as wheat? Sorrow is apt to be self-centered, and sorrow prolongs suffering, through self-pity.

Returning to this line of demarcation between the real and the unreal, this line which is never blurred at any point nor at any moment,—on which side of the line do you place fear? Is fear real or unreal?

Christian Science denounces fear as atheistic, because it denies or doubts God, good. St. Paul wrote to his young disciple, Timothy: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

In the Christian Science textbook (p. 410) we find this statement: "Christian scientific practice begins with Christ's keynote of harmony. 'Be not afraid!'"

I want to ask you a question: Can you think of any form of fear which does not in some way relate to matter? Is not fear always concerned about the material body, about material possessions, about financial fortunes or misfortunes?

Christian Science teaches that divine Love casts out fear, because it spiritualizes thought. We lose the fear of fear when we see that, since there is no fear in Life, God, fear is lifeless, and powerless to affect either the health or the life of man.

ly expressing them. One aspect of healing in Christian Science might be epitomized as "letting go," and "holding on." Letting go of matter, holding on to Love, which is Life.

The inspired message of the Psalmist, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day," is not only infinitely comforting, it is also a definite commandment, as imperative as any of the Ten Commandments—Thou shalt not steal; Thou shalt not kill, and so forth.

Reflection of God, Good Let us now consider, for a few minutes, the great question of spiritual reflection. Ascending the ladder of prayer, we begin to see that God's own image and likeness is the expression, manifestation, or reflection, of God's perfection.

And does the truth, and all creation, accomplish anything practical? It does. Through understanding this statement in the Christian Science textbook (p. 478), "That only is real which reflects God," I can testify to the disappearance of a large growth, regarding which a surgeon had said to his patient that it could only be removed by an operation.

When any fear or temptation seems to press upon you, instead of brooding over the discord, turn right about mentally; refuse to entertain the wrong thoughts or fears, and take refuge in the mirror of Life, Love, and Truth.

Let us now consider another point in connection with prayer: the question of Petition According to the teachings of Christian Science, the element of petition in prayer may be right or it may be mistaken. Petition which credits God with sending trouble on His children and implores Him to spare them, petition which begs God to condone sin, to increase material riches, to call His children to heaven through death,—all this is contrary to the teachings of Jesus Christ and of Christian Science.

There is another very powerful element of prayer to which I will now draw your attention, and that is the prayer of protest. In the chapter on Prayer (p. 12)—those wonderful seventeen pages already mentioned—Mrs. Eddy refers to Jesus, "whose humble prayers," she says, "were deep and conscientious protests of Truth,—of man's likeness to God and of man's unity with Truth and Love."

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Now let us suppose that your life is a melody from which you are learning to exclude every false note. A simple musical illustration may help us. Let us say that you are enjoying the performance of some great pianist, who, at his recital, interprets the classics—Bach, Beethoven, Schumann, and so forth.

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tinued his faithful study of the piece of music in front of him? Through his own growing sense of melody, he learned to eliminate them. How unreal these wrong notes were—mere illusions! Nobody created them, and they had no power to assert themselves for they were due to ignorance. And all the time, there on the page in front of him was the beautiful melody, waiting to be played.

Now, this is what happens to students of Christian Science. Through their study of the truth about God and man, the illusions of sickness, fear, sorrow, bad temper are silenced, for such discords have no place in God's creation or in His consciousness—no purpose, authority, power, nor actuality whatever.

In order that our lives may express unbroken melody, another quality, or idea, is needed, that is: perseverance. Jesus often spoke to his disciples of the need of watching, and of keeping one's light burning.

Jesus often spoke to his disciples of the need of watching, and of keeping one's light burning. He spoke also, not only to the "first watch" but to the "second watch" and of the "third watch." If the solving of your problem seems to be very slow, then take courage: for Jesus said of those who continue to watch the great facts of spiritual being: "Blessed are those servants, whom the lord when he cometh shall find watching: . . . And if he shall come in the second watch, and find them so, blessed are those servants."

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with you always, even unto the end of the world." Now what is the meaning of these words, uttered just before the fleshly disappearance of Jesus, "Lo, I am with you always, even unto the end of the world?" What is this "I"? Not the visible, personal Jesus, but the Christ, to which Jesus bore faithful witness from the beginning to the end of his glorious earthly ministry.

It is this redemptive, healing Christ-idea, or understanding of God and man, which is with us all, everywhere every moment. If there were no Christ, no true idea to act as mediator, mankind could have no knowledge of God and therefore no access to God.

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desire. You remember how Jesus cast out all those who sold and bought in the temple, and upbraided them, saying: "My house shall be called the house of prayer; but ye have made it a den of thieves." What are the thieves which must be cast out, and kept out, in order that we may abide in holiness and health, in love and harmony? These thieves are many suggestions of fear, sickness, and sin; and they are always unreal, unworthy, and powerless.

In proportion as erroneous belief is silenced in human consciousness, the same Christ-power is felt as when, after the temple was cleansed, we read that "the blind and the lame came to him in the temple; and he healed them." We can all meet with this one Christ in the temple of purified consciousness.

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