

**THE PROVIDENCE OF GOOD:
PROTECTION IN BUSINESS, "THE
HOUSEHOLD OF GOD", "I SHALL NOT
WANT", "HEALING IN BUSINESS", "BE OF
GOOD CHEER", "THE PROVIDENCE OF
LOVE", "HERE AND HEREAFTER"**

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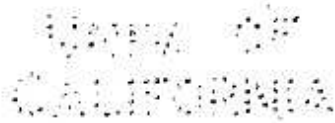
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THE PROVIDENCE OF GOOD .

PROTECTION IN BUSINESS

ALL persons who are doing the world's work are engaged in enterprises which supply in one way or another the needs of their fellow men, and in return for their labors a just wage is supposed to meet their need. In the business field the belief in evil, however, works such havoc upon the ideals and purposes and plans with which men set out that the most sturdy and the most honest often meet misfortune; trials multiply about the best endeavors, and failures crowd thickly where success should stand. To this unhappy condition Christian Science brings a positive remedy, for it teaches each individual to conquer his own belief in evil, and so begins to set him free from the effects of the general belief in evil.

Many men in the business life have wrought out much of that spirit which is called the golden rule. Hand in hand with this endeavor, however, has gone the fear of calamity and the educated expectation that avarice and greed will prevail where simple goodness fails. Experience points to this as fact, say the worldly-wise. Christian Science reverses this belief, and proves step by step in the life of its followers

that right thinking and right doing prevail by divine authority. The main issue lies in this: the well-meaning business man uninstructed by Christian Science believes and fears that his best efforts to do right may be unavailing, for he thinks that evil has power; the same man enlightened by some understanding of Christian Science will learn that evil is not endowed by God with power, and that he himself must not invest it with power, and that he may reasonably expect his righteous endeavors to be blessed. So Christian Science changes the situation.

The Christian Scientist's chiefest concern in his business life is whether or not he is obeying the demands of God in every detail of his work; whether he is choosing that which will bring the greatest good to the greatest number rather than that which brings good only to himself; whether he serves his employer as he himself would like to be served; whether he spares his competitor as he would like to be spared; whether, in short, he loves his neighbor as himself. Being a Christian Scientist is indeed an altruistic business. It calls for the surrender of self-interest, that the welfare of the whole may be considered. It teaches man to find his life, as did the master Christian, by laying it down for others. The business world sorely needs this spirit; for what calls more urgently for purification than politics and business the world over? What is more vital than the relation of capital and labor, producer and consumer, employer and employee? What more important than salvation in the

workshop, the factory, the markets, and the fields? Surely, "an angel with a flaming sword" should come among us! And seeing this, the Christian Scientist strives to be, like his Master, about his "Father's business" first, knowing that all will be well with him if he succeeds in serving God.

Having then the demand of his God for his first concern, and discerning through the teaching of Christian Science that God is Principle, and that as Principle He is available in the minutiae of human affairs, the business man thereby insures protection for his business. Christian Science does not promise him that he shall have all he sets his heart upon; that whatever his will outlines shall be accomplished; that he of himself can dominate anything. Such mental methods are of human origin and have nothing in common with Christlikeness; and the Christian Scientist must watch lest he mistake the belief of commercial success or worldly advancement for the evidences of divine protection and supply. The kingdom of God is the thing to seek; the success in human affairs which is "added" to the righteous seeker is far different from the perishing success of selfish plans and policies. The one is the shifting and insecure effect of the human will; the other the multiplication of good, God-blessed.

The very first lessons in Christian Science teach the beginner this distinction, and encourage the activity of good in all his work. The student sees the medieval belief that might is right displaced by a

growing righteousness that proves its own might as fast as it is adopted and practised. He sees the doctrine of the "survival of the fittest" newly applied, broadly and universally, in the survival of good everywhere, and in the destruction of evil. He loses pleasure in selfish gain and finds his joy in the business of bringing good to others. Doing this, he places himself under the protection of the divine Mind which he is striving to serve, and his business, whatever outward form it may take, thrives accordingly. If his own mental attitude is right, the law of God becomes a law in his life and in all his affairs, and he may expect help and protection from it to the extent he demonstrates it. In this way Christian Science rescues the business man; fits him for a truer service; perfects him in what he is doing; finds for him better things to do, or makes him content with what he finds to do; gives him, in short, a wiser, happier, sweeter spirit in all his relations with his fellow men. This is itself success, and brings success. The understanding of Truth, as Christian Science teaches it, makes a mortal first worthy of protection, and then protects him.