

This "secret place of the most High" is purely spiritual, and effort to realize one's presence therein is mental. If one's conclusions are drawn from a material sense of things, there is little difference between his standpoint and that of the medical practitioner who examines symptoms to determine the harmony of his patient. The one calling himself a Christian Science practitioner would not think of examining the tongue or pulse to determine the condition of his patient, but if he is not alert he may find himself deducing reasons for discord from evidences just as false and unreliable as those which present themselves to the physician.

Our Leader has told us how to enter the secret place and become con-

scious of man's uninvaded harmony. On page 15 of *Science and Health* she says: "In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness." If we persistently obey these injunctions we shall be able to abide in the secret place and realize "God with us," made manifest in the healing of sin, sickness, and discord of every nature. Then we shall be able to realize the truth of the psalmist's words: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

LOVE, THE COMFORTER

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MANKIND has no greater need to-day than to learn the nature and power of God. St. John, who had the wonderful privilege of learning of that marvelously wise exponent of Truth, Christ Jesus, what the Scriptures taught about man in the image and likeness of God, defined God as Love. John also knew the true meaning of love in its relation to humanity. His theme was always, "Love one another: for love is of God." His clear perception of spiritual truths lifted him to the summit of revelation, where he discerned that in the future there would appear to mankind another idea of Love, whose perspicacity would make manifest the Comforter which Jesus foresaw and foretold would come as

soon as there was a readiness to receive it.

Down through the ages since that time, many thinkers have theorized and taught their highest conceptions of Deity, have lived godly lives and thereby enriched the world, but not until Mrs. Eddy's discovery of spiritual law and its application to humanity's urgent needs did scientific knowledge embody this promise and reach its fulfillment. A careful comparison of her teachings with those of the one who said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," will disclose the oneness of their

source. The statements made in the Christian Science textbook may be proved by any sincere seeker for surcease from the incessant turmoil which seems to be the heritage of those born of the flesh; hence it is demonstrable that Christian Science is the promised Comforter.

Christian Science accords with the Bible, insisting that God is the giver of all good, that the law of Love is supreme, ever operative, unchanging, and true; whose purpose is fixed, because it is the Principle of all that exists. Divine Love cannot depart from its own nature, or cease its beneficent activity in behalf of the spiritual universe, including man. It establishes itself in the hearts of the receptive ones who long for something more satisfying than the merely material concept of love. The mortal sense of love, embracing selfishness, fear, envy, jealousy, binds and enslaves its object. Its promised happiness ends in sorrow. Out of the crucifixion of the mortal sense of love comes the resurrection of a true understanding of divine Love, which is always accompanied by a demonstration of power and dominion, comforting and sustaining through the elimination or transformation of wrong conditions.

Does the heart cry out for peace? Does it seem that the odds are against the attainment of cherished ideals, that circumstances over which there is no visible control hem in and curtail opportunities and activities yearned for? Does it seem that love and happiness are withheld, that the cup of bitterness meted out is running over, and that every effort put

forth results in failure, leaving trials and tribulations as the only portion? Do misunderstanding and inappreciation enfold as a thick cloud, causing discouragement to knock at the door of thought with its argument that faithfulness has received no reward, and seeming to reverse the divine order, "Thou hast been faithful over a few things, I will make thee ruler over many things"?

Has zealous prayer for deliverance brought no relief from disheartening experiences? Rest assured that the sincere desire to be better, more helpful, purer in thought and deed, will bring the answer to every such prayer. It is not always recognized as such, but this does not in any wise alter the fact. These very trials are all cause for rejoicing, for they are proofs that the material sense of things is transient. God is never so near as when in the hour of distress the suffering sense yearns for deliverance from a load of supposed responsibilities. The human will is then of no avail because of its inability to succor the afflicted when the need is most imperative, and a haven of refuge is sought beyond the resources of materiality.

To learn to know God as Love is the noblest ambition that can stir the human heart. To live in obedience to Love requires the highest expression of selflessness and involves a clear comprehension of our Master's saying, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Job's advice, "Acquaint now thyself with him [God], and be at peace," is pertinent. This ac-

quaintance includes an acknowledgment of Love's omnipotence, together with courageous watching, working, praying. True watchfulness detects and resists subtle suggestions or latent fears before they become obsessions. In working to relinquish the human will, which is the only obstruction to progress, and in praying for divine guidance in dispensing Love's bounties to the needy and impoverished who are hungering for the bread of life, the true interpretation of the Scriptures is gained.

Let no one be discouraged so long as the deep desire to know God as Love is felt, for this desire is truest prayer, and is made manifest in proportion as one puts forth his best efforts to attain a realization of the omnipresence of Love and renders intelligent obedience thereto. Every ardent wish for more spiritual understanding will stir into activity that which brings it forth, compelling progress and ministering to human needs in the most practical way.

On page 108 of "Science and Health with Key to the Scriptures" Mrs. Eddy says that "human experiences show the falsity of all material things," and on page 66 she says, "Spiritual development germinates not from seed sown in the soil of material hopes, but when these decay, Love propagates anew the higher joys of Spirit, which have no taint of earth." This mental process is the appearing of the Christ to each mortal, and the degree in which this glorious guest is welcomed and entertained measures the attainment of a joy unshaken and a peace undismayed. This awakening to a right concept of what

being is and what it demands is inevitable.

With the radiant glow of spiritual perception and divine impulsion there comes the question of how to make one's every motive conform to the standard of Christlike living. In his first epistle to the Corinthians, Paul gives a beautiful explication of the *modus operandi* of spiritual love. This is the quality of love that never faileth, because its source is God. It is not concerned with getting, but is ever busy with giving. Being godlike, it is impartial and adequate, universal and available. Therefore no condition can be too difficult, no situation too complicated, no sinner too hardened, no sickness too severe for Love's efficiency, for "with God all things are possible."

Only through the lens of unselfed love can the way be perceived. Only through humble striving can the pathway be followed. Although this way is strait, narrow, and steep, the illumination which divine Love throws upon it makes the ascent less tedious. Self-love and self-will are inseparable, and their opacity to spiritual intuitions is a barrier to the painless progress of which Mrs. Eddy speaks on page 224 of Science and Health. Every willful want must be denied, every exalted purpose cherished, till fruition appears, as it certainly will when the First Commandment is heeded and above all else Love reigns supreme in the affections, aspirations, and endeavors,—“till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”