

Mary Baker Eddy

God's Great Scientist

Volume III



Seeking and Finding

By the same Author:

Mary Baker Eddy: A New Look

Mary Baker Eddy's Church Manual & Church Universal & Triumphant

If Mary Baker Eddy's Manual Were Obeyed

Mary Baker Eddy: God's Great Scientist, Vol. I

Mary Baker Eddy: God's Great Scientist, Vol. II

America: Cradle for Second Coming of the Christ

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“Our Master said, ‘The kingdom of heaven is at hand.’ Then God and heaven . . . are present. . . . They are now and here; and a change in human consciousness, from sin to holiness, would reveal this wonder of being.” (Mary Baker Eddy, *Un.* 37:6).

Regarding this kingdom, Mrs. Eddy writes: “Jesus reckoned man in Science, having the kingdom of God within him” (Mary Baker Eddy, *Mess.* '02. 8:26).

Dedication

This book is dedicated to the spiritually-minded reader. Heartfelt thanks go out to those who helped with it. Among them, my beloved husband and my dear friend Elizabeth Zwick gave invaluable help with their diligent editing and proofreading.

EXPLANATORY NOTES:

ITALICS

Italics not appearing in the original are sometimes used in quotations, not to emphasize, but to identify that portion of the quote directly applicable to the point under discussion.

ABBREVIATIONS

Abbreviations for titles of Mrs. Eddy's writings are those used in the *Concordance to Miscellaneous Writings and Works Other than Science and Health*:

1910 ed....*Science and Health with Key to the Scriptures*

Mis.....*Miscellaneous Writings*

Ret*Retrospection and Introspection*

Un.....*Unity of Good*

Pul*Pulpit and Press*

No.....*No and Yes*

Pan.....*Christian Science Versus Pantheism*

'00*Message to The Mother Church, 1900*

'01*Message to The Mother Church, 1901*

'02*Message to The Mother Church, 1902*

Hea*Christian Healing*

Peo*The People's Idea of God*

My*The First Church of Christ Scientist and Miscellany*

Man.....*Church Manual*

Abbreviations for the books of the Bible are those generally accepted.

EOF*Essays and Other Footprints*

DCC*Divinity Course and General Collectanea*

Six Days...*Mary Baker Eddy's Six Days of Revelation*

FIRST EDITION EXEGESIS

Mrs. Eddy did not capitalize “Science” in the first edition. However, in the quotes selected for this work, *Science* when referring to Mrs. Eddy’s discovery is capitalized to avoid confusion with the various natural sciences.

Also commas, where obviously superfluous (in conformity with the custom prevailing a century ago) have been omitted in the portions here extracted. In an article to the *Boston Journal*, January 20, 1876, regarding the first edition, Mrs. Eddy wrote: “ ‘Science and Health’ bears the burden of many typographical errors.” The author of this book feels no purpose would be served in perpetuating obvious errors. “The complete statement of Christian Science had been given to the world, but the human garments in which the young child was clad were far from perfect. Mrs. Eddy (then Glover) recorded in her notebook ‘490 typographical errors in words besides paragraphs and pages wrong, and punctuation.’ To a student she wrote, ‘There are gramatical errors in Errata and some in the book doubtless that I have not touched. . . .’” (Doris Grekel, *The Founding*).

Volumes I and II of this series, *Mary Baker Eddy: God’s Great Scientist*, published in 1984, have laid the foundation for this volume.

This volume is based on Chapter III, “Spirit and Matter,” of the first edition of *Science and Health*, by Mary Baker Eddy.

The book is divided into 40 sections, or “Briefs.” Each Brief explains, expands or illuminates Mary Baker Eddy’s mission, her mission’s history, foes, and enduring strength.

The reader will discern that the truths herein presented all have their origin in the “hopelessly original” writings of our forever Leader, Mary Baker Eddy.

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PREFACE

“Spirit and Matter,” Chapter III of the first edition of *Science and Health*, leads us out of the error of thinking we are mortal persons. It leads us into the understanding that we are divine and spiritual beings here and now. Christian Science has come from God, Spirit, to resurrect mankind buried above-ground in matter beliefs. It is lifting humanity back into oneness with God, Spirit, which it never left in reality.

Mrs. Eddy consistently uses the term Spirit to mean *understanding*, and while in the final edition she several times refers to the “‘I’ is Spirit,” as on page 249:21, in the first edition, and especially in Chapter III, “Spirit and Matter,” she reveals with extraordinary clarity that the “I” of you is Spirit, God, and not matter.

We constantly hear: “Recollect that ‘I’ [your ‘I’] signifies God and not man.” This chapter “destroys the belief in matter and finds man in God [Spirit]—since “you, the Intelligence [Mind], embrace the body in comprehension and completeness.”

“The kingdom of heaven is at hand,” Jesus told us. “It is within you.” In the great revelation that came to Mary Baker Eddy in 1866 she saw what constitutes this kingdom within our consciousness. The kingdom of God becomes visible to the consciousness that understands the Science Mary Baker Eddy brought from God to humanity. “Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness of evil” (1910 ed. 293:29). This Science, this kingdom, is always “at hand,” always within, always universal, intelligent, available, and demonstrable—what we discover in Mrs. Eddy’s writings has to be founded in life by living it. As we grasp the real meaning of this Science, we realize God (the Principle, the “I” within our consciousness) is manifesting itself as the

activity of God. It is Love's holy purpose that each individual gains an understanding of his divine identity, his spiritual status as one with God here and now.

That we are spiritual beings must be learned. Therefore on the first page of her Preface to *Science and Health with Key to the Scriptures*, the Christian Science textbook, Mrs. Eddy says, "A book introduces new thoughts but it cannot make them speedily understood. Future ages must declare what the pioneer has accomplished" (1910 ed. vii:25). She further admonished:

We err in thinking the object of vital Christianity is only the bequeathing of itself to the coming centuries. The successive utterances of reformers are essential to its propagation. (Mess. '01. 30:4)

In Mrs. Eddy's day scarcely any books were based on *Science and Health*. But she says, "a student can write voluminous works on Science." Since her time "voluminous works" and "successive utterances of reformers [enlightened students]" have come forth to help mankind gain the understanding of her great revelation and discovery. Through this discovery humanity is learning that discord of every kind is merely illusion; that we are not mortals but divine beings; and that "man" is the name for the manifestation of Spirit, Soul, Principle, God.

Mrs. Eddy knew these "voluminous works," these "successive utterances," would be essential for the propagation of the Science which God revealed through her.

As blessed time moves us inexorably forward and material history draws to a close; as Truth, which forever unfolds and cannot be stereotyped, continues to reveal itself to human consciousness; as Truth's Word has free course and is glorified; as the uncovering of evil as illusion goes on; as the spiritual status urges its highest demands on mortals and they catch gleams of their true spiritual identity, what is truly happening?

There is a stirring in the cradle of infancy in which the world has been asleep. There is a clamor to leave swaddling clothes, and touch the hem of Christ's robe. (See *No. 45:24.*) Our divinity is crying out, yearning for recognition.

In the pages that follow, a further glimpse of the great revelation that came to Mrs. Eddy is offered. We will learn that we ourselves are the revelation. As we think out from Mind, we think as Science, and cease to think as persons. Mind—the kingdom of God within you—cannot be aware of anything except its own idea or reflection, its own spiritual phenomena. That is why when understanding reigns, we experience harmony, since the all-harmonious Mind is our Mind. Nothing exists apart from divine Mind. A material sense of things has its realm in dreamland, in illusion.

Mrs. Eddy published 432 editions of *Science and Health*. The focus of this volume is on Chapter III of the *first* edition which she called "The Precious Volume," saying: "The first edition of my most important work, *Science and Health*, containing the complete statement of Christian Science, . . . was published in 1875" (*Ret. 37:1*).

The mountain-top statements in this first edition proved too high, too absolute for the human mind at the period of its writing; Mrs. Eddy therefore changed their form. She realized that as the textbook evolved to its final statement, and as students, with time—"the wise man's treasure, the corrector of our erring judgment"—grew spiritually, they would discern the original meaning.

This series, *Mary Baker Eddy: God's Great Scientist*, has a two-fold purpose: (1) to call attention to the sublime truths which had been hidden in sacred secrecy from the foundation of the world until Mrs. Eddy so uninhibitedly set them forth in the first edition of *Science and Health*; (2) to identify the source of so much that is being seen and voiced today.

Volumes I and II of this series focused on Chapter I and II of the first edition of *Science and Health*.

“Principle is not to be found in fragmentary ideas” (1910 ed. 302:1). It is essential that these ideas be seen in their Science because if they are detached from their source, they will have no lasting effect.

Mary Baker Eddy discovered the “divine laws of Life, Truth, and Love,” (1910 ed. 107:2) which raised her from her deathbed. These laws of Life, Truth, and Love are destined to raise from death the entire mortal body of mankind; to raise from death the entire human consciousness. These laws are destined to free the human consciousness from the universal hypnotic suggestion that man is a mortal, subject to sin, sickness, death, and to reveal to humanity its divinity, its oneness with divine reality, infinite good.

The writer feels that an acquaintance with the lofty spiritual truths spontaneously set forth in the first edition of Science and Health will hasten the needed universal appreciation, the needed true sense, of Mary Baker Eddy as the “scribe” of the divine Mind. With every passing century a deeper sense of love and gratitude—the homage of the heart—will be felt for this woman who, alone on earth, had become aware of man’s true identity, and through whose pure spiritual consciousness could be poured the divine revelation of man’s divinity, man’s oneness with divine Principle, Love.

Indeed, “without a correct sense of [Principle’s] highest visible idea [Mary Baker Eddy whose holy history has fulfilled scriptural prophecy] we can never understand the divine Principle” (1910 ed. 560:18). Mrs. Eddy realized that a true sense of her, as the Founder, was the only thing necessary in order for the people to love and adopt Christian Science—the Science which “operates unspent” to present the omnipresence of present perfection, and demonstrate “heaven here,—the struggle over” (’02.6:24).

Helen Wright

Autumn 1987

Mary Baker Eddy

God's Great
Scientist

Volume III

by

Helen Wright

VOLUME III OF
MARY BAKER EDDY: GOD'S GREAT SCIENTIST
is concerned with
CHAPTER III, "SPIRIT AND MATTER"
of
Mary Baker Eddy's first edition
of
SCIENCE AND HEALTH



**MARY
BAKER
EDDY'S
MISSION**

BRIEF 1

UNIQUE MISSIONS OF GOD'S TWO WITNESSES

HOW THESE MISSIONS DIFFERED



he great theme that reverberates through the first edition's Chapter III, Spirit and Matter, is your oneness with God. The "I" of you is God. This is not an empty dream but is reality. With force and conviction Mary Baker Eddy instructs the student: "The less we admit matter intelligent, and cease to call the body 'I,' the more we gather ourself in the good . . . and the sooner will God be understood [as the "I" of you] and man [the outward manifestation] will be found the image and likeness of God" (p. 151:5).

Like Jesus, Mary Baker Eddy came in fulfillment of scriptural prophecy. But the missions of Jesus and Mary Baker Eddy differed. The Christian era presented, through Jesus, the first tangible idea of God's character as Father, which is defined as "Eternal Life; the one Mind; the divine Principle, commonly called God" (1910 ed.586:9). The era of Christian Science ushers in, through woman, the second appearing of infinite Good's nature, namely, its feminine nature, demonstrating God's nature as the Father-Mother of all. "Mother," which includes Father, is define as "God; divine and eternal Principle; Life, Truth, and Love"(1910 ed. 592:16).

Mrs. Eddy further explained:

Jesus no doubt supplied the literal loaf and fish to their sense so as to impress upon them at that period, the Christian era, the fact of his twofold power, as the way-shower, or mediator between the things of the flesh and those of Spirit. His mission on earth was this declaratively and demonstrably from the beginning to the end.

4 *Mary Baker Eddy's First Edition*

Not so is the Christ's appearing at this age. Rather is it now to show through Science and not the senses the power of Spirit and of Good, and to spiritualize all the meaning of the Christ, to name Christ the idea and not the person of God, and to impress, at this period, the Science of Spirit on the mind, through Truth and the phenomena of Mind, and not of matter. To voice God less in parable, and more in the facts of being. This must be the true interpretation of the Parable of the loaves and fishes, because Jesus could in no other way have made the way for the second appearing of Christ in Science. (DCC p. 125. Letter to Mrs. E. P. Skinner)

In Revelation's Chapter 10, verse 2, St. John records Jesus' prophecy of the "little book open" which prefigured divine Science; and in Revelation's Chapter 12 St. John records Jesus' prophecy of the coming of the woman of the Apocalypse who, as God's messenger, would demonstrate generic man and illustrate "the coincidence of God and man as the divine Principle and divine idea" (1910 ed. 561:23).

How would the woman accomplish this?

By explaining and demonstrating that our true consciousness and God are one, as Jesus taught when he insisted: "I and my Father [Mind, consciousness] are one." The people could see and respond to Jesus' teaching but were not ready to fully understand it, therefore he said he would send the "Comforter . . . the Spirit of truth" to explain this sacred truth to benighted humanity.

The following article in *The Christian Science Journal*, Vol. VII, *Christian Science and Its Revelator*, thought to be by Mrs. Eddy, further clarifies the different missions of Christ Jesus and Mary Baker Eddy:

IF SCIENCE AND HEALTH be a Revelation of God, the person through whom it has been given is a Messenger of God. . . .

Do we then, the question will be asked, say that the author of **SCIENCE AND HEALTH** is “equal with Jesus?”

The question rests on misapprehension of the relation to humanity of the personal Jesus, and forgetfulness of the distinction between him and the impersonal Christ.

Jesus demonstrated over *all* the beliefs of this false sense of life, even over the belief of death, “the last enemy to be overcome. . . .”

Jesus is our Savior *in that* he did this for us, and so made it not only possible, but certain, that every mortal not only could, but will and must, sooner or later, pass over the *whole* of this way of demonstration, and enter with him into the Holy of holies—become one with him and with the Father [Mind]. . . .

This work has been *done*, and it has to be repeated by every man *in the flesh* because it was and is the “Way” out of the flesh. Jesus is *thus* our great High Priest, and he remains that with none to share the office with him, or to dispute it, through all the ages of eternity. His work of demonstration in human consciousness will be repeated, for has he not said, “The works that I do ye shall do? . . .”

Now a word about the horror many good people have of our making the Author of **SCIENCE AND HEALTH** “equal with Jesus.” The New Testament declares, and **SCIENCE AND HEALTH** demonstrates, that the Principle of Jesus—in other words, the Christ—is only the name for that state of consciousness which is the goal, the inevitable, ultimate state of every mortal; that Jesus is, not in a figure but in scientific fact, our “ensample,” our Great High Priest, our elder Brother, who has entered within the vail only in advance of us. The Author of **SCIENCE AND HEALTH** has demonstrated over a great part of the way that Jesus demonstrated. Her function is to

show us the way, in Science, to enter into our heritage of dominion over sin, sickness, and death, into oneness with Jesus Christ, and—through his “way” of demonstration—up to the Father [Mind], the divine Principle of man.

The Jews said, as the culmination of their accusation of Jesus, “He maketh himself equal with God.” We, too, shrink from entering into our high estate. Jesus, instead of being looked to as a model and ensample, is made a fetish; the Christian world bows down to the personal Jesus, instead of following the impersonal Christ in the footsteps of demonstration.

Christian Science proves that equality with Jesus is the spiritual estate that he showed us the way to enter into. The function of Jesus, his place in human consciousness, is his by acquisition and consummation; that of the Author of SCIENCE AND HEALTH, and every mortal who follows him, both in the spirit and letter of divine Science, is in the course of accomplishment. . . .

“Not one drop of the cup that he drank”—says SCIENCE AND HEALTH—can be spared to any mortal. Mary B. G. Eddy has worked out before us as on a black-board, every point in the temptations and demonstrations—or so-called miracles—of Jesus, showing how to meet and overcome the one, and to perform the other, and has said, “This is your problem, yours not in a vague, general, far-off way, but precisely, and *now*: to work your way out of the false consciousness of life in matter, in the flesh, into the real consciousness of God, Spirit, as all, to *understand* through demonstration—realization, not theory—that there is no Life, intelligence, or sensation in matter; that “man *is*, not *will be*, immortal,” that we are here and now in eternity.

It is the Principle and the footsteps of this life of demonstration that SCIENCE AND HEALTH discloses to us, and they had first to be realized, lived by its author, before they could be so disclosed. Not one word of SCIENCE AND HEALTH is written from theory or speculation any more than the words of Jesus were uttered from that basis. . . .

As to those who antagonize bitterly the position and doctrines of the author of SCIENCE AND HEALTH, is not the trouble with her personality the same that mortal mind has always had with the personalities of those chosen of God to voice Truth? . . .

How would it strike us to hear a professed Christian say, "Oh, yes, the Sermon on the Mount is of transcendent elevation and beauty; but Jesus was selfish, conceited, and aspiring?"

"Do men gather grapes of thorns?" Commune with the pure, uplifting, healing thought of SCIENCE AND HEALTH, and then, fresh from this communing, record the answers to the questions raised in this discussion. . . .

MARY BAKER EDDY GLORIFIES JESUS



Among the many Biblical prophesies which her lifework fulfilled is Jesus' prophecy that the "Comforter, the Spirit of Truth," will "glorify" him. Mrs. Eddy's discovery, Christian Science, wonderfully glorifies Jesus by showing how God's nature is made manifest to mankind through the unique and supreme example of Jesus.

Christ Jesus is the central figure in Christian Science. There is scarcely a page in Science and Health on which the name Christ Jesus does not appear. Divine Science derives its sanction from his words and works.

Christian Science does not deify Jesus; but because he “was the offspring of Mary’s self-conscious communion with God,” which gave him such consciously divine descent, he became the mediator between Spirit and the flesh. His place as Way-shower and Exemplar are forever assured, as Mrs. Eddy writes:

All Christian Scientists deeply recognize the oneness of Jesus—that he stands alone in word and deed, as the visible discoverer, founder, demonstrator, and great Teacher of Christianity, whose sandals none may unloose” (My. 338:23).

Mrs. Eddy’s writings herald an understanding of Jesus’ virgin birth, crucifixion, and resurrection as central, determining, and absolutely indispensable to human salvation. “The life of Christ is the predicate and postulate of all that I teach” (*No.* 10:10).

Mrs. Eddy’s mission was not to repeat but rather to complete Jesus’ manifestation of the fatherhood of God, with her presentation of the spiritual idea of God’s motherhood. She discovered the laws of Life, Truth, and Love that Jesus had used. He, for three years, had been a personal Savior. In contrast, Mrs. Eddy, in discovering the Science implicit in his works, made it possible for the Christ to be demonstrated by all mankind, for all eternity.

In the careers of Jesus and Mary Baker Eddy we see how the God-consciousness was acting on human history to reveal man’s divine identity. Mrs. Eddy saw that “no advancing modes of human mind made Jesus; rather was it their subjugation, and the pure heart that sees God” (*Mis.* 360:32).

She taught that while the Christ-spirit and Christ-power are, and have always been, universally available, Jesus embodied them with such unique and unassailable perfection as to forever assure his role as Exemplar.

In the same way we, today, know that Mary Baker Eddy presented the Science of our being, the Science of Love, with such inextinguishable perfection as to likewise assure her forever role as Leader.

MARY BAKER EDDY COMPLETES JESUS' MISSION



With understated eloquence and urgency Mary Baker Eddy wrote: “The grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man. This goal is never reached while we hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word. Again, *without a correct sense* of its highest visible idea [Mary Baker Eddy, God’s messenger to this age], we can never understand the divine Principle” (1910 ed. 560:13).

St. John recorded Jesus’ prophecy of the dual mission of the woman of the Apocalypse: The God-crowned woman with twelve stars signifies the complete perfection of man which was revealed to Mrs. Eddy; the prophecy of the wilderness-woman signifies her mission to establish Truth in human consciousness through her writing, teaching and demonstrating-example.

Mrs. Eddy demonstrated that her Mind was, and forever continues to be, God. If we fail to see what is true of her, we fail to see what is true for us.

BRIEF 2

INTERPRETING JESUS' DEMONSTRATION

VIRGIN BIRTH PIVOTAL IN CHRISTIAN SCIENCE



ary Baker Eddy challenged and broke through the eons-old conviction that man is wombed and tombed in matter. Thus she fulfilled Revelation, Chapter 12:1 which prophesied of a woman “clothed with the sun”—“clad with the radiance of spiritual Truth, matter is put under her feet” (1910 ed. 561:26). Mrs. Eddy recognized the virgin birth and the resurrection of Jesus as a divine revelation to humanity, the perfect symbol of creation, disclosing that humanity’s true origin is in God, *not* in the coming together of matter elements.

Today’s materialists question the virgin birth. But Mrs. Eddy considered it pivotal, a cardinal point, if not *the* cardinal point, in Christian Science, because she saw in the virgin birth of Jesus the idea of Life evolved from Spirit. To her it was the symbol of all humanity’s origin in God, a symbol of creation that was actually revelation. It was reality coming to light in spite of appearances.

The virgin birth showed mortals the error of material methods of generation. It provided the reason Jesus could say: “Call no man your father upon earth, for one is your Father which is in heaven.” Mrs. Eddy saw human birth as the last enemy to be overcome. It must be overcome since “flesh and blood [illusion, the Adam-dream] cannot inherit the kingdom of God” (I Cor. 15:50).

Isaiah, the most revered of the prophets, prophesied the coming of Jesus: “Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel” (7:14); and Matthew adds, “which being interpreted, is God with us” (1:23).

The Gospel of Matthew relates how the angel of the Lord appeared to Joseph telling him “that which is conceived in [the Virgin Mary] is of the Holy Ghost.” The *Glossary* in *Science and Health* defines Holy Ghost as: “Divine Science; the development of eternal Life, Truth, and Love.”

Mrs. Eddy says of the virgin birth: “The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit” (1910 ed. 29:24).

What brought Jesus to human view? In Christian Science we learn it was the Virgin Mary’s glimpse, however faint, that Spirit is the only creator; Spirit is the source and substance of all form, of all being.

Because “Jesus was the offspring of the Virgin Mary’s self-conscious communion with God,” he was able to demonstrate his divine Principle, the Science of Love.

As humanity advances spiritually, “the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be understood and demonstrated.” When man awakens from the Adam-dream he will find “infinite space is [already] peopled with God’s ideas” (*ibid.* 325:27 and 503:15).

The truth Mrs. Eddy discovered in Jesus’ teaching regarding human birth is unchallengeable. Old Theology, (the “great red dragon of St. John’s Revelation) would wipe out Jesus’ teaching on marriage and progeny, would utterly disregard Jesus’ many statements which teach bluntly and clearly: “Blessed are the barren and the wombs that never bare and the paps that never gave suck. . . . Woe unto them that are with child. . . . The children of *this* world— [the world of mortal mind, the carnal mind] marry, and are given in marriage, but they which shall be accounted worthy to obtain that world, and the resurrection from the dead [from the Adam dream that has buried them above ground in the false beliefs of Old Theology] neither marry nor are given in marriage.

Old Theology, Revelation’s “dragon [that] was wroth with the woman and went to make war with her” (12:17) teaches exactly

the opposite. Old Theology's kingdom is of *this* world. But the kingdom of Christian Science, of Jesus and Mary Baker Eddy "is NOT of this world."

In the first edition Mrs. Eddy writes:

P. 303:24 The belief that Life originates with the sexes is strongest in the most material natures, whereas the understanding of the spiritual origin of man cometh only to the pure in heart.

[1910 ed., p. 68:30]: Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned; and man, not of the earth earthly, but coexistent with God, will appear. . . . Mortals can never understand God's creation while believing that man is a creator.

Heaven is here, it is all around us, it is within us, our own consciousness. But as long as we believe "heaven is a breeding ground for mortals" we are in the toils of the great red dragon, Old Theology, and unaware of heaven's ever-presence.

Jesus, calling a little child and setting him in the midst, said: "Except ye be converted, and become as little children [sexless, free of the belief that men and women are creators] ye shall not enter into the kingdom of heaven. (Matt. 18:3). "Flesh and blood cannot inherit the kingdom of God."

This is the essence and quintessence of the Bible's message from Genesis to Revelation when spiritually interpreted. It is particularly the teaching of Christ Jesus. Certainly it is the pith and gist of the message Mary Baker Eddy brought as the human representative of the scriptural woman of the Apocalypse. The intimations—"the still small voice" coming from the kingdom of God within our consciousness—if followed, give us an awareness of these spiritual facts, which in turn endow us with a spiritual force never experienced by the materially-minded who march as they are drilled to the step of their false beliefs.

Since the “drag-on” of Old Theology—with its Adam-dream of life in matter—could not continue without mortals giving birth to more mortals, Old Theology will fight to the death, with every weapon at its disposal, before bowing to the teachings of Jesus and Mary Baker Eddy on the subject of marriage and progency.

Because the teaching of the First and Second Coming of the Christ “is unimpeachable it summons the severest conflicts of the ages, and waits on God” (*My.* 103:3). We are at this juncture in history seeing a greater battle between Truth and educated beliefs, illusions, than “when the little tattered band of early Christians took on the Roman Empire.”

Today the veil that hides man’s divinity is being rent, torn aside as a result of Mary Baker Eddy’s unambiguous teaching that human birth is the real foe and is the “murderer from the beginning” (John 8:44). It should be clear that death cannot cease until human birth ceases, for as scripture states: “When lust hath conceived . . . it bringeth forth death” (James 1:15). St. John’s Book of Revelation has eight references to “him that overcometh”—overcometh the belief that sex is the creator—to him “will I give power. . . . He . . . shall inherit all things.”

HUMAN BIRTH: THE TOMB AND THE GREAT STONE



With the advent of human birth—being born into a material body—reality is veiled. Universal hypnotic suggestion takes over. Being born humanly seals us into the tomb. The tomb is the pantheistic belief, the illusion, that we live in a sentient matter body. The “great stone” that is rolled in front of the sepulchre, when the dream of human birth overtakes us, is the belief that mind and life exist in matter. This great stone seals us into the tomb, and seems to stand between us and the resurrection morning.

Regarding Jesus’ three days’ work in the tomb, and his resurrection, Mrs. Eddy explained that the tomb is the belief in human birth which begins the Adam dream, the illusion that we are entombed, encapsulated, in flesh.

Jesus' bodily resurrection rolled away that great stone when he proved God was his Mind, his Life, his Principle, that could reproduce his body, just as we can reproduce calculations on a blackboard after they have been erased, because we understand the principle of mathematics.

When Mrs. Eddy discovered the Science that lay behind Jesus' ability to reproduce his body and prove eternal Life, she saw it was possible for all humanity to demonstrate this same ability. She saw it was only illusion, universal hypnotic suggestion, that hides from humanity its divinity, its oneness with God. The one Mind has already created all in divine perfection. Mrs. Eddy explains (*Mis.* 101:31) that this Mind, God, "is individual Mind," your Mind, your Principle, your Life, your true consciousness, your "I."

THE MARRIAGE AND PROCREATION PROBLEM



rs. Eddy was the first person on earth to see the higher meaning of Jesus' revelation to St. John regarding the cessation of mortal procreation. (See Rev. 14:4, concerning the "redeemed," namely, "These are they which were not defiled with women.") Remember, Jesus said: "I am come to destroy the works of the female" (Logia of Jesus, *Christian Science Journal*, Vol. 25. See also Luke 20:34-35; 21:23; 23:29). The Bible begins and ends with marriage. See Job's curse on the hour of his birth (Job 3:1-3) heralding a theme that runs through both the Old and New Testaments. In a class, Mrs. Eddy explained that it was Jesus' teaching on marriage and progeny that led to his crucifixion. (See *Mary Baker Eddy: God's Great Scientist*, Vol. I, p.156, for fuller report.)

Mrs. Eddy used The Mother Church as a symbol of *false* motherhood. She provided that the "mother" aspect of it would dissolve when she, the Founder, was no longer present to administer it. By terminating the false sense of motherhood, Mrs. Eddy symbolized man's divinity and forever oneness with God, needing no external

mothering. The Mother Church was the battleground for the solution of the marriage problem for all mankind:

From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit, even that shadow whose substance is the divine Spirit imperatively propelling the greatest moral, physical, civil and religious reform ever known on earth. [The Publishing Society was the masculine symbol to which she gave an irrevocable Deed of Trust so it could remain and continue to seed (educate) world thought—impregnate consciousness with the Comforter’s message that God alone is Father-Mother. (For details, see *If Mary Baker Eddy’s Manual Were Obeyed*, 2nd edition, pp. 64-a & 64-b.)] (*Pul.* 20:14)

The Mother Church which Mrs. Eddy terminated with her passing symbolized the closing of the womb and the cessation of human procreation. Hence she speaks of it as “type and shadow of the warfare between the Spirit and the flesh . . . the battleground for the solution of the marriage problem.” If our “I”—the Father-Mother God within us, the kingdom of God within—is ever-present, always saying: “*All that I have is thine,*” do we actually need a material Mother Church with five human directors who announced themselves as “the watchful tender guardians of the individual human consciousness in its ascent heavenward?” (For further discussion of Mary Baker Eddy’s teaching about the place of the church, see Briefs 24 and 25.)

Does man actually need a material mortal mother, any more than Jesus needed a mortal father?

We erringly accept that we were born of the flesh. This is what we have been taught. This leads us to think of ourselves as sinful mortals, needing redemption. This hypnotic suggestion has control of our mind. The false belief that we were thus born of the flesh carries with it all the false beliefs of sensation in matter, sin, disease, death.

To individual students whom Mrs. Eddy felt were sufficiently spiritually-minded to benefit from hearing the truth, she spoke plainly, as in the following letter to her publisher, William G. Nixon (who wrote her concerning the “new baby”):

. . . But I also pray that you be not left to temptation, and understand that God has created all and man is *not, cannot be*, a creator, however much the senses declare against this great truth of Christian Science. To the senses you have gotten a child, but not in Science have you a mind in matter, any more than you have sin, disease and death. Hence what you believe is a mortal child, is mortal and *subject* to the *above*, and if you believe you have an immortal child, formed of matter, you believe a lie—for this is impossible. I felt so strongly it was my duty to say this to you that I have written it. (Carpenter Collection item)

The overcoming of human birth was the foundation stone in her Church building—“the structure of Truth and Love.” This is even more forcefully and explicitly taught in the following instruction to her household upon receiving a letter from Christian Scientists asking her to congratulate them over the birth of a Christian Science baby. A student who was present records:

[Mrs. Eddy] read the letter aloud; then with apparent indignation uttered: “A Christian Science baby! A crime! Just as much a crime as murder would be!” She paused a few moments; then raised her hand and shaking her finger declared with great emphasis, “No loyal Christian Scientist will ever marry.” (DCC p.255-256)

To her Board of Directors Mrs. Eddy explained:

There is nothing jubilant attached to the birth of a mortal—that suffers and pays the penalty of his parents’ misconception of man and of God’s creation. But there is joy

unutterable in knowing that Christ had no birth, no death, and that we may find in Christ, in the true sense of being, life apart from birth, sorrow, sin and death. O may your eyes not be holden, but may you discern spiritually what is our Redeemer. (*Ibid.* P. 128:25)

“Our Master said, ‘The kingdom of heaven is at hand [within you].’ Then God and heaven, or Life, are present. . . . They are now and here; and a change in human consciousness, from sin to holiness, would reveal this wonder of being” (*Un.* 37:6).

BRIEF 3

“THY KINGDOM IS COME”

JESUS' INSTRUCTION TO JOHN



n the following conversation between Jesus and John we learn that earth, when rightly viewed, is heaven, and heaven is earth. They are one when spiritual understanding reigns, as Mrs. Eddy also indicates (1910 ed. 573:3) when she states: “The Revelator was on our plane of existence, while yet beholding what the eye cannot see . . . that the heavens and earth to one human consciousness, that *consciousness* which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material.”

“*Ye are the City*” —Jesus

Preserved in the British Museum is a sacred manuscript translated from Cidada Calenlixness. This priceless ancient report of a conversation between Jesus and John, recorded on the back side of a land surveyer's list of instruments, was unearthed in a recent archeological study in Oxyrhynchus in Egypt. It was placed in a case, chained to a table in the Museum, and an officer stood guard at all times. He allowed anyone to copy it but not to touch it. It tells the truth about us; it tells us what our true identity is. It reads:

John asked: Master, is there any material universe?

Jesus answered: No.

John asked: Is there matter?

Jesus answered: No.

John asked: Is there a material body?

Jesus hesitated a long time and finally said: Saints believed that their bodies were fashioned of clay and this believing brought them death.

Jesus said: Let not him who seeketh cease from seeking until he hath found. . . .

and when he hath found he shall be amazed. . . .

and when he hath been amazed, he shall reign. . . .

and when he shall reign, he shall have rest. . . .

The kingdom of heaven is within you and whosoever shall know himself, shall find it.

Strive therefore to know yourselves and ye shall know that ye are in the City of God, and that *ye are the city*.

This carries the ring of truth, the central idea that man is the activity of God. Man is the manifestation of the “I” of our being. Mrs. Eddy tells us in the first edition, “Jesus regarded himself Principle.” This Principle, that he was, manifested itself as Jesus. It was always the Principle that did the works.

THE GOSPEL RECORD:



he Gospel of Matthew records Jesus as saying, “The kingdom of heaven is at hand . . . the kingdom of God is come unto you” (4:17; 12:28).

The Gospel of Mark records Jesus’ words: “The time is fulfilled, and the kingdom of God is at hand” (1:15).

The Gospel of Luke records: “Behold, the kingdom of God is *within* you” (17:21).

The Gospel of John records: “Lift up your eyes, and look on the fields; for they are white already to harvest. . . . I and my Father are one. . . . He that seeth me seeth Him that sent me” (4:35; 10:30; 12:45)

These sayings of Jesus did not make sense to the unilluminated human mind until Mary Baker Eddy (after her great revelation and discovery in 1866) explained God and man, in fulfillment of the Scripture and of Jesus’ Revelation to St. John. In *Mary Baker Eddy’s Other Writings*, p. 221, John Morgan explains: “All the chapters of the textbook, in their individual ways, [refer] to this fundamental unity, bringing consciousness to the point where it not only enters the city, but is the city. Man *is* the divine infinite calculus.”

THE SPIRIT OF THE LORD GOD WAS UPON HER

Listening for the voice of God, opening herself to divine revelation, Mary Baker Eddy experienced the reality that lay behind Jesus' words. The depth and intensity of her inspiration, of her inspired communion, is evinced by this excerpt from Doris Grekel's *The Founding of Christian Science* which gives the following account of a day in November, 1890, when Mrs. Eddy's helper, Laura Sargent, entered our Leader's study:

Our Leader "was in the Spirit on the Lord's day," which can be glimpsed from what she wrote; but what Laura saw of this spiritual experience is as follows: As Laura entered the room Mrs. Eddy was so absorbed in her writing that she did not notice Laura standing with her wraps. [Laura was in the habit of bringing Mrs. Eddy's wraps and overshoes for her usual morning walk]. As several minutes went by Laura began to sense the import of the occasion. The heavenly atmosphere was beyond anything she had ever experienced . . . she could not remain in this spiritual light. In like circumstances Peter, James, and John "fell on their face and were sore afraid;" but Laura left the room.

When Laura returned a little later, Mrs. Eddy was *still* writing, totally oblivious of anything else. Laura slipped her overshoes onto her feet, then left the room again, not returning until summoned by the bell a full hour or more later.

The Leader had Laura summon Calvin Frye and other members of the household, and when they were all seated in her room, she said to them, "I want to read you what God has given to me this morning." Then she read to them the [following] closing paragraphs for her chapter "The Apocalypse"—which are relatively unchanged from the fiftieth to the last edition in 1910:

“The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new heaven and a new earth.

“. . . The beauty of this text is, that the sum total of human misery,—represented by the seven angelic vials, full of seven plagues—have full compensation in the law of Love. Note this,—that the very angel or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, whose four equal sides are Heaven-bestowed and heaven bestowing.

“Think of this, dear reader, for it will lift the sackcloth from your eyes, and you will behold the soft-winged dove presently descending upon you. . . .

“This sacred city [the kingdom of God within your spiritual consciousness] . . . “lieth foursquare,” and cometh down from God, out of Heaven,” represents the Alpha and Omega of Divine Science. . . .

“This heavenly city, lighted by the Sun of Righteousness,—this New Jerusalem, this infinite All, which to us seems hidden in the mist of remoteness,—reached Saint John’s vision while yet he tabernacled with men. . . .

“This holy habitation hath no boundary . . . This city of our God hath no need of sun or satellite, for Love is the light thereof, and divine Mind is its own interpreter. . . . Its gates open towards light and glory, both within and without; for all is Good, and nothing can enter that city which ‘defileth, or maketh a lie.’ ”

Her beautiful face was radiant as she finished reading and announced that she was ready for her morning walk.

“Will you bring me my overshoes?” When told they were already on her feet, she asked in surprise, “When did you do that?”

On the twelfth of November Mrs. Eddy wrote to Mrs. Nixon, "My *last words for you all in the book Science and Health, were written yesterday, and sent off.*"

Mrs. Eddy worked continuously under God's direction and *demonstrated* every step she took in the many and varied steps necessary in founding her revelation in human consciousness; but she also felt it necessary, whenever humanly possible, to demonstrate every statement she wrote in Science and Health. (For a wonderful proof of this see an experience recorded in the author's *Mary Baker Eddy: A New Look*," p. 52.)

BRIEF 4

NEW TEACHING REPLACES OLD THEOLOGY

DIVINE CONSCIOUSNESS IS YOUR TRUE CONSCIOUSNESS



When Jesus said, “I am the way, the truth, the life,” he was referring to his true consciousness, unclouded by illusions and universal hypnotic suggestion—he was speaking of his real “I,” his true consciousness, that was one with the Father, divine Principle, Mind. Of this true consciousness or “I,” Mrs. Eddy writes:

The I AM was neither buried nor resurrected. The Way, the Truth, and the Life were never absent for a moment. This trinity of Love [which is also your real being] lives and reigns forever. (*Un.* 63:2)

Mrs. Eddy continues this powerful statement by explaining that “Its kingdom, not apparent to material sense, never disappeared to spiritual sense, but remained forever in the Science of being. The so-called appearing, disappearing, and reappearing of ever-presence, in whom is no variableness or shadow of turning, is the false human sense of that light which shineth in darkness, and the darkness comprehendeth it not” (*Un.* 63:2).

The central point of Mary Baker Eddy’s first edition of *Science and Health*, as well as of all her writings, is that the body is not you, because you are divine, infinite consciousness, one with the Father, Mind. The first edition states:

P. 158:30 You, the Intelligence, embrace the body in comprehension and completeness; . . . “you,” the Soul and circumference of being (for the body is but the idea of

“you,”) are a law to your members. [Emphasis is Mrs. Eddy’s.]

Your “I” is the same divine, infinite, ever-present “I” with which Jesus consistently identified himself. He said that the Father, the Mind, the *invisible* consciousness, that constituted his I, his Mind, was greater than the visible Jesus, the visible expression of this invisible consciousness or “I.”

It is the understanding of divine consciousness that reveals the kingdom of God within you. For example, contemplate what Mrs. Eddy revealed in the following two paragraphs:

One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full *consciousness* of his immortality and eternal harmony. (1910 ed. 598:23).

Become *conscious* for a single moment that Life and intelligence are purely spiritual . . . and the body will then utter no complaints. . . . Sorrow is turned into joy when the body is controlled by spiritual Life, Truth, and Love [controlled by “one moment of divine consciousness”—that consciousness which Science teaches us is God, and “God is all true consciousness” (*Un.* 4:12)]. (See 1910 ed. 14:12; *Un* 24:2; *Ret.* 56:18; *No.* 10:18.)

A study of Mrs. Eddy’s use of the word consciousness shows that false consciousness in us must give place to “true consciousness”—the real “I” of us—in the same way that $2 \times 2 = 5$ gives place to $2 \times 2 = 4$, or in the same way the flat earth gave place to the round earth.

Consciousness, then, becomes perhaps the most important word in Christian Science. Ask yourself, “What is there without consciousness?” What can happen without the “I,” the real “I?”

The unique, the momentous significance of the word “consciousness” becomes apparent when Science and Health repeatedly tells us: “God is Mind.” In *Prose Works* Mrs. Eddy informs us three times “All consciousness is Mind.” In countless ways—to those who have eyes to see—throughout her writings she makes this truth clear, with such statements as: “God is all true consciousness.”

The question then arises: God, being infinite and All, is your true consciousness something separate and apart from the God-consciousness? Do you have a consciousness of your own? Do you have an “I” of your own, separate and apart from the one Mind, the only “I or Us?” The “Comforter” teaches: “There is but one I, or Us” (1910 ed. 588:11). This great truth unites us indissolubly with the Father-Mother God, or the kingdom of God within our consciousness.

In Science it is impossible for us to have a Mind or consciousness of our own, when God is infinite and All, the only Mind, the only consciousness. This makes our true consciousness God. Our true consciousness is the “I” of us. What would we be, what would we have, without our “I”—our consciousness? “Mortal consciousness,” says Mrs. Eddy, “will at last . . . disappear” (*ibid.* 295:13), just as material and corporeal selfhood disappear in the degree that spiritual understanding dispels illusions.

Jesus, our great Exemplar, spoke of his “I” that was one with the Father, Mind as: “I am the way, the truth, the life.” His Christ consciousness was the Way, the Truth, the Life. “I am the bread of life.” His consciousness was “the bread of life,” the Truth. He said, “I am the resurrection and the life.” His God-consciousness, his “I” which in reality is also your I, enabled him to be the resurrection and the life. In the first edition of Science and Health, Mrs. Eddy states: “Jesus regarded himself Principle” (p. 39:6). *Being* the Principle, *understanding* the Principle, he could reproduce his body, just as easily as a mathematician can reproduce figures on the blackboard after they have been erased.

Note how this “I,” that is everyone’s true “I” and true consciousness—is defined in the textbook:

I, or Ego. Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind. There is but one I, or Us. (1910 ed. 588:9)

This is the definition of our “I,” since “existence separate from divinity, Science explains as impossible” (*ibid.* 522:10).

When Moses “came to the mountain of God . . . [and stood (understood) on] holy ground,” it was revealed to him that his divine consciousness was the “I Am.” His divine consciousness made him realize: “I AM THAT I AM.” Moses realized that he had to give up the belief in a selfhood apart from God, a mortal selfhood called Moses. Mrs. Eddy did as Moses did, and as Jesus did. She accomplished her great works when she “got Mary out of the way.” Then the one “I” that is God could take over to lead and guide. From then on it would be that “I”—that divine consciousness—that would perform all that was given her to do.

Mrs. Eddy saw that when she got a personal sense of herself out of the way, only infinite good was present. There was never God *and* Mary. There was never a God that was All, and something besides it too. This truth, realized, brought the awareness that infinite good had not created us, but was always manifesting itself *as* us. Since there is only One, the manifestation of that One isn’t something besides that infinite ever-present One and All.

We are God’s own selfhood manifested. The visible is the kingdom of God within our consciousness manifesting itself as what appears outwardly. Explaining Jesus’ statement, “I and my Father [Mind] are one,” Mrs. Eddy made clear how “the kingdom of God within you” and its manifestation are one, not two. It was her mission to discover, reveal, demonstrate, and found in human consciousness the truth which Jesus daily demonstrated as he actually lived this oneness as present reality.

GREAT RED DRAGON APPEARED IN HEAVEN

Before Mrs. Eddy discovered the Science of being and put into writing her pure, unclouded discernment of man's oneness with God, it was unknown to the human race that the testimony of the physical senses was unreal. Therefore the tendency of all religious teaching was to relegate man to the domain of sin and imperfection, causing human beings to think of themselves as sinners, inferior to God.

Fierce opposition would be raised with the Second Coming of the Christ as Mary Baker Eddy founded in human consciousness God's allness, hence evil's nothingness and unreality. This is why Jesus in St. John's Book of Revelation, chapter xii:3, 4, prophesied of "a great red dragon," namely, old theology, false teachings, which appeared "*in heaven,*" meaning in the widespread, almost universally-accepted *religious* thought that has kept humanity in bondage to materiality.

This "great red dragon, having seven heads and ten horns, and seven crowns upon his heads"—symbols of the seeming terrible power of evil—"stood before the woman . . . for to devour her child as soon as it was born." The "child" was Mary Baker Eddy's writings, containing the glorious tidings that man is one with God, spiritual and perfect here and now.

Jesus was revealing to St. John that the malpractice human beings have practiced upon themselves was established in religion, in false theology, in so-called "heaven."

While Mrs. Eddy was on earth she was able to fend off the murderous attacks of the "dragon." And when she would no longer be here—to "hold uncomplaining guard over the world"—she encouraged us to continue the struggle:

What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice . . . nor again sink the world into the deep waters of chaos. . . . In this age the earth will help the woman [Christ Science]; the spiritual idea will be understood. (1910 ed. 570:18)

OLD THEOLOGY INJECTED INTO St. PAUL'S WRITINGS

uch of the old theology has been perpetuated because of the way St. Paul's writings were altered by those determined to perpetuate false theology and outworn traditions. It is time, therefore, that St. Paul's writings in their purity be given to humanity.

In his book, *Mary Baker Eddy, the Prophetic and Historical Perspective*, Paul Smillie—a valiant defender of Mary Baker Eddy—tells how St. Paul's writings were subverted. St. Paul had a wonderful concept of woman in line with that of Jesus, who came to set women free. St. Paul treated men and women equally. But those in the seat of authority at that time wanted above everything else to continue the traditional claim of female inferiority. For nearly 2000 years those who played games with the truth and subverted St. Paul's writings have greatly influenced Western thinking. They have wrought untold havoc in the social and religious life of the inhabitants of the Western world, causing even the framers of the Constitution of the United States of America not to recognize women's most basic rights.

On page 106-107, Smillie writes:

All of the additions, changes, and deletions in Paul's writing show us the lengths to which mortal mind will go to take away reference to the spiritual seed of the woman and deny her place. Do not think times have changed . . . [spiritual wickness in high places is today as active as ever]. The woman on the *Sentinel* has been removed. Mary Baker Eddy's place has been suppressed. The Board calls themselves leaders and successors to Mary Baker Eddy. . . . There is almost no gratitude in the *Sentinel* or *Journal* for our Leader. . . .

It was not by accident that Jesus portrayed God as an all-forgiving, all-loving, merciful God. . . . While the male-projected God was full of wrath and vengeance, the idea

of God as Mother was full of love and goodness. (See 1910 ed. 94:12).

Among the disciples, John alone understood the importance of womanhood's status and was therefore chosen to write the book of Revelation, whose central figure is a woman. Jesus' work was to break the mesmerism enslaving womanhood; it was the disciples' and St. Paul's duty to lift up and free womanhood. The false conception of womanhood that Peter and the other disciples held began to cloud the impetus of Jesus' great work of womanhood's emancipation. This false sense left Christianity without a spiritual receptivity. Christianity then succumbed to the tide of male domination and loss of spiritual mindedness, hence the thrust of its healing element was eventually lost.

WHAT THE FIRST EDITION EMPHASIZES

he first edition opens our eyes to see that all blessings and power come with the creations of Spirit since, *rightly viewed*, we are Spirit. Man is the product of Spirit, meaning of our own individual, spiritual, infinite consciousness:

P. 216:12 Spirit [our true individual, spiritual, infinite consciousness] forms man, and is not in [or contained by] that which it creates.

P. 210:9 What is Truth? . . . I am God [Soul], and man is the offspring of Soul and not sense.

P. 241:11 The idea of God (and this was man) was superior to earth, because it was the supreme idea, that embraced the entire universe in itself, and to which all others were subordinate.

This "idea of God" is neither male nor female. "Union of the masculine and feminine *qualities* constitutes completeness" (1910 ed. 57:4). Man is woman, and woman is man. "Love is the generic

term for God" (*My.* 185:14). We each are "woman" or generic man as we become one with Love to which woman—meaning all the male and female *qualities*— corresponds.

Note: "The ideal man corresponds to creation, to intelligence and to Truth. The ideal woman corresponds to Life and to Love" (1910 ed. 517:8). This has nothing to do with mortal men and women, but with the consciousness of the kingdom of God within you—whether you call yourself male or female.

Whether the reader of this statement is a man or a woman, it means that the kingdom of God within your individual, spiritual consciousness includes all that is necessary for your infinite completeness; it means you correspond to Life and to Love, as well as to Truth and intelligence. Actually, "Science," in Christian Science, means WOMAN. It means your true identity whether, as a mortal, you are male or female. It means you have spiritual inspiration as well as spiritual understanding, gentleness and tenderness as well as strength, courage, wisdom, and all qualities usually attributed to both men and women. We all, as idea, are "the conscious identity of being as found in Science" (1910 ed. 475:16).

Christian Science teaches us how to have within our consciousness an understanding of our oneness with the infinite all-harmonious Father-Mother God. If we don't have this spiritual understanding of our true being as constituted of both God's masculine and feminine nature, our mentality is constantly denying what we actually are, which means we are malpracticing upon ourselves.

The Second Coming of the Christ, as Science, as WOMAN, is destined to end all mankind's woes. The realization of heaven at hand comes with the understanding of our infinite divine completeness—the understanding that "union of the masculine and feminine *qualities* [in each individual consciousness] constitutes completeness." In the first edition we read:

P. 223:15 When realizing Life as it is, namely Soul, not sense, or the personal man, we shall expand into Truth

and self-completeness that embrace all things, and need communion with nothing more than itself to find them all.

Note: "we shall expand into Truth and self-completeness."

The first edition opens your perception to see that "you, the Intelligence, embrace the body in comprehension and completeness . . . [and that this] Intelligence is the only creator." It tells you that because "God is individual Mind" and therefore your Mind, your Mind is thus the only creator. It further states:

P. 173:25 My body is no longer my master.

P. 151:5 The less we admit matter intelligent, and cease to call the body "I," the more we gather ourself in the good, outside of evil [illusion], and the sooner will God be understood . . ."

P. 152:5 To understand that "I" is Intelligence, and this the one God, enables man to gain the immortality of Soul, and to destroy the errors of sense, and make the body harmonious and eternal . . .

P. 155:26 When we possess a true sense of our oneness with God, and learn we are Spirit alone, and not matter, we shall have no such opinions as these, but will triumph over all sickness, sin, and death, thus proving our God-being. That we are Spirit, and Spirit is God, is undeniably true.

P. 156:19 The belief that Life and intelligence blend with matter is the foundation of all misapprehensions of God and man; and we shall prove we are Spirit that mixes not with matter.

P. 169:25 We are Soul, Spirit, and not matter.

P. 184:20; 28 When we shut out the belief of Life in matter, the transition from matter to Spirit will not be through death; but Truth and Life brought to light. . . . Life in matter is but a dream that must be exchanged for

reality by awaking to the Science of Life, wherein Spirit is found the only real being.

P. 185:10; 27 Do you lose happiness or cast by finding yourself Soul instead of sense [?] . . . We find no diminution of happiness in learning we are Spirit and not matter, Soul and not body; but a vast increase of all that elevates, purifies, and blesses man.

P. 154:28 The signs of today point to the era when all that really is, will be understood Spirit and its phenomena; and already the shadow of this right hand rests upon the hour.

BRIEF 5

THE MISSION ACCOMPLISHED

CHRIST, THE SPIRITUAL IDEA OF GOD



Every Christian Scientist understands that the Christ is the *invisible* and never the corporeal. In a letter to a student Mrs. Eddy explained that Jesus was a corporeal man. Christ was, is, and forever shall be the Holy Ghost (Science) or in scientific phrase, the spiritual idea of God. She said, "I am corporeal to the senses, even as Paul was. But God has anointed me to do His work, to reveal His Word, to lead His people. And your faithful adherence to my directions and love for me has caused you to prosper in the field even as you have. Jesus was a man that was a prophet and the best and greatest man that has ever appeared on earth, but Jesus was not Christ, for Christ is the *spiritual individual* that the eye cannot see. [The Christ is your consciousness when it is free of all error; the Christ is the invisible part of you—your own infinite, spiritual individual consciousness or Mind.]

"Jesus was called Christ only in the sense that you say, a Godlike man. I am only a Godlike woman, God anointed, and I have done a work that none others could. As Paul was not understood and Jesus was not understood at the time they taught and demonstrated, so I am not. As following them and obeying them blessed all who did thus—so obeying me and following faithfully blesses all who do this."

JESUS AND MARY BAKER EDDY IN ADVANCE OF THEIR TIME



Mary Baker Eddy, like Jesus, was in advance of her time—"time that is lent to us to be laid out in God's service." In

the first edition she makes it clear that time will change our basis of thinking:

P. 455:29 Some of our present readers may wish to tone down the radical points in this work, others to cast them overboard; yet Science will reproduce itself, and as mind changes base from matter to Spirit there will be severe chemicalization.

In her sermon, *Christian Healing*, she says:

We have asked, in our selfishness, to wait until the age advanced to a more practical and spiritual religion before arguing with the world the great subject of Christian healing; but our answer was, "Then there were no cross to be taken up, and less need of publishing the good news." (p. 1:10)

In Vol. III of *The Christian Science Journal*, p. 53, we read:

Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, . . . must remember that while he is a descendant of the past, he is a parent of the future; and that his thoughts are as children born to him, which he may not carelessly let die.

He, like every other man, may properly consider himself as one of the myriad agencies through which works the Unknown Cause; and when the Unknown Cause produces in him a certain belief, he is thereby authorized to profess and act out that belief. . . . Not as adventitious [foreign, accidental, non-essential]; therefore, will the wise man regard the faith which is in him.

The highest truth he sees he will fearlessly utter; knowing that, let what may come of it, he is thus playing his right part in the world—knowing that if he can effect the

change he aims at—well; if not—well also; though not so well.

Elaborating, Mrs. Eddy writes in *Miscellany*, 150:5, “Pliny gives the following description of the character of true greatness: ‘Doing what deserves to be written, and writing what deserves to be read; and rendering the world happier and better for having lived in it.’”

Mrs. Eddy always strove for the joy and crown of such a pilgrimage—the service of such a mission. She bore with patience the buffetings of envy and malice even while striving to lift the barren natures of those who persecuted her to a capacity for a higher life. She was ever the Teacher, setting an example of returning good for evil. Her perfect honesty was a fortress impregnable to evil influences; she well knew God causes all things to subserve such a state of mind. The greatness of Mrs. Eddy’s achievement has given her name a redolence that “fills the world with its fragrance.”

In an early *Christian Science Journal* (Vol. 3, p. 142) a grateful Christian Scientist writes about our Leader:

Who hath taught us the way which Jesus marked out? Is she right? No linguist taught her to utter herself in those tones which have become like the thunder from Mount Sinai—heard around the world. No poet, sage or philosopher had the forming and delineating of her spiritual thought. No ancient or modern painter taught her how to transfer to mortal sense the eternal verities of divine light and love. No musician lent her his genius or his art to teach her to live a life of unbroken harmony, and tune the human heart to sing the hymn of the morning stars.

***Alone—above—outside* of all [materiality, illusion], she stands on the hoary height, up whose sharp sides no steps have so directly toiled in agony and glory, but those of the blessed Master. Personal sense lost in the universal Love to all God’s children, selfhood renounced and laid upon**

the altar of divine Love. With the awful power of Truth—transfigured with eternal Love, this leader comes in might linked to the gentleness and humility of a child, to lisp to the sleeping age the old, new story of God.

Dare you say that because she is a woman she is not God-selected and sent? How speaks He in His divine code of Science? It was a woman who took three measures of meal and put into it the leaven which leavened the whole lump. It was a *woman* who took the *ointment*, divine Science, and poured it out in offering to the divine inspiration.

It was the women who knelt at the foot of the cross, when all [save one] of the disciples had fled in fear of their lives. It was to a woman [at the tomb] that the Master first revealed himself.

It was the woman who was to be clothed with light, and who should bruise the head of the serpent, while error stung her heel.

Who shall interpret the work of God? Oh fools and blind, do you see the reappearing of the star of Bethlehem, and note not the coincident re-appearing of the Christ, the Truth? No man cometh unto the Father but through the *idea* of Him. [The “idea of Him” is the teaching given by Jesus who represented the Fatherhood of God, and the teaching given by Mary Baker Eddy, who typified the spiritual idea of God’s motherhood (see S&H 562:3; note marginal heading: “Spiritual idea revealed”).]

Then he who climbs up by any other way is a thief and a robber. Ponder and pause at the awful sin of any attempt to plot against His anointed, or usurp that place. Every effort put forth to hinder the world’s knowing the right one to lead on this period only lifts her higher into her place. It was Judas, not John, who by his infamy and

treason, hastened on the glorification of our Lord. History repeats itself.

**“When was ever God’s right hand,
Over any time or land
Stretched as now, beneath the sun?”**

Will you take oil for your expiring lamps from her who has kept one burning with the fuel of self-abnegation and love? . . . Will you listen again as they did of old, to the wondrous teachings of our God, who heals the sick, and cleanses the leper, and raises the dead? Can you afford to remain outside the feast?

“SUCH A FLOODTIDE OF TRUTH”



Mary Baker Eddy dipped her pen in the well of Love and wrote for all eternity. Her mission—to write the “little book open,” in the hand of the angel, and to found Christian Science in human consciousness—was to complete, not repeat, the work of Christ Jesus.

Of the writing of the first edition Mrs. Eddy stated:

I had no time to borrow from Authors. Such a floodtide of truth was lifted upon me, at times it was overwhelming and I have drawn quick breath as my pen flew on, feeling as it were submerged in the transfiguration of spiritual ideas.

With the advent of Jesus the Word was made flesh, but with the advent of Mary Baker Eddy the Word is made Spirit, and dwells among us as divine inspiration displacing erudite systems of philosophy and religion.

It is “the seed of the woman” (woman meaning Science, revelation) that bruises the serpent’s (error’s) head, and man is restored to his forfeited Eden.

To fully understand Mary Baker Eddy’s momentous, unparalleled revelation is the Holy Grail of the dedicated Christian Scientist.

THE WORLD IS LISTENING

esus' prophesied Comforter or "spirit of Truth" has come. It is teaching us all things, and bringing "all things to [our] remembrance, whatsoever I have said unto you" (John 14:26). The Comforter (the writings and teachings of Mary Baker Eddy) has truly glorified Jesus by explaining his miracles, as Jesus prophesied it would.

The world is listening. The millions of items of Christian Science literature sent forth since Mrs. Eddy's discovery have transformed world thought to a degree few are aware of, unless they research and compare world thought today with mankind's thinking a century ago

Mrs. Eddy's proclamation and understanding of humanity's divinity is exposing all mortal misconceptions as illusions. The development of this truth in human consciousness has caused a tremendous overturning; it has caused the thought of the world to pass through a far-reaching metamorphosis which will continue until there is "no blot on the escutcheon of our Christliness" (*Ret.* 86:15). It is gradually changing the universe—changing the standpoint of life from a material to a spiritual basis.

Mrs. Eddy's profound revelation that "All is infinite Mind [that "God is individual Mind"—your Mind] and its infinite manifestation," brought with it the realization that evil is merely illusion. Proportionately as the understanding of our spiritual status displaces ignorance, it brings heaven down to earth.

Mrs. Eddy was absolutely dedicated to good alone. Because the only "tyrant" she recognized was the still small voice within, she was able to complete her God-ordained mission to found in human consciousness the understanding that will usher in humanity's complete salvation and establish the kingdom of heaven on earth.



**TEACHINGS
OF
CHAPTER III**

BRIEF 6

PERSONAL SENSE

LIFE NOT IN THE BODY



Chapter III of the first edition of *Science and Health* is entitled “Spirit and Matter.” Its opening statement instructs that if we think our body—which is subject to sin, sickness and death—is us, we are mistaken. It is “personal sense,” illusion, mortal belief, the “liar,” whom Jesus called “a murderer from the beginning,” that tells us the body is us. Read her words:

P. 147:1 If happiness and Life are of the body, personal sense is man, and man is matter, an intelligent body; but sickness, sin and death do not constitute immortal man, neither are these Spirit.

WHAT IS PERSONAL SENSE?



Personal sense is the false belief that we have a mind and existence apart from the one Mind. An understanding of this term, personal sense, is crucial since it occurs again and again not only in this chapter but throughout the entire first edition. When “personal sense” is exchanged for the Science of being—for the truth about ourselves—all things are seen as immortal and harmonious.

“Personal sense” means believing in a selfhood of our own. Until instructed in Christian Science we thought God was somewhere outside our own spiritual individual consciousness, and that praying to this God would fill a need. We thus, in ignorance, separated ourselves from God. We thought we had a selfhood separate from the one Selfhood that is infinite good.

We are the victim of personal sense—we are deceived by illusion—if we think we have a mind of our own, a good of our own,

an identity, a harmony, a life, a health, a peace of our own. The truth is that God is the only Mind, the only good, the only identity, the only harmony, Life, health, peace.

Man, the image, the manifestation, has nothing of his own—the image, the manifestation, the idea, has no more power of its own than does your image in the mirror. Man has no mind or power of his own. He doesn't have any good of his own. It all belongs to God. Therefore we must place it all in God—the kingdom of God within our consciousness. We must surrender everything to God. But, remember, God forever says: "Son, thou art ever with me and all that I have is thine"—all that I have, the image or manifestation has.

It is personal sense that says man, the manifestation, can of himself do something. Personal sense makes man believe he can use God-power to accomplish his own wishes. The truth is that infinite good *uses us* as its instrument, just as it used Jesus and as it used Mary Baker Eddy. Jesus consistently rejected any power of his own, and said, "Of mine own self I can do nothing." He knew it was the one universal Mind [his own Christ-Mind and true consciousness] that activated and motivated the form called Jesus.

Personal sense befools us into becoming the victim of the universal hypnotic suggestion that life and intelligence are in the body, in the form we are aware of through the material senses.

Personal sense believes matter is the substance of every form. The truth is that God, Spirit, is the substance of every form we are conscious of. In the first edition we read:

P.280:27: The belief that Life and Intelligence belong to the body is the source of all wrong thinking, and wrongdoing; it takes away from Soul and gives to sense, and is the fountain of sickness, sin, and death. [See also 1910 ed. 123:4-10.] All formations are shadows of being, and we [Mrs. Eddy's italics] their Soul and Substance. [God, Spirit, is the substance of all form.]

Personal sense means judging according to appearances, instead of judging “righteous judgment.” It is the failure to see infinite good, or Spirit, God, alone is reality, substance, and is alone the giver of all good.

Chapter III, *Spirit and Matter*, teaches that in order to overcome the illusion of evil we must master both fear and the love of personality—must hold no intelligence in material forms. It teaches us to constantly contradict the testimony of the physical senses by remembering the pictures they present are hypnotic suggestions. Right where mortal phenomena appears to be is the spiritual universe and in this universe Mind, God, alone is the source of all form and of all movement. We can make no move, no action of our own, any more than a shadow or an image in the mirror can make a move of its own. All movement is God’s movement even though it is misinterpreted.

In Christian Science we learn that Mind, Spirit, Soul, Principle, Life, Truth, Love—the seven-fold nature of God—constitutes our being, our true selfhood. This is why our capacity is as unlimited as God’s capacity, since “of mine own self I can do nothing [the Principle does it all] . . . My Father worketh hitherto, and I work,” said Jesus. Being one with our Principle, Mind, God, we have all that the Principle has. In reality the “I” of us has unlimited intelligence, sovereign power, understanding, divine identity, spiritual harmony, eternal individuality, true consciousness and dominion, giving us perfect peace.

Gaining an understanding of the truth concerning the reality of our God-being we awaken to realize the magnitude and extent of our ability. Spiritual illumination reveals our present ownership of every quality and attribute of God; it summons up the needed capacity, since it is “He [that] performeth [and “perfecteth”] that which is given me to do.” Proportionately as our consciousness accepts this truth, we die to personal sense, to belief in a power or presence other than infinite good that is using us as its instrument.

If God is Mind and fills all space, is everywhere. . . . If Mind, God, is all-power and all-presence, man is not met by another power and presence, that—obstructing his intelligence—pains, fetters, and befools him. The perfection of man is intact; whence, then, is something besides Him [“the kingdom of God within you”] that is not the counterpart but the counterfeit of man’s creator? (*Mis.* 173:20)

In God’s universe everything lives only to bless everyone and everything else.

MRS. EDDY’S INSTRUCTION ON PERSONALITY



rs. Eddy’s instruction to Martha Wilcox on “personality” has been told many times, but it bears repetition:

Mrs. Eddy said that sometimes a sense of personality arises before your thought and leads you to believe that a personality is something *outside and separate* from your thought, that can harm you. She showed me that the real danger was never this threatened attack from outside my thought where the personality *seemed* to be, but that the real danger was always within my thought. She made it clear that my sense of personality was mental—a mental image formed in my so-called mortal mind, and was never external or separate from my mind. This supposititious mortal mind outlines itself as a belief of a material personality, with form and conditions and laws and circumstances—in fact, with all of the phenomena that are embraced in what is called material life and personality. And then she showed me that not one solitary fact in this whole fabric of supposititious evil was true. She showed me that I must detect that all this mental phenomenon was only aggressive mental suggestion coming to me for me to adopt it as my own thought.

She showed me that because mental practice is mental, the only place that I could meet it was within what seemed to be my own mentality, and the only way that I could meet it was to give up the belief in a power and presence other than God, or Truth. She showed me that this seeming *within* enemy could never harm me, if I were awake to the Truth and active in the Truth . . .

Right Useful Things Represent Spiritual Ideas

. . . After this talk on mental malpractice, Mrs. Eddy opened her Bible and read to me from Luke 16: 10, 11, 12. She, no doubt, realized that at my state of growth, I thought of creation—that is, all things—as separated into two groups, one group spiritual and the other group material, and that somehow I must get rid of the group I called material. But during this lesson I caught my first glimpse of the fact that all right, useful things—which I had been calling ‘the unrighteous mammon’—were mental and represented spiritual ideas. She showed me that unless I was faithful and orderly with the objects of sense that made up my present mode of consciousness, there could never be revealed to me the ‘true riches,’ or the progressively higher revealments of substance and things.

The two lessons that I received that first morning were fundamentally great. First, I was to handle mental malpractice within my own mentality. Second, the ‘objects of sense’ when correctly understood, are really ‘ideas of Soul.’ There are not two groups of creation—but just one. (*DCC* 199).

BRIEF 7

SEEING PERSONAL SENSE AS ILLUSION

HOW THE METAMORPHOSIS TAKES PLACE



he dream that matter and error are something must yield to reason and revelation” (1910 ed.347:26). As “you, the intelligence” (first ed. p. 158:30) pursue the light and become a fact-finder, error begins to yield, a metamorphosis takes place. By assimilating the Truth set forth in Mary Baker Eddy’s writings, we realize that “Mind and its infinite manifestation” is not two—is not a unity *to be* achieved—but is the ever-present “I,” or God-consciousness that we now already are; it is to be accepted, and lived right where we are. “The place whereon thou standest is holy ground.”

The ever-present heaven is not something mortals die into. It comes into view through a change in human consciousness as “mortals . . . turn away from the open sepulchres of sin, and look no more into them as realities” (*Mis.* 292:14). Yet you do not lose your individuality because you and God are *one*. Infinite good maintains your individuality just as the principle of mathematics maintains the individuality of its ten digits, or the principle of music maintains the individuality of its seven notes forever.

In the first edition of *Science and Health* Mrs. Eddy replaces with Truth the caricature presented by the physical senses. She brings to light the real man. She teaches humanity how to “gain the true idea of what constitutes the kingdom of heaven in man.” She never leaves Jesus’ basic instruction: “I and my Father [Mind] are one.” In countless different ways she emphasizes the divine truth, quoted earlier from the first edition’s p. 158, that “‘you’, the Intelligence, embrace the body in comprehension and completeness . . . ‘you’ the Soul and circumference of being . . . are a law to your members.”

P. 14:4; 59:24; 39:28; and 155:30 We are Spirit, Soul and not body. [This truth runs like a golden thread through the entire first edition.] . . . we must recognize ourself Soul and not body; . . . to know we are Soul and not body is starting right. . . . That we are Spirit, and Spirit is God, is undeniably true.

Statements equivalent in significance and import to those quoted above can be found on many pages of the first edition; indeed some of these frank, unreserved, divinely inspired statements continued up to the fiftieth edition, when Mrs. Eddy saw the wisdom of veiling this mountain-top vision, lest the carnal mind wreak the fullness of its fury upon its destroyer.

It was only after bitter experience taught Mrs. Eddy the carnal mind's unyielding propensity for distortion of this divine Truth, that she began veiling these open, uninhibited declarations. Even in this first edition she shows her awareness of the carnal mind's proclivity, and declares:

P.156:1 The shocking audacity that calls itself God, and yet demonstrates only erring mortality, surprises us!

St. Paul tells us that the "veil is done away in Christ," as the darkened mentality turns to the divine light.

The first edition makes sure we understand that "Truth is practical, not theoretical, and we shall never have more until we practice what we already have" (p. 60:4). Even though her book dealt with man's divinity, she always kept in mind that it had to reach and speak to the human condition. It first had to reach, and then convince the "spiritual germ" in the human mentality to turn away from all else in contemplation of God's infinite love and power, His omnipotence and ever-presence. Then "as thought is lost in the eminence of Mind," in an overwhelming consciousness of God's presence, fear vanishes, and harmony replaces discord. Materialism is silenced when we are at one with the kingdom of God within our consciousness.

ONLY SPIRITUAL GOOD IS REAL



f we think our life and happiness depend on a matter body, this again is personal sense. Science (Truth)—the great revelation that came to Mary Baker Eddy in 1866—has proved the appearance of a material body to be universal hypnotic suggestion only, no more real than was the flat earth.

In the first edition we read: “When personal sense [illusion] is exchanged for the Science of being all things become immortal and harmonious”; every belief of matter as substance, Life, or Intelligence must be destroyed before man is found the image and likeness of God [true consciousness].

Mrs. Eddy praised a sermon by her student, Rev. Easton entitled the “The Law of Spiritual Growth” in which he made it clear that:

In strict Science there is no law of spiritual growth because there never was any law of spiritual decay. Man does not become spiritual. He only wakens out of the dream of materiality and realizes more and more that he is spiritual, perfect, intact, and always was. When Philip said, “Show us the Father . . . Jesus’ answer implied that Philip, in the reality of his being, was already in the presence of the Father as much as he was himself.

Spiritual growth then means the process which seems to go on as mortals awaken from the dream of sense and realize the eternal facts of being. *Christian Science Journal*, Vol. 11, p.300 October, 1893)

What is perceived through the five physical senses, even when it appears good, is illusory in nature.

Man now “*is*, not *shall be* perfect.” Infinite good alone is real, and is the only cause of all existence. We learn this from Jesus’ answer to the follower who addressed him as “Good Master.” There is deep spiritual instruction in Jesus’ quick correction: “Why callest thou me good? there is none good but one, that is, God.” All

good is spiritual and is perceived through spiritual sense alone, never through the five physical senses. What may appear good to the physical senses is still illusion, and can disappear with changing beliefs.

We all know how people, in excellent health one day, succumb to an epidemic scare or some other disaster the next day; how even prosperous bankers, with a change of belief, find themselves in severe financial difficulties; how a marriage, happy and blissful one day, can turn to ashes the next, with only a change of belief.

In order to gain a realization of ever-present perfection—the reality of our being where bliss is changeless and eternal—we must learn to exchange the false belief, the illusion of material good, for the Science of being. In proportion as we are able to do this all things become permanently good, harmonious, and peaceful.

But this permanent harmony happens only in the measure that we glimpse reality—perceive the ever-presence of that kingdom of heaven—recognize infinite good already within our consciousness. These discernments of our true being cause personal sense, illusions, to fade out.

To Mrs. Eddy it was perfectly obvious that God is Love in action. This Love, “the kingdom of God within” our consciousness, can impel us to action at any time to fill a human need—there is no *divine need* in the omnipresence of present perfection. If we feel God inciting us to action we can trust absolutely that divine Love will provide the means, the intelligence, the complete capacity to fill the need.

BRIEF 8 WAKING UP

LIFE IN MATTER BUT A DREAM



he first edition explains: “Life in matter is but a dream that must be exchanged for reality, by waking to the Science of Life, [the truth of Life] wherein Spirit is found the only real being.”

We are all destined to realize we are Spirit that shadows itself forth in the form called man. This man is no more subject to sickness or discord than is a shadow. Accepting the teaching of Christian Science restores to mortals the lost *sense* of man’s perfection. Note: Man’s perfection was never lost. Only the “*sense*” of it was lost sight of:

The basis of malpractice is in erring human will, and this will is an outcome of what I call *mortal mind* [personal sense]—a false and temporal sense of Truth, Life, and Love. (*Rud.* 9:10).

When error is removed from the human consciousness only the divine consciousness remains.

The only malpractitioner is that which claims to be our own mind—the self-admission that there is a mind apart from infinite good.

Whatever diverges from the one divine Mind, or God,—or divides Mind into minds, Spirit into spirits, Soul into souls, and Being into beings,—is a misstatement of the unerring divine Principle of Science, which interrupts the meaning of the omnipotence, omniscience, and omnipresence of Spirit, and is of human instead of divine origin. (*Ret.* 56:5)

When we see evil, it is always error misstating Truth. As we look through this lie we see that in this very place Truth is stating

Truth. We learn that “the place whereon thou standest is holy ground” because “the kingdom of God is within [us]. . . . I and my Father [Mind] are one.”

We need only take off our dark glasses to become aware of the omnipresence of present perfection. Everything we are aware of implies the existence of spiritual reality. Our work is to empty the mind of misconceptions. Our spiritual understanding is forwarded in the measure that we acknowledge what is actually present as our true spiritual identity, and in the measure of our “self-renunciation of all that constitutes a so-called mortal.” Our realization of the illusory nature of material sense testimony puts us in heaven here and now, and is the ascension.

HUMANITY’S GREAT NEED: NOT CHANGING, BUT WAKING UP



Humanity’s great need is not changing, but waking up. Nothing needs to change since mortal existence is only a dream in which the dream and dreamer are one. There is no way you can enter the dream and keep the bears from chasing you or the house from burning down. Always the only need is to awaken. Then you realize there are no bears, no burning house. The awakening comes through spiritual education, which brings about a change of consciousness, a change of standpoints.

The so-called man that is sinning, sick, and dying is not man but a dream of life and intelligence in matter.

THE “I” WITHIN ME THAT IS GOD



Christian Scientists must realize that since “there is but one I” (1910 ed. 588:11) that I is our I. Chapter III of the first edition states:

P. 149:10 Error abounds where Truth would much more abound were God understood, and the scientific relationship of Soul and body as Principle and idea . . . fully

apprehended. Jesus said, "I and the Father are one," that is, I am Soul and not body, [I am] Spirit and not matter, hence there is but one Intelligence or Soul because there is but one God; recollect "I" signifies God, and not man; Principle, and not person; Spirit, and not matter; and this is the Science of Soul and body that enables us to heal the sick on the Principle or Truth of man.

Because Jesus saw that his "I" was the heavenly Father, the kingdom of God within his own consciousness—and saw also that we all have the same I, the same heavenly Father, the same Mind or divine consciousness—he could teach us "Take no thought, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed? . . . for your heavenly Father [this "I" that you are, this I Am that is your own Mind] knoweth that ye have need of all these things." (For definition of "I" and "I Am," see 1910 ed., p. 588:9-21.)

Once you, like Jesus and Mary Baker Eddy, realize the great spiritual truth that "I am Soul and not body, Spirit and not matter," that the "I" of you is God, you will also see that this Soul, this Spirit, this Father-Mother God within your consciousness knows your every need and will supply it. Why? Because the "I" of me is the heavenly Father-Mother, Mind, God.

"Of mine own self I can do nothing," just as the reflection in the mirror can do nothing of itself. Therefore, as St. Paul tells us:

"The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself [the heavenly Father-Mother God within our consciousness] maketh intercession for us." The "I" that I am—the "I" within me—knows my every need and fulfills it—it is God's good pleasure to give me the whole kingdom. Therefore I must rely on it, trust it. Then I will find that this "I," this Father-Mother God within, can give me all that Mind, Spirit, Soul, Principle, Life, Truth, and Love is and has.

My health, my supply, my home, companionship, business, is all already within the "I that I am," already at the center of my

being. Therefore Mrs. Eddy could teach that these needed things cannot come to me, they can only flow forth from me. Jesus admonished, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Why?

Because this "I" can give me "living water, living bread." Jesus said, "*I am* the bread of Life . . . I am the light of the world . . . I am from above . . . before Abraham, was I am . . . I am the door . . . I am the good shepherd . . . I am the way, the truth, the life . . . I am the resurrection and the life . . . I am in the Father, and the Father [is] in me . . . I am the true vine [the Christ]. . . . I am not of this [illusion] world . . . I am come that they might have life."

Mrs. Eddy saw that what was true of Jesus was also true of us. Therefore everything must flow out from this center of "sovereign power," this "power with untold furtherance," perfection, and glory within our spiritual consciousness. In our present state of spiritual progress, the good that comes from God alone may seem to be coming through human channels.

In early classes Mrs. Eddy laid much stress on this great truth of the "I" within. But when she saw how the students mistakenly took "I" to be their human "i" or ego, she began to veil this hallowed truth.

CHRISTIAN SCIENCE HEALING: "PHYSICIAN HEAL THYSELF"



od, Mind, has not created man, Mind's image, as a being separate from Itself. The infinite Mind, called God, manifests Itself as the universe including man, or as man including the universe. "I and my Father are one," said Jesus, and added: "The Father [the Mind that sent me] is greater than I." The invisible Mind, or Cause, of what is manifested is greater than what is seen. That which is seen, the phenomenon, can of itself do nothing. It is like a shadow which has no power of its own. What is seen, the

spiritual effect, “has not a single quality underived from Deity”—from the Mind that is “individual Mind,” *your Mind*. Mind and its expression, man, is one. “Principle and its idea is one” (1910 ed. 465:17 only).

“Existence separate from divinity Science explains as impossible.” There is only one selfhood. It is omnipresent, needing no channels through which to express itself.

All the pains and tribulations that beset us stem from the belief that we are separated from God, our source, separated from Spirit. But “being is Spirit.” This is not something we think about; it is actually Spirit being itself as us. It is concrete being, not an idea about being.

Christian Science healing takes place as the individual, or the practitioner he turns to, becomes convinced of his divinity. The practitioner realizes the healing results from his constant acknowledgment of the one Mind as supreme, the one Spirit as the only reality, the only substance, regardless of appearance. Mrs. Eddy implies the kingdom of God within when she speaks of “the patient’s spiritual power to resuscitate himself” (1910 ed. 365:29).

As mortals, like the “prodigal son,” we have wandered into a far country and are feeding on husks of materiality. The return to reality, to harmony, can come only with a change of consciousness, a change from the human mind’s viewpoint to the divine Mind’s viewpoint. From the divine Mind’s viewpoint, Love is the fulfilling of the law, and Love holds within itself health, harmony, home, heaven—every good thing.

How does the change of consciousness that is necessary to *be* this Mind that is Love take place?

Most of us have found that it is only through patiently persisting and persevering that a change of consciousness does gradually take place. Without total dedication the attainment of the goal of oneness with infinite good is not achievable. Gradually we learn to say “no,” not only to things that are wrong, but also to things pleasant, good, profitable, if they would clog our progress Spir-

itward, and interfere “with the divine energies, understanding, and ever-flowing tides of spiritual sensation and consciousness” (*Mis.* 360:22). Among the qualities that win the prize—that “carry the baggage of stern resolve” are constancy of purpose, self-denial, sincerity, persistence, diligence and perseverance, and with it all a continual cheerfulness.

“All the performances of human art, at which we look with praise and wonder, are instances of the resistless force of perseverance.” The power of perseverance is free to all; even “a lowly rat, by gnawing through a dyke may drown a nation.” The only failure “the weary pilgrim, journeying uphill all the way” (1910 ed. 574:4), need fear, is failure to persevere in his purpose to learn the allness of spiritual good and the unreality of error and evil.

The journey back to the Father’s house—the change of consciousness that is needed—can be compared with learning to play the violin or any musical instrument. At first there seems to be no progress even though we practice diligently, but as we persist there is noticeable improvement in a few months’ time. The same is true of our attempt to change our consciousness—change its standpoint from matter to Spirit. There seems to be no progress at first, nevertheless, from the very first day that we study the writings of the Comforter, the Second Coming of the Christ, and attempt to apply what we learn, we *do* progress, even though the progress is not perceptible. Remember, it is God—the kingdom of God within our consciousness—that impels us to begin.

As we study and practice what we have learned, as we persist in quietly turning inward and listening for God’s voice, then over the years a change takes place. As we ally ourself with the deific power, all that is good will aid our journey—we will hourly be ratifying “a union predestined from all eternity” (*Un.* 17:9).

When a patient calls, our instant reaction must be the recognition of error’s unreality; it is always: “Physician, heal thyself.” We do not have to worry about the sickness, sin, and other appearances of discord that we may be called upon to unsee. They are illusions,

and that is why Jesus said, “Resist not evil,” since evil is just hypnotic suggestion. By resisting it we make it something instead of at once seeing its *nothingness* as we would see the nothingness of $2 \times 2 = 5$. A student asked Mrs. Eddy why he couldn't heal as quickly as she did. She replied, “Because you make error something, and I make it nothing.”

Since the entire material universe is a misconception, the only need is to awaken from the dream, the illusion, that has kept us from realizing we are spiritual beings here and now.

We need deal only with our own state of consciousness. As we *know* the Truth, as we realize we are “individual Mind,” as we let spiritual consciousness tell us that infinite good is actually present right where error seems to be, then the outward appearance will change. Our patient will feel the influence of this Mind since it is also his Mind. When Mind speaks, form appears. “Consciousness constructs a better body when faith in matter has been conquered” (1910 ed. 425:23).

A CORRECT UNDERSTANDING OF MATTER

Matter, rightly viewed, is the presence of God, of Mind, as Jesus instructed Philip: “He that hath seen me hath seen the Father [Mind, Principle]” (John 14:9). When we entertain the right sense of matter by seeing Spirit as All-in-all, we are bringing the kingdom of heaven down to earth and finding ourselves in it.

Mrs. Eddy makes it clear that matter, correctly understood, is shadowing forth Mind, God. If it were otherwise God would not be All; there would be God, Spirit, *and* matter.

“What the human mind terms matter and spirit indicates states and stages of consciousness” (1910 ed.573:10). What does Mrs. Eddy mean? When we conceive a thing as having substance and tangibility, we think we see this object with our eyes. But whether we call this object matter or Spirit is determined by what we accept as Mind. When Mrs. Eddy touched Adam Dickey's arm and said, “Adam, this is Spirit,” she was accepting the divine Mind as All.

Adam, on the other hand, indicated he was accepting the human mind as his mind when he answered, “No, it is matter.” Mrs. Eddy knew that Spirit, God—our own Mind—is the substance of all form.

When we think of substance as external we are hypnotized by false education, illusions. Take away the mortal sense of anything, and it will disappear only to reappear in its spiritual sense. (See *(Mis. 27:27-2.)*)

Despite her vigorous explanation of matter in the first edition, Mrs. Eddy found she had subsequently and continuously to deal with her followers’ conviction that matter is a solid form to be destroyed instead of a mental concept to be recognized for what it portrays. When she learned that Scientists were gleefully quoting a statement by British statesman Arthur Balfour that “the natural scientists are explaining matter by explaining it away” she had the following inserted in the November *Journal* of 1907: “Every intelligent person ought to understand that Mr. Balfour was referring to matter as alleged reality, and not to matter as phenomenon.”

Mrs. Eddy’s writings are destined to free all mankind from the universal hypnotic suggestion that life and intelligence are in a matter body. “Sooner or later we shall learn that the fetters of man’s finite capacity are forged by the illusion that he lives in body instead of in Soul, in matter instead of in Spirit” (1910 ed. 223:3).

In Science we learn that “the birth out of matter into Spirit is not gained by argument. . . . It is *growth hourly*; it is forever getting nearer Love that is *Love*, universal divine presence and power, alias might and dominion; first over the body; then its reflection is dominion over all the earth” (Mary Baker Eddy, recorded in an early *Collectanea*, p. 130.)

In the first edition we read:

P. 184:28 Life in matter is but a dream that must be exchanged for reality, by awakening to the Science of Life, wherein Spirit [infinite good] is found the only real being.

If we would gain the harmony of being, we must begin by admitting the delusion of personal sense [which believes that life and intelligence are in the body], otherwise error will continue until the awakening comes with . . . tortures . . . and the dream of Life in matter ends in suffering, thus proving itself error.

P. 194:29 Mortal man is but a dream, even the belief that Life, sensation and substance are matter, all of which the ultimatum of being proves illusion. A dream comes in darkness, and this belief comes from error, an ignorance of real existence; but the light of Science will awaken us all to the understanding of Life that is real. . . . The dream that Life or Intelligence is in matter, Soul in body, and God in man, is fatal as it is false. To admit Spirit in matter, is an attempt to limit the limitless, and make immortality a myth; like saying frost is in fire, and with this belief dream you get into the fire, but are glad to waken to live and recognize Life independent of your illusion or matter. Science reverses every belief of personal sense, for every condition of mortality is destroyed in immortal man.

P. 197:10 The dream of Life in matter, based on the evidence of personal sense [mortal mind], will vanish ere long.

P. 203:18 Matter has neither action nor Intelligence of its own; it can dictate no terms to man . . . Sickness, sin and death . . . never came from Life, Truth, and Love . . . and are but the dream and illusion of personal sense or Life in matter. We know this Truth will not be seen and acknowledged until this dream be disturbed by [Truth], or broken up, nevertheless it is Truth, and the Science of being.

P. 204:23 Sickness is but a belief, therefore but a dream and illusion, the waking must come from Truth and understanding, that alone can destroy it . . .

P. 206:30 Death is but a chemical change in which some disease that is supposed to kill a man reaches its own self-destruction . . . thus when we say consumption has killed a man, he has only wakened out of the dream of Life in matter, that was never a reality, to live on as before and find himself not dead, and consumption beaten ever thereafter.

P. (217:11) What is not Life, Wisdom, Truth or Love, and their idea, is but a fading error, and empty dream. We say, "I dreamed last night"; would that we understood better than this the wide difference between Soul and sense. "I" signifies Intelligence, the Principle of man, that never slumbers nor wanders into illusion [see 1910 ed. p. 588:9 for what your real "I" is]; belief is the only dreamer, and its dream says, Life and intelligence are in matter; to be sure sleep is one of the phases of this dream; also the nightly thoughts get nearer the Truth of being that silences the waking dream of substance matter, and yet convey the body whithersoever you will, for this comes nearer the reality of man's existence than the waking dream of Life in matter . . .

The "I" that is God does not seek praise or thanksgiving, but only an understanding heart, because the kingdom of heaven, the Father-Mother Principle, is within our consciousness. We become aware of it, however, only as we seek diligently and as our whole heart longs to know Truth, yearns to know this Father-Mother Principle.

The ultimatum of being, we read, is to be out of an imaginary sense of existence and realize one's self Soul and not body. This means awaking from the dream that there is life and substance in matter.

BRIEF 9

ALL POWER RESIDES IN PRINCIPLE

THE SOVEREIGN POWER OF OUR TRUE IDENTITY



e shall *know* the truth, and the truth shall make you free. The truth can't free us unless we become conscious of it. Since God is our own Mind, God can only be found within our knowledge of Truth. It is within our awareness of Truth and Love, our own consciousness, that we become cognizant of our true divine identity.

Because Jesus was conscious of his true identity as Mind, Spirit, and Soul he could tell his foes that if they destroyed his body, "In three days I will raise it up." Everything the ecclesiastical hierarchy did, at that time, to rob him of his true identity only caused him to rise higher in defense of his divine identity as one with God.

The same was true of Mrs. Eddy. When in 1888 her most brilliant and capable students—caught in the psychology of envy—left her, it was an attempt to rob her of her true identity as the Leader, as the one chosen of God to fulfill the advent of the Second Coming of the Christ. But Mrs. Eddy's awareness of her true identity gave her the power to rise above the situation. "Drop down, ye heavens," she could command with Isaiah 45:8, because she knew heaven was ever-present, always ready to "pour down righteousness;" always ready to "let the earth . . . bring forth salvation." The earth could bring forth salvation because the earth *was* heaven here and now, and could give her the answer. She once said that to her, "heaven" meant finding the right answer. And why can the right answer be found? Because "'I,' the Lord, have created it." Our own "I," our own divine consciousness, our cognizance of Truth and Love, the kingdom of God within our consciousness, has created the right answer. Spiritual education will reveal this great fact to benighted humanity.

There is no creating-power outside of our own consciousness. "Know then that you possess sovereign power" (*Pul.* 3:7). This sovereign power is latent within every individual. It comes with a change of consciousness, as it came to Mrs. Eddy when she was already on her deathbed. Moses experienced a change of consciousness when he suddenly saw as the result of meditation and prayer, "Why, *I* am the power. My own consciousness is the power!" The "miracles" that followed were the outward appearing of his awareness of his true divine identity.

Jesus at some point in his experience realized, "Why, my goodness, I and God are one thing. My own consciousness is God." His awareness of his true identity thereafter enabled him to do the mighty works.

The same was true of St. Paul. When he saw his true identity it enabled him to spread Christianity to the Western world. The thousands of students Mrs. Eddy taught became aware of their true identity, causing them to experience a change of consciousness. This change of consciousness enabled them to become healers. They proved that knowing the truth was an activity of their own consciousness, that actually, "All consciousness is Mind" (*Ret.* 56:18; *Un.* 24:12; *No.* 10:18). This proved that the power to heal, to set free, was latent within the consciousness of every individual.

Take away the belief that limits, and sensation in matter, constitute man, and you have immortal man, the idea of God; and remove personality from your belief of God, and you have the infinite Principle, even God that is Love. (First ed. 216:27).

And where is this infinite Principle?

It can be found only within our knowledge of Truth, within our awareness of Truth and Love. As it is found in our God-consciousness it is externalized as every right thing. Mind without manifestation would lose its entity. (See 1910 ed. 477:29-31.) The miracles of supply appear outwardly as the forms that are needed,

as health, money, companionship, opportunity, right relationships, etc. This is why Jesus said, “I am come that ye might be fulfilled.” He came to set an example for us. He demonstrated his knowledge of the kingdom of God within his consciousness, so that we “might be fulfilled,” might find at hand whatever is needed for our joy and fulfillment, every moment.

We have learned that God did not create man, God’s image, but rather the infinite good, called God, manifests Itself *as* man. “I and my Father are one,” said Jesus, and added: “The Father [the Mind that sent me] is greater than I.” The invisible Mind or Cause of what is manifested is greater than what is seen. That which is seen, the phenomenon, can of itself do nothing; it is like a shadow which has no power of its own. Regarding the shadow, the first edition states:

P. 216:4 [Man] is the reflex shadow of Spirit, and Spirit knows neither infancy nor age. . . . Spirit forms man and is not in that which it creates [any more than you are in your shadow].

What is seen, effect, manifestation, “has not a single quality underived from Deity”—from the Mind that is “individual Mind,” your Mind. Mind and its expression, man, is one. “Principle and its idea is one” (1910 ed. 465:17 only).

HUMANITY’S LIBERATION FROM BELIEF IN TWO POWERS

rs. Eddy once went to call on a patient. After she looked at the sick one, she turned her back on him and went and looked out the window, saying, ‘Dear heavenly Father, forgive me for looking at matter.’ The patient was healed.”

Question: When the theory of Christian Science is so clear to us—when we know that any claim that says you cannot heal is self-mesmerism—why doesn’t the whole illusion of a mortal man and a material universe vanish?

Answer: Because for untold ages we have come under the universal hypnotic suggestion of life and intelligence in a matter body. This universal hypnotism has fettered and befooled man with the belief that there are two powers: the power of good and the power of evil. And judging only from physical sense testimony, evil seems more powerful than good.

In the year 1866 Mary Baker Eddy began the liberation of humanity from this Adam-dream of two antagonistic powers. 2000 years ago Jesus had demonstrated there was one power only. He had promised the “Comforter” would come to teach all mankind the omnipresence of one power only. Mrs. Eddy’s great discovery revealed that humanity has suffered needlessly, since the beginning of time, because of the false belief entertained in human consciousness that evil is real. Of course, as long as that belief is firmly fixed in consciousness it *acts* as power.

Mrs. Eddy taught and demonstrated this truth concerning the unreality of error with such conviction and persuasiveness that her students were able to go forth and heal inveterate cases of sickness and sin, and some students raised the dying and the dead.

Humanity will eventually realize its divinity and its possession of “sovereign power . . . power with untold furtherance” (*Pul.* 3:7; *Mess.* ’02. 9:1). Mrs. Eddy made it clear that there was only *one* power. In the first edition we read:

“If intelligence is in man and matter, what is there outside of these to govern the heavens and the earth that “declare Thy glory?” Intelligence in matter and outside of it, also, would be two powers, the unerring and immortal, and the erring and mortal in perpetual warfare; [either] there is no Omnipotence, or Omnipotence is all there is.”

All power resides in Principle. That power resides in the personal man, the flesh and blood man, is illusion only. The Principle that constitutes our true and divine identity is the only power. There is no “other” power. In the first edition we read: “The personal

man and woman is neither *us* nor our local habitation. . . . The evidence of personal sense, or Life in matter, is utterly reversed in Science, wherein we learn there is neither a personal God nor a personal man. Again she writes:

P. 227:23 This is not losing man nor robbing God, but finding yourself more blessed as Principle than person [and finding yourself Principle, you have all power].

Again, on page 256:10, she tells us:

Understanding Life exempt from mortality, and no sensation, or Intelligence in the body, is the ultimatum of being; the way, the Truth and Life that points out the footstep of Science.

But “only as we understand the Principle of being and reach perfection are we Spirit. . . . We are never Spirit until we are God,” she wrote. “We become Spirit only as we reach being, in God” (*ibid.* 435:11-26).

Mrs. Eddy saw that the carnal mind was the impersonal source of all evil that would claim to rob us of our present perfection. But because God did not create the carnal mind, it has no reality, no power, no channel through which to express itself, no law, no life of its own. It therefore “comes to you to give it life, and you give it all the life it has.” Therefore she counseled us to know that we have sovereign power to overcome the universal hypnotism that seems to hold us in bondage to a matter body and a material universe.

If God *is*, and is omnipotent, then there can only be spiritual power; there can be no material or mental power. When the illusion tempts you to believe there could be material or mental power, cling to the divine idea that only infinite good, or spiritual power, is real.

Power is developed through a change of consciousness. Mortal consciousness will finally disappear as it yields to divine con-

sciousness, and the real sense of being, perfect and forever intact, appears. As we die daily to the carnal mind's pull toward self-justification, self-righteousness, self-seeking, depraved will, self-love, pride, envy, we gain in spirituality and "drop our false sense of Life in sin or sense material, and recognize a better sense of existence" (*Mis.* 42:26).

FORSAKING ILLUSIONS DOES NOT CHANGE REALITY

o human sense there *seems* to be a change when the illusion or misinterpretation of matter fades out and is replaced with omnipresent reality. But did anything really change when mankind learned the earth was round instead of flat? Or that two plus two was four and not five? Since Truth is the omnipresent fact about everything, nothing really changes when illusions are exchanged for reality. Infinite good or Spirit is All, has always been all, always will be all. Illusions concerning the nature of matter never changed the omnipresence of reality. Regarding this omnipresence, the first edition teaches:

P.280:27 The belief that Life and Intelligence belong to the body is the source of all wrong-thinking, and wrongdoing; it takes away from Soul and gives to sense, and is the fountain of sickness, sin, and death. All formations are shadows of being and *we* their Soul and Substance. [The italicized *we* is Mrs. Eddy's.]

In *Miscellaneous Writings* 102:32, we read:

Science defines *omnipresence* as universality, that which precludes the presence of evil. This verity annuls the testimony of the senses, which say that sin is an evil power, and substance is perishable. Intelligent Spirit, Soul [your real identity], is substance, far more impregnable and solid than matter; for one is temporal, while the other is eternal, the ultimate and predicate of being.

Jesus proved that Spirit is the substance of all form, which his spiritual sense identified rightly. Even before his crucifixion and resurrection he proved that individual identity is eternal. How? He proved it by his transfiguration experience (Matt. 17:3) when he talked with Moses and Elias who had lived centuries before.

Mary Baker Eddy taught that in life there is a substance which reaches beyond the pale of human understanding—a real substance (Spirit), greater than anything recognized in the material world. She taught that in reality “we are Spirit, Soul,” fadeless, indestructible, eternal.

Mortals do not realize that the life they are now living is a waking dream and not reality. “A dream calleth itself a dreamer, but when the dream has passed, man is seen wholly apart from the dream.” St. Paul called this dream the carnal mind.

Through Christian Science mortals can awaken from this dream that substance is matter rather than Spirit, and thus “silence the waking dream.” God, Mrs. Eddy tells us, is the only substance, and is therefore the substance of all form, making all we behold wholly good, perfect and permanent, fadeless, eternal. But “every belief [illusion] of matter as substance, Life or Intelligence, must be destroyed before man is found the image and likeness of God. Christian perfection is won on no other basis. In the scientific unity between Soul and body, or God and man, Soul is not in body, but man is embraced in Spirit, even as Principle contains its idea, and [idea] is controlled by [the Principle]” (first ed. p. 147:23).

BRIEF 10

TRUTH FREES US TO ACT

MATERIAL SENSE VS. SPIRITUAL SENSE



When Jesus taught, “Greater love hath no man than this, that a man lay down his life for his friends,” he didn’t mean our human life but rather laying down *our belief of life in matter*. This entails our surrender of belief in a carnal mind, and enables us to see the perfect man instead of a sinning mortal man.

Paul admonished the Galatians to “walk in the Spirit, and ye shall not fulfill the lust of the flesh.” He wanted them to become aware of the perpetual effort of the material senses to drown any spark of spiritual comprehension in a sea of materiality and misconception. Paul saw that this submergence in materiality was responsible for the illusion, the universal hypnotic suggestion of material existence—of belief in human birth and death.

When the flesh is victorious in its lusting “against the Spirit,” the human being slips into material consciousness; and in this mental state Spirit does not prevail. “The parent of all human discord was the Adam-dream [the unconsciousness “of heaven at hand”], the deep sleep, in which originated the delusion that life and intelligence proceeded from and passed into matter” (1910 ed. 306:32).

MATTER AND THE EARLY CHURCH MARTYRS



Because the martyrs of the Early Church had a slight glimpse of the truth that, in reality, they were God incarnate, they fearlessly faced and passed through tortures of the body. The martyrs of the Colosseum, like the “heretics” burned at the stake, were men and women who “stood porter at the door of thought” and were listening intently to the voice of Truth. This enabled them to

exclude from their mind the fear that is produced by the illusion of sensation in matter.

Matter, that which “to material sense seems substance, becomes nothingness, as the sense-dream vanishes and reality appears. . . . [Therefore] how true it is that whatever is learned through material sense must be lost because such so-called knowledge is reversed by the spiritual facts of being in Science” (*ibid.* 312:5 & 1).

TELEMACHUS VISITS ROME AND THE COLOSSEUM



he following is based on an account by Bernard Brunsting. It shows the undying energy, power and glory of unselfed love, and its power to inspire others to act rightly:

About seventy-five years after Constantine had legalized Christianity, a monk named Telemachus, living as a hermit in the desert, got the impression, during prayer, that God wanted him to go to Rome.

He went.

He arrived as Rome was celebrating a victory over the Gauls. More than fifty thousand spectators filled the Colosseum. Telemachus found a place high up in the bleachers. He had never before seen gladiators fighting each other and the wild beasts in the Colosseum.

As he watched he knew why God wanted him in Rome. He couldn't stand what he saw. He ran down the aisle, sprang over the parapet into the arena. The people grew silent. Never before had they seen a spectator enter the arena with the animals and the gladiators.

Telemachus called loudly: “In the name of Jesus Christ forbear!”

The people in the stands thought he was a crazy old monk.

One of the gladiators, with the flat side of his sword, slapped Telemachus in the face. He fell, but got up and again called loudly: “In the name of Jesus Christ, forbear!”

Someone shouted, “Kill him.” A gladiator obliged, and Telemachus fell and died.

This stunned the audience. There were many “legalized” Christians in Constantine’s empire by this time, so the people knew about Christ Jesus. But they had never really learned what Jesus taught. When they heard the monk protest and saw him killed, a few people started leaving the Colosseum. Others followed. Soon there was a surge, and then a flood of people leaving the Colosseum. It is said that this is when the bloody games in the Colosseum stopped. They stopped because there was someone who loved his brother man enough to be willing to die for what he believed.

What was there in Telemachus’ consciousness that impelled itself into this expression of love for his brother man? What is the nature of the infinite source that acted upon Telemachus? What is it that forces itself into the minds of men and results in giving all mankind higher motives and ideals, new beauty of thought and action?

Telemachus was at prayer when he heard the “still, small voice” of the Mind that is Love. He listened. This listening empowered him to carry out a God-impelled mission that would prove to be an eternal blessing.

Of God’s ways, Mrs. Eddy said:

His ways are not made known until He tries our obedience, and then He will *reward* it. Be of good cheer. It is Love, unquenchable Love, that loves you better than you can love yourself; Love that cares for every moment and will not leave you comfortless; Love that saith, “none shall be able to pluck them out of my hands.” (DCC 93)

BRIEF 11

RESIST NOT ERROR—ILLUSION



HOW WE OFTEN RESIST TRUTH

ust as divine Love empowered Telemachus it will empower us if we do not turn away from it.

How do we heal the appearance of sin in others? When it looks to us that someone else is indulging in sin—adultery, drunkenness, intemperance of any kind—how do we dissipate this appearance, which is always illusion, often universal hypnotic suggestion?

The Christian Scientist must see that this appearance of sin is coming to him to give it life. If “lost in the eminence of Mind” he succeeds in realizing the illusory nature of the appearance, the seeming “sinner” is healed. This often happens through the impersonal work of a Christian Scientist. When the Scientist stops resisting Truth (stops believing the illusion that there is a sinner) he is acting in obedience to Jesus’ teaching that “ye resist not evil.” When the practitioner begins to “judge righteous judgment,” instead of futilely resisting illusions, the patient is healed.

Mrs. Eddy gave the perfect example when she, like Jesus, “beheld in Science the perfect man . . . and this correct view of man healed the sick” (1910 ed. 476:32).

We could never dissipate or control error if it were going on outside of our consciousness. Naturally the error we see is not a part of our consciousness unless we take it in and give reality and life to it. In that case, Scripture admonishes, “Physician heal thyself.”

Righteous judgment reveals that what the Scientist is beholding is not a sinful mortal, but is actually the son of God—when rightly viewed.

Reason tells us since “God is All” there can be no sinner.

Christian Science teaches mortals how not to be fooled by that which seems to be a human being mesmerized by sin or disease. Error has no objective reality. The meeting of the sky and earth

in the distance has no objective reality, that is, it is impossible to locate a place where sky and earth, or sky and water meet. The Scientist must cling to the truth of man's present perfection in spite of appearances. Infinite good, the God that is "individual Mind," your Mind, is manifesting itself as what is called man and the universe.

Man is God's presence here and now. Reason tells us this must be so since God is All. This divine fact of God's Allness and error's nothingness must not be resisted in our consciousness by the misconception of man—the misconception that sees man as a sinning mortal.

If when working on a claim we see the *universal* nothingness of that error, it will be most effective for what appears as an individual case. If it isn't true of God, it isn't true about any one, because there is only One; there is only one infinite Mind and its infinite manifestation. $2 \times 2 = 5$ isn't true for you and it isn't true for anyone. It is simply a misstatement of a mathematical truth. Discord of any nature is simply illusion, a misstatement, a lie about God. There are no "others." There is only God, manifested.

NATURALNESS OF CHRISTIAN SCIENCE HEALING



It doesn't take any more time to know the truth about sickness or sin than to know the truth about $2 \times 2 = 5$. It is just a matter of spiritual consciousness, of realizing we are not dealing with sickness or sin, but with hypnotism.

Thousands of instantaneous healings have taken place in Christian Science. Mrs. Eddy gave frequent examples. One day she heard a man call for help. Being too busy to go downstairs and let him in, she opened her second-story window and spoke Truth to him. He went away completely healed. This was everyday fare for Mrs. Eddy, and to a lesser extent for her students.

Our immediate and only reaction to error should be: It's a lie about God, it has no reality, no life, no intelligence to fool me; it has no activity, no law, no Principle. It is the carnal mind, alias

no mind. It would be hard to imagine Mrs. Eddy or her dedicated students saying, "I will help you tonight, or when I'm through with this project." No. They knew at once it was illusion, misconception. We must know we are never dealing with appearances as such; we are dealing with hypnotism.

In her writings Mrs. Eddy pours out Truth. As that Truth is recognized by the kingdom of God within our consciousness and is accepted, error fades out, since it has no actual existence, no Principle. "It comes to you for life," Mrs. Eddy told students, "and you give it all the life it has."

HEALING TAKES PLACE IN CONSCIOUSNESS

In Christian Science healing nothing happens to the patient's body; the change comes in his consciousness. Why? Because you, as the practitioner, have gone to God (to your own right Mind, your Principle, "the kingdom of God within you," and in communion with this God within your consciousness, you have seen that "outside the material [lying] *sense* of things, all is harmony.")

The practitioner knows that the error, which the patient called or wrote about, is an illusion from which the patient needs to be awakened. It is as though the patient were in a train and was terrified by the sense-testimony that the train tracks come together in the distance.

You, as the practitioner, realize that the error—being nothing other than hypnotic suggestion—has no law or cause to support it; it has no substance since Spirit, good, is the only substance; it has no identity, no spiritual understanding; no Principle, no foundation or spiritual power; no life but the life ignorance mistakenly gives it; no truth, no true consciousness; and no Love or purpose. So, since the error is illusion, you, as the practitioner, turn completely away from it, and in communion with the "I" that is God within you, discern the perfect man as the only reality.

Further, you know that infinite good alone is real; there is only one Mind, one divine consciousness, and that divine consciousness is All; there is nothing besides it, therefore it is the true consciousness of both the so-called patient and the practitioner. When the practitioner knows the truth—actually *realizes* it—this truth is the truth everywhere just like $2 \times 2 = 4$ is the truth everywhere in arithmetic.

The activity of Truth in the practitioner's consciousness is called the Christ, and it brings about a change of consciousness in the patient, since both the practitioner and the patient have the same God-consciousness, or Mind.

This Truth-knowing expresses itself on the body of the so-called patient as a better concept of body, or what we call healing. In other words, "Consciousness constructs a better body when faith in matter [when hypnotic suggestion, illusion] has been conquered" (1910 ed. 425:23).

If the healing is not instantaneous, the practitioner repeats the treatment each time he is confronted with the illusion. The goal which he earnestly seeks is for his consciousness to be the consciousness of God. His only work is to get a realization of God's presence; this will include the healing. The important thing is to turn completely away from the so-called "problem," and turn to God alone. "When the healer is lost in the eminence of Mind the healing takes place" (Mary Baker Eddy).

There is only one true selfhood, "the spotless selfhood of God," and that is the selfhood of the so-called patient as well as of the practitioner, since "existence separate from divinity, Science explains as impossible." God is the Mind of the patient, since "God is individual Mind . . . God is individual consciousness." If God weren't the Mind of the so-called patient, there could be no healing.

Therefore, when the practitioner knows the truth, it reaches the patient since there is only the one selfhood. This selfhood appears as you, as me, as every individual. The Mind or consciousness of

the practitioner who knows the truth is also the Mind of the so-called patient (whether he is aware of it or not). Consequently, the patient is freed of the illusion and the body responds to the change of consciousness.

A *person* is never the Christ. It is the activity of Truth in individual consciousness, in your consciousness, that is the Christ. The unilluminated human mind sees error, illusion, right where infinite good is in full and unrestricted operation. Christian Science makes it clear that you, as the seen, as the idea, are the “the Word made flesh”; you are the way “God, the Mind of man,” becomes visible. Knowing this, Mrs. Eddy could touch Adam Dickey’s arm and say, “Adam, this is Spirit.” Rightly viewed, all is Spirit, manifested.

In the first edition, Mrs. Eddy explains:

P.11:24 [In this Science] we learn ourselves Spirit, and yield up the ghost of error . . . all is mind and mind produces mind only . . . like produces like.

P. 14:4 We are Spirit, Soul, and not body [not flesh, blood, and bones], and all is good that is Spirit; God and the idea of God are real, and nothing else is real [the “idea” is man, the manifestation of God, the expression of Mind, Spirit, Soul].

P. 29:21 We shall ultimately prove this Science to individual consciousness [to be *your* consciousness].

P. 34:30 The infinite is achieved only as we turn from the finite, and from the personal error to the impersonal Truth of being.

P. 39:6, 9, 27 Jesus regarded himself Principle instead of person. . . . man is the reflex shadow of God [of this Principle that we are, that is the kingdom of God within our consciousness]. . . . to know we are Soul and not body is starting right.

P. 62:15 Our present standpoint is body not Soul, personality instead of Principle, hence our mistaken views and their consequences in sin, sickness and death.

P. 65:15 When we are Spirit we shall have gained the high import of this Scripture, “I and the Father are one,” and shall find, too, this oneness occasions no loss of identity, but that “I” signifies Spirit and not matter, Principle and not person, Soul and not body.

Page 46:5 But how are we to escape from flesh, or mortality? . . . [Answer:] By understanding we never were flesh, that we are Spirit and not matter.

P. 54:11; 56:19 We must begin to recognize ourselves Soul, and not body, and receive and impart the teachings of Spirit. . . . Man never obtains immortality until the standpoint whence he reckons himself in all the summing up of Life and Intelligence, is Soul and not sense.

P. 59:24 We must recognize ourselves Soul, and not body . . . But in order to do this we must grow away from all that is error and become pure in Spirit.

P. 114:4 The so-called man of matter, together with every material belief of a material world, must pass away before sorrow, sickness, sin, and death can disappear. The millennial glory cometh only as Science reveals Intelligence and Life outside [the illusion] of matter.

This Christ-message from the “little book open” in the hand of the angel is as true today, here and now, as it ever will be, but to understand, to demonstrate it, we must awaken to the Truth it presents.

Mary Baker Eddy’s discovery of the Christ Science—which brings the millennial glory as our true, sinless, changeless identity is brought to light—shows how actively the Christ was working in Mrs. Eddy’s consciousness to reveal the Comforter, the Second

Coming of the Christ, and why, therefore, we can find her only in her writings. If we look for her elsewhere than in what she has written, we shall lose instead of find her. (See (*My*. 120:2).

AN INTERESTING HEALING OF EPILEPSY



Thousands of healings resulted from the reading of *Science and Health*. Long before 1910 this healing work performed by Mary Baker Eddy and her students had spread Christian Science to the remotest regions of the globe. It was estimated that between 1866 and 1902 more than 2 million healings had been accomplished in Christian Science.

Each *Journal* contained—and still contains—a sampling of these wonderful healings. When the weekly *Christian Science Sentinel* was later launched, it too contained, and continues to contain, testimonies of healing.

As just one example of the millions, that shows how supremely natural this healing power was and is, a young woman (testifying in an early *Journal*) said that from a child of seven years to her twenty-third year she had been a victim of epilepsy. She described to *Journal* readers her many attempts to gain healing through medical means. But instead of getting better she steadily grew worse. Her doctor told her that she should resign herself to a life of invalidism.

At this verdict her heart cried out to God for help, and she prayed as she had never prayed before.

Shortly thereafter a friend told her of Christian Science, and of a practitioner who was doing wonderful healing work.

Taking an acquaintance with her she called on the practitioner, “took a treatment, and bought a copy of *Science and Health*.”

On leaving the practitioner’s house, her friend went first and called on her to hurry, as a car was coming.

“Not having ever gone out with me before, she did not realize what she asked me to do; and as the car had gone some distance

by the house, and had stopped for us, it seemed necessary for us to run to take it.

“After I had got into the car, it suddenly dawned upon me, that I had done something I had not been able to do for years, and that was to hurry or do anything that might cause excitement; and when considering that less than an hour previous to this I could hardly walk—let alone run—I became conscious that something had helped me, as my extreme nervousness had gone, and I felt stronger and more hopeful.

“I went home and threw away all my medicine . . . and commenced reading *Science and Health*. I took five more treatments and was completely healed. I have been subjected to many tests, but have not had a fit since.”

The author’s friend, Hazel Linderman of Sarasota, Florida, vividly remembers “the canes and crutches in the corner of the church foyer that were left there after the services in the early years of this century.”

A letter just received from Ruth Steiger, C. S. of Sequim, Washington, contains a testimonial of the healing of the modern dreaded aids. She writes:

A member of our New York City church responded to a request for Christian Science from an aids patient in a hospital in New York City. The week’s lesson was “Sacrament.” After it was read, the patient asked to be helped out of bed so he could kneel beside the bed and pray. (One of two Sundays in the year that we kneel.) Next day the practitioner was informed no need to come, the patient would die that day. Of course the practitioner went, and went every day for 48 days, when the patient was pronounced completely healed and released.

FURTHER HINTS ON HEALING



he practitioner’s instant reaction to error—error being always illusion—is important. It is crucial to meet the error deci-

sively, head on, the instant it is presented. You know, and vehemently declare, that the claim, whatever it is, is merely hypnotic suggestion. It has no cause, no law. It has no reality, no substance, since Spirit, good, is the only substance. It has no identity, since Soul, changeless good, alone has identity. Error has no Principle. It has no Life except what you, yourself, and universal hypnotic suggestion, give it. It has no Christ, no consciousness, no truth, since "God is all true consciousness." Error does not coexist with God, Love, any more than $2 \times 2 = 5$ coexists with $2 \times 2 = 4$; therefore you are not fooled into accepting what the patient tells you ails him. You know it is an illusion. And "when the illusion . . . tempts you, [you] cling steadfastly to God and His idea. [You] allow nothing but His likeness to abide in your thought" (1910 ed. 495:14).

If there is not a prompt report of healing, then whenever the claim comes to thought, during the day or night, you cover the same ground, and you do it until the claim yields. You strive to become one with God, the one Mind. Remember, Mrs. Eddy says: "When thought is lost in the eminence of Mind the healing takes place."

Jesus indicated he could do the works because he let the "I" go to the Father, Mind, Principle; that is, he knew his "I" was God, "I and my Father are one." Science and Health defines "I" as "divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind" (1910 ed. 588:9). In communion with this "I" or the kingdom within, Jesus found assurance that what appeared to him, as a person, was God in manifestation, free, whole. It was God incarnate, even if the physical senses testified to sin, sickness, discord. Jesus knew God is All. What seemed to be an existence separate from divinity was therefore illusion, merely hypnotic suggestion.

Now, the practitioner in Christian Science also knows this and goes immediately to the kingdom of God within his consciousness. In communion with that "I," his real selfhood which is Mind,

Spirit, Soul, Principle, Life, Truth, Love, he becomes aware of the truth and his true identity. As he dwells on the scientific fact that a perfect God could only manifest itself as a perfect expression, the healing takes place.

Why and how does healing reach the patient?

The patient is reached because there is only one Mind. The Mind that is Mind to the practitioner is the same Mind that is Mind to the patient. The practitioner's Mind (or God) isn't something separate from the patient's real Mind since there is only *one* Mind. So when Truth is active in the consciousness of the practitioner it becomes the law to the patient.

The healing occurs because the law of Mind operates, Principle operates. You, personally, as the practitioner, don't do anything other than to know the truth, and then Truth operates. When you add two and two, neither the numbers nor you have to do anything to make them equal four; the law of arithmetic operates and gives the result.

BRIEF 12

THE NATURE OF REALITY

“GOD IS ALL TRUE CONSCIOUSNESS”



Physical and mental healing was only used by Jesus as we, in Christian Science, use it today, namely, to illustrate the divine Principle of man's being. Mrs. Eddy's revelation shows what can be done with our entire life as we apply the Principle to every phase of human existence. There would be no discord in our lives or in the world except for the fear that there are powers greater than our divine Principle.

This is why Mrs. Eddy's statement, "God is all true consciousness" (*Un.* 4:12), and similar teachings are important, and deserve our consecrated and dedicated study. What do these statements mean?

Again in *Unity of Good* we learn:

All consciousness is Mind; and Mind is God,—an infinite and not a finite consciousness. This consciousness is reflected in individual consciousness, or man whose source is infinite Mind. There is no really finite Mind, no finite consciousness. (24:12)

[In Retrospection and Introspection:]

All consciousness is Mind, and Mind is God. Hence there is but one Mind; and that one is the infinite good, supplying all Mind by reflection, not the subdivision of God. Whatever else claims to be mind, or consciousness, is untrue. (56:18)

[In No and Yes:]

When a so-called material sense is lost, and Truth restores that lost sense,—on the basis that *all consciousness is Mind*

and eternal,—the former position, that sense is organic and material, is proven erroneous. (10:16)

The logic of the above statements makes it clear that since “all consciousness is Mind,” and “God is individual Mind,” your Mind or consciousness is the invisible substance from which all things that outwardly appear are formed. For this reason Mrs. Eddy urges: “Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them” (*My*. 210:2).

Since “God is individual Mind,” your Mind—and since this “Mind is its own great cause and effect” (*Mis*. 173:12)—then, as you “keep your mind . . . filled with Truth and Love,” you gain a realization of this kingdom within, and the wholeness of God appears outwardly as form. It appears as health, supply, happy relationships.

But the substance of these forms is invisible; the substance is consciousness. What appears outwardly is formed from an invisible substance, and that substance is our consciousness. That consciousness is infinite. It is the consciousness of every individual, since there is only ONE consciousness which we name God. It is the consciousness concerning which Jesus said, “Son, thou art ever with me, and all that I have is thine” (Luke 15:31). This is said to every individual on earth. This is why Mrs. Eddy could assure and encourage, “Did you but know the sublimity of your hope; the infinite capacity of your being; the grandeur of your outlook, you would let error kill itself. Error comes to you for life, and you give it all the life it has” (Carpenter Collection).

It should be remembered that Jesus also explained: “My Father [the Mind, the Cause, that sent me], is greater than I”—meaning greater than the effect, the visible form, the image that is seen.

Jesus said, “Of mine own self I can do nothing” John (5:30)—the form, the image or “shadow” of the Mind can do nothing. The Father [Mind] that dwelleth in me he doeth the works” (John 14:10). It is the invisible cause, the one Mind, our Mind, consciousness,

and not the visible effect, man, that does the work, as Job insisted, *He performeth that which is given me to do. . . .*

WE ARE IN HEAVEN NOW

n the great revelation that came to Mrs. Eddy in 1866 she glimpsed “Life in and of Spirit; this Life being the sole reality of existence” (*Mis.* 24;17).

Simple logic told Mrs. Eddy’s spiritual sense that since God is infinite and all, man is God’s expression, here and now. There could not be an infinite God that is All-in-all, and besides this infinite All, something called “man.” Infinite good, divine Mind, expresses itself *as* man, *as* the universe. God being our Mind, our body is the expression of this Mind.

“Thy kingdom is come; Thou are ever-present.” We are in heaven now. As the poet wrote: the eagle doesn’t have to plunge to find the air, he is in it; the fish doesn’t have to soar to find the ocean; he is in it. Mrs. Eddy realized it was the same with man. Man doesn’t have to search for God, he is in God; God is our Mind, our consciousness. We are the “I am,” and like Jesus we can say, “I am the way, the Truth [God], the Life [God].” We have only to *accept* our God-being. It is the ever-present fact here and now. However, because the wool has been so tightly pulled over our eyes, as previously brought out, we will not become sufficiently cognizant of this great truth without the love for truth, the longing for it with our whole heart, the most diligent searching for it. “Our yearnings are homesickness for heaven. . . . Our soul’s inarticulate moanings are the affections yearning for the Infinite.” They are the “hope that ever upward yearns.”

The truth that we are in heaven now and one with God is verified in Mrs. Eddy’s definition of “bride,” in the “Glossary,” (1910 ed. 582:14): “. . . conceiving *man in* the idea of God,” meaning *discovering man in the Mind of God*. The God-crowned woman (Rev. xii:5)—Mary Baker Eddy’s discovery, revelation and teaching—demands this. As we assimilate this teaching, become one with it,

we are “caught up unto God and His Throne,” which Mrs. Eddy interprets as, “to be found in its divine Principle”:

As has already been amplified, in proportion as we grasp the Science that God poured out to the world through Mary Baker Eddy’s pen, we resurrect ourselves from the tomb of flesh. No longer are we held captive by the Adam-dream, the illusion, that has “buried [us] above-ground in material sense.” Mrs. Eddy saw clearly the divine origin of man, and she wanted her discovery to speak to the human condition. She wanted us to begin to wed ourselves with God, “or rather [to ratify] a union predestined from all eternity” (*Un.* 17:8).

Hanover P. Smith, who had been a deaf mute all his life until age 19 when Mrs. Eddy healed him, wrote of her class teaching:

We go forth from this unfolding of Truth and Intelligence with elastic hope and strong confidence, and we are ravished with the sunshine and gladness. The mind . . . waking from its dream in non-realities . . . springs to power. In this sudden surprise of might, there opens to the student’s mind new possibilities, with a dazzling consciousness of the greatness of possible achievement.” (Hanover P. Smith, *Writings and Genius of the Founder of Christian Science*)

In seeing that all consciousness is Mind, and that God is therefore all *true* consciousness, Mrs. Eddy rejected the entire complex of material appearances—she rejected the entire human scene, both good and bad—as a misconception of reality, as merely illusion, as universal hypnotic suggestion or mesmerism. She said, “Supposititious mortal mind outlines itself as a belief of a material personality with form and conditions and laws and circumstances—in fact, with all the phenomena that are embraced in what is called material life and personality, [but] . . . not one solitary fact in this whole fabric of supposititious evil [is] true” (*DCC* 200:11). It is all aggressive mental suggestion coming to us to adopt it as

our own thought. Like Jesus, Mrs. Eddy could say: "My kingdom is not of this [material] world" (John 18:36).

Above and beyond this Adam-dream or material-sense world Mrs. Eddy revealed a world of perpetual harmony. We find ourselves in it proportionately as we rouse ourselves out of the universal illusion that hides perpetual harmony and gain the understanding that each individual consciousness is an emanation of the one Mind, fully endowed with the Mind of God.

BRIEF 13

THE NATURE OF ERROR

HYPNOTISM STARTS WITH FALSE EDUCATION



fter . . . all was primeval harmony, the material lie made war upon the spiritual idea; but this only impelled the idea to rise to the zenith of demonstration . . . and to be caught up unto God,— *to be found in its divine Principle*” (1910 ed.565:23). Here Mrs. Eddy is telling us our need is to awaken out of illusions, out of the universal hypnotic suggestions that have entombed and sealed us—entombed our God-being—inside a sepulcher of flesh; our need, therefore, is to discover man in the Mind of God, to see that the real man is to be found only in his divine Principle.

For this reason Mary Baker Eddy knew and declared that “unless malpractice is exposed by Christian Scientists the world will be little benefited by Christian Science” (*DCC* p. 278).

What is malpractice, or the error Mrs. Eddy’s writings expose? We can’t expose error or malpractice unless we know what error is. To correct error we must know the nature of error. Mrs. Eddy’s writings all lead to one conclusion, namely that malpractice or error is hypnotism, aggressive mental suggestion.

This hypnotism starts with wrong education. We are under hypnotic suggestion when we believe we were born of the flesh. In her illustrated poem, *Christ and Christmas*, p. 53, verse 7, Mrs. Eddy asks: “wherefore signalize the birth of him ne’er born?” Then she declares, “Thus olden faith’s pale star now blends in seven-hued white! Life, without birth and without end, emitting light.” She declared that “the last enemy is not death; it is human birth.” Jesus gave the example of how to work our way out of the flesh, and Mary Baker Eddy wrote the textbook explaining and showing how he did it.

We are going to believe in matter bodies and sensation in matter as long as we are hypnotized. There is no way to get rid of the belief that we were born into matter, that we are flesh, blood, and bones, subject to sickness, sin, and death, except to get un hypnotized. Only by becoming absolutely convinced of the truth that we are spiritual beings here and now can we overcome the fear that accompanies belief in material existence. Our trouble is that “most of us willingly accept dead truisms which can be buried at will; but . . . the trenchant truth that cuts its way through iron and sod, most men avoid until compelled to glance at it” (*My*. 160:10).

We should meditate on the fact that “*there is no disease.*” No man, woman, or child has ever been sick or died, except as hypnotic suggestion. Our instant reaction to sickness or error of any kind must be that it is appearance only, aggressive mental suggestion. We don’t try to make it better any more than we would try to alter a mirage, that has a mirrorlike appearance of a quiet lake or pool, such as is observed on still days over hot pavements. We don’t hesitate to walk on for fear of getting wet. We don’t try to remove the water. We know what it is, and so pay no attention to the appearance.

Until we treat what looks like sin, sickness, death, and all mortal appearances in the same way as we treat the mirage on the pavement, we will be fooled by it.

We are hypnotized when we think there are mortal men and women who create other mortals, or that creation is material. In reality there is only the one Mind, which expresses itself in perfect activity. There is only one Spirit, which is the only substance, which sends forth nothing other than perfect spiritual forms.

Mrs. Eddy’s writings introduce us to our innate divinity. The first edition tells us:

P. 147:21 When personal sense [the testimony of the five physical senses] is exchanged for the Science of being, “all things become immortal and harmonious.”

P. 150:20 The belief . . . that Spirit and matter mingle in the least, or take the same individuality, is the error called mortal man.

Mary Baker Eddy saw that hypnotism, animal magnetism, was the substance of all that was appearing to personal sense, the five physical senses. Even the beauty of the sensuous universe is only the ground or basis for hope since we are destined to realize “the spiritual reality and substance of form, light, and color.” We will learn that God, Spirit, is the substance of all that appears as form.

WHAT ANIMAL MAGNETISM IS



Animal magnetism, alias mesmerism or hypnotism, in its broadest sense designates the activity of the mortal or carnal mind. Mrs. Eddy warned that “unless malpractice is exposed by Christian Scientists, the world will be little benefited by Christian Science.” She said we must see error, but see it as a lie, see it as nothing—even as we see a dream from which we have been awakened.

Our work is to empty the mind of hypnotic suggestion—the infestation of ghostly beliefs, the persistently harassing misconceptions that have hidden from us our present perfection and eternal harmony. Regarding these misconceptions, illusions, or *animal magnetism*, Mrs. Eddy writes in the first edition:

Learning the nothingness of personal sense [animal magnetism] is the basis of Science; this point proved, was our scientific standpoint for healing the sick through mind instead of matter; physical effects, we learned, are not the result of physical causes; . . . diseases are beliefs, that, ruled out of mind, are ruled out of the body.

What appears as person, place, or thing, if *rightly viewed*, can never be anything but God appearing, since Spirit, God, is All.

P. 194:26 All things are finally resolved into Spirit, their ultimatum. . . . Mortal man is but a dream; even the belief

that Life, sensation and substance are matter, all of which the ultimatum of being proves illusion.

P. 218:22 To . . . realize one's self not body but Soul is the ultimatum of being.

When it seems there are persons who would harm us, this seeming, this appearance, should be classified as illusion and never as actuality. Since there is no personal mind, it is not so much directed thought as it is universal hypnotism, universal false belief that there are minds many; and it is this false belief that presents the *appearance* of evil—the appearance of both evil and what is thought of as human good.

The belief that there are wicked minds must be met entirely within our own thought, just as Jesus had to meet, in the tomb, the thought of wicked minds that would attempt to crucify him. Jesus conquered the error, the illusion, with the understanding that infinite good is the *only* Mind.

HOW MALPRACTICE FADES OUT

he first edition makes it clear that sin and malpractice become extinct as we resist yielding to their tempting illusions and constantly recognize God's power to dislodge them. Then the serpent becomes the "rod of iron" with which to rule.

Material sense, like a mirage, causes Mind's omnipresent perfect creation to *appear* in a material untrue delineation, having "material accompaniments." Christian Science teaches us to discern "the spiritual fact of whatever the material senses behold" (1910 ed. 585:10), but we do not try to remove the material accompaniments since they are only appearances. They fill no space, have no substance; they are mortal mind's illusions. Spiritual education causes them to fade away. Remember how education in arithmetic caused $2 \times 2 = 5$ to fall away as it is replaced with the truth that $2 \times 2 = 4$? And how education caused the belief of a flat earth to fall away?

BRIEF 14

WAY-SHOWERS LEAD US OUT OF ERROR

WHAT WAS IT THAT BECAME THE SAVIOR?



od did not send Jesus into the world to save the world from sin and error, since God, infinite Good, knows nothing of error. It was Jesus' understanding of infinite good's allness and evil's nothingness that became the Savior, the Messiah.

Mental malpractice claims to operate and have power. But it operates only in its own realm of belief. Therefore the savior for us is to realize that the only place we ever meet the illusion of malpractice is within ourselves. We must see it is our own mesmeric belief that is presenting the erroneous picture.

The savior is uncovering error as nothingness; and error is not *uncovered* until its nothingness is seen and understood to be illusion—ignorance of Truth. This means our thought must be divine Mind itself. Mrs. Eddy instructed Joseph Mann: “*Be the Mind that never heard of error.*”

MRS. EDDY TRANSCENDED THE EVIDENCE OF THE SENSES



rs. Eddy revealed that everything comes to us as consciousness. Nothing exists outside of our consciousness. Therefore all is mental, and “the Christian Scientist is alone with his own being and with the reality of things” (*Mess. '01. 20:8*). It was Mrs. Eddy's aloneness with reality that enabled her to transcend the evidence of the five physical senses and discover the Science of being.

Her absolute dedication to God alone enabled her to rise above and beyond appearances and discern that matter and evil are illu-

sions. She perceived Spirit, infinite good, to be All, and that there is nothing in the perfection of Spirit out of which to create materiality or evil.

Because Jesus knew that all is Spirit and spiritual, and because he understood that the kingdom of God is within each individual infinite spiritual consciousness, he “required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities” (*Un.* 11:24).

Through revelation Mrs. Eddy realized the omnipresence of present perfection, not in some far-off heaven but right here on earth where you and I are now. “Thy kingdom is come,” she wrote, “Thou art ever-present” (1910 ed. 16:31). There can be no “outside” to your individual, spiritual, infinite consciousness that embodies the universe.

HOW THE WIDOW'S DEBTS WERE PAID



lijah must have caught a glimpse of this great truth when he asked the widow: “What hast thou in the house?” (II Kings 4:2). This widow’s two sons were about to be sold as bondmen to pay off debts. When she cried to Elijah for help he asked that momentous question, meaning what have you in the kingdom of infinite good which is within your consciousness?

When she replied that she had “a pot of oil”, he told her to get as many vessels as she could. She obeyed. Then he instructed: “When thou art come in, [into the presence of God—into the kingdom that is within your consciousness, and is within the consciousness of your sons] thou shalt shut the door upon thee and upon thy sons.” She was to close the door to mortal mind’s suggestions of lack, and pour into the vessels the truth of being, the oil of “consecration; charity; gentleness; prayer; heavenly inspiration” (1910 ed. 592:25).

This shutting out of sinful sense and pondering only God’s infinite resources wrought a change in her thinking. And with this

new consciousness the wherewithal to pay off her debt was found to be at hand.

From this experience we learn we should never contemplate our needs and wants, but should contemplate what we already have—and are—because the Father [Mind] is always saying: “Son, thou art ever with me and all that I have is thine.” Embodied within our consciousness is all the supply we will ever need if we turn to it understandingly.

In many ways Mary Baker Eddy taught us: “God is infinite, therefore there need be no limit to any supply that we can widen our souls to receive” (Mary Baker Eddy: Her Spiritual Precepts. Carpenter Foundation). Since complete supply is within our consciousness, we need only rouse the dormant understanding to become aware of it in the form needed. This is the message of the first edition. But “when will mankind awake to know their present ownership of all good?” (*My*. 356:1). The answer is when they understand the message of the Second Coming of the Christ.

THE BODY IS NOT YOUR MASTER



He truth the first edition emphasizes—and to which Mrs. Eddy devotes special attention on almost every page of Chapter III—awakens an awareness that (1) “the body is not our master”; (2) that we should “cease to call the body ‘I’ ”; (3) we should know: “I am Soul and not body, Spirit and not matter”; (4) that “You, the Intelligence, embrace the body in comprehension and completeness . . . the body is but the idea of you”; (5) “the body has no sensation”; (6) therefore, “my body is no longer my master”; (7) “When Truth reaches the mind, the body manifests the effects of an alterative, proving it is mind that moves matter.”

The plainly stated, power-laden, spiritual revelations in the first edition rouse the dormant understanding from the dream of life in matter to the apprehension of our spiritual body. The conviction is gained that divine intelligence controls what looks like matter

but which, when rightly viewed, is actually Spirit, since Spirit is the substance of all form.

What mortal mind pictures as body is illusion. Only that which constitutes spiritual consciousness is our body. The first edition stresses and makes clear the unassailable fact that there is but one infinite body; and drives home the truth that one infinite Mind, or Principle, could have but one infinite body or manifestation, called man (generic man). The principle of mathematics can have but one infinite mathematical body expressing the principle of mathematics.

The divine body, called man, is harmoniously, effortlessly maintained by its divine Principle, Love. Whatever is material about our body is just the false belief about body. The body is thought externalized, thought made manifest. The material body manifests the beliefs which we accept.

We, in reality, do not have to go through a process of becoming the infinite divine manifestation of Mind. Man *is* and always has been, and always will be, the divine manifestation, just like $2 \times 2 = 4$ has always been 4, and doesn't have to go through a process of becoming 4. Man is the knowing of this fact. (See 1910 ed. 428:22.)

Because we are the embodiment of Mind we can never lose our body; all we can ever lose is a personal, material *sense* of body, a false concept of body. The "I" that I am will never leave me. The I, consciousness, immediately "constructs a better body when faith in matter has been conquered" (1910 ed. 425:23).

Regarding this "I" that I am, Jesus said: "*I* will never leave thee nor forsake thee." Of course, he was not talking about his personal self. He was talking about your "I" (or Ego) that is defined as: "Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind" (*ibid.* 588:9). On this same page the "I AM" is defined as "the only Ego." Whose Ego? Yours, ours.

Mrs. Eddy tells us we get out of this material sense of body by knowing we were never in it.

Divine knowing, Christian Science, is body. Body is never receiving something from Mind as though it were outside of Mind. "I and my Father [Mind] are one." A material body is only mortal mind's concept of body; it is the supposititious "I," regarding which we should often recall Mrs. Eddy's teaching: "When we find out we don't have a body, nothing can touch us."

This is true even though the mortal doesn't comprehend it. Nothing we can do or think can make this true. It *is* true; and it is not made true by any effort. As Zechariah proclaims: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

Because Mrs. Eddy understood man's divine being and spiritual status as immortal indestructible Spirit, she could raise Calvin Frye more than once after he had already, quite some time previously, passed through the portals called death.

If Spirit is all, and is the only substance out of which anything can be formed, what would constitute these forms? Wouldn't it be Spirit, as Mrs. Eddy demonstrated when she instantaneously healed the cancer case reported (*Un.* 7:12), and instantaneously healed hopeless cripples on the street? She clearly saw the only substance was infinite Spirit, good. She was aware of her true identity as the "I am" that is one with God. She instructed her students:

Just go alone . . . and in the depths of your own consciousness say over and over again, I am, I am, I am, I am. Your whole being will be filled with a sense of power to do all things (DCC p. 51).

"I am" is God, and Mrs. Eddy knew that this is what we are in Science, since God is All. "Is there a God beside me?" asked Isaiah, beside the kingdom of God within my consciousness? "Yea, . . . I know not any . . . I am the first, and the last; and beside me there is no God. . . . I, even I, am the Lord; and beside me there is no saviour (Isa. 44:8, 6; 43:11). Mrs. Eddy was acknowledging the one divine Mind as her Mind, as the infinite

invisible presence and power that constitutes our God-being here and now. She knew no need could arise that was not already fulfilled and awaiting our acknowledgment, since I am the power and the presence of every good and right thing. She saw that this is what Jesus meant by his saying that when you pray, believe that you have already received what you ask for.

Any problem we seek a solution for is not “out there”; it is a mistaken sense of the infinite good that is present; it is an ignorance in our own thought, an ignorance of God, of the “I” that I am. We only need illumination, which we get by turning, trustingly, to the “I” that I am, to the Father-Mother Principle or God within our consciousness. “I will listen for Thy voice.” As I do, I become receptive to that divine voice, that divine ever-presence.

The error is never a thing, a condition, or a person. It is the aggressive mental suggestion that there is a material thing, a material condition, a sick or sinful person. When we know the error is illusion, only suggestion, we don't resist it. We turn from it and get “lost in the eminence of Mind” which holds the remedy for every error.

“A molecule, as matter [is an outlined falsity of consciousness, and] is not formed by Spirit; for Spirit is *spiritual* consciousness alone. Hence this spiritual consciousness can form nothing unlike itself, Spirit; and Spirit is the only creator” (*Un.* 35:23).

If you have a large ball of clay, and you mold it into 100 different forms, wouldn't those forms all be clay too? If Spirit is All, and is the only substance, then all forms created by Spirit, the only creator, must be Spirit too.

JESUS PROVED ALL FORMATIONS CONSTITUTED OF SPIRIT

esus' “earthly mission was to translate substance into its original meaning, Mind” (*Mis.* 74:15). At the wedding feast in Cana of Galilee he turned the water of human belief into the wine of spiritual inspiration.

The Gospel of John speaks of this incident as the “beginning of miracles [that] manifested forth his glory.” It is of interest to note that it was “woman” (John 2:1-5) who opened the door for Jesus to begin his healing and saving ministry, through first handling the mental state, water, and raising it to the consciousness, the inspiration, of Love. (See 1910 ed. 35:27.)

The guests no doubt were unaware that Jesus was bringing heaven down to earth—that what they were witnessing in this supposed miracle was but his first public venture in a matchless three-year ministry that would teach humanity its true identity, its oneness with God.

Probably no one at the feast realized that one so-called miracle would quickly follow another, and still another, culminating with his raising of Lazarus after Lazarus had lain in the grave four days. This “miracle” would then be followed by his own “mighty, crowning, unparalleled, and triumphant exit from the flesh” (1910 ed. 117:21).

By vanquishing matter and its supposed laws and proving that Spirit, God, is the substance of all form, Jesus “restored to mortals the lost *sense* of man’s perfection” (*Mis.* 186:30). Note the word, *sense*. Only a *sense* of man’s perfection had been lost. Perfection *is*. Matter-substance indicates the presence of something substantial and indestructible or matter could not be translated into its original substance, Mind. (See *Mis.* 60:28-3; *Hea.* 7:6-10.)

BRIEF 15

SEEING HEAVEN HERE

CORRECTLY SEEN, THIS WORLD IS THE REAL WORLD



When anything appears sick or discordant and we can gain the realization that we are spiritual beings *NOW*, governed by the divine Principle (which we are), the apparent discord vanishes, proving the correctness of the Christ Truth we realized. This establishes that the world in which we are now living, when *rightly viewed*, is the real world, the only world.

There are not two worlds—a real world and a suppositional opposite world, an illusory world of false appearances. Heaven and earth are not two different places. Earth is our material concept of heaven. Heaven is earth correctly understood—understood in the light of Science.

Reason will ultimately convince us that if infinite good (the kingdom of God within us) is All, then the only thing necessary for us to do is to empty the mind of misunderstanding, of false teaching; rid the mind of such prevailing misconceptions as the belief that man has a separate mind from God.

In Christian Science we are called upon to change our *concepts*; we do not change the world. We cannot change our body even by dying—our material body is illusion, our spiritual body is always intact, perfect. We can, however, change our body's appearance by changing our concept of it.

In the healing work we are never dealing with a person, a place, a condition, or a thing. We are only dealing with false images, with aggressive mental suggestion, with an illusion that has found lodgement in our consciousness. Therefore it is always a case of “physician, heal thyself.”

Jesus and Mary Baker Eddy never allowed a false image to find lodging in their thinking. They saw discord, sin, sickness, death, as we would see $2 \times 2 = 5$. We would immediately correct it. Had Jesus entertained, even for an instant, the belief "that Lazarus had lived or died in his body," he "would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it" (see 1910 ed. 75:16). Had Mrs. Eddy entertained the belief of matter as real she could not have instantaneously healed the hopeless cases of disease or raised the dead. We speak of Jesus' and Mary Baker Eddy's demonstrations only as examples of the power innate in every individual as that individual is governed by Soul, and not material sense.

When we can get our patients to see that the error they are suffering from is pure illusion, they are free. Their body, spiritually realized, is eternal, infinite, and harmonious because it is a body of ideas. It is the manifestation of the kingdom of God within. Their body is their own Mind manifested.

HEAVEN IS WITHIN SPIRITUAL CONSCIOUSNESS



nce it is seen that God's kingdom is come, that heaven is *here* and is within *our* spiritual consciousness, we will no longer look away from the world we are now in. We will no longer meditate on an unseen heaven which we think exists outside our own consciousness. In Elisabeth Barrett Browning's words:

Earth's crammed with heaven,
And every common bush afire with God;
And only he who sees takes off his shoes;
The rest sit round it and pluck blackberries.

"One of the hardest lessons we have to learn in this life, and one that many persons never learn, is to see the divine, the celestial, the pure in the common, the near at hand—to see that heaven lies about us here in this world."—*John Burroughs*.

“Beneath thy feet life’s pearl is cast,” and nothing but the opaque bodily eye keeps us from seeing this pearl, this heaven here; “nothing but the dull ear keeps us from hearing the rare revelation of infinite Love, a new tone on the scale ascending, such as eternity is ever sounding.”

Spiritual education reveals heaven must be in us before we can be in it, since it is a state of mind. Looking from right points of view we will develop in our consciousness a feeling of love toward the things of Spirit, which are the reality of all we behold; we will develop a love for the spiritual reality of the things seen, even though we now see them “through a glass darkly,” as St. Paul explained. Our work as Christian Scientists is to discern, here and now, “the spiritual fact of whatever the material senses behold” (1910 ed. 585:11).

Eventually we will all realize that the earth, correctly seen, is heaven, that heaven and earth are not two different spheres.

SPIRITUAL SEERS REALIZED HEAVEN HERE



oses, the prophets, Jesus, his disciples, and Mary Baker Eddy, were able to see heaven here. And those who have an understanding of Christian Science are able to see heaven here to the degree that their corporeal sense of the heavens and earth vanishes. In that degree the false sense is replaced with the spiritual sense, the subjective state by which they see the new heaven and new earth. (See 1910 ed. 573:19.)

This new heaven and new earth involves “the spiritual idea and consciousness of reality,” showing that humanity “can become conscious *here and now*, of a cessation of death, sorrow, and pain. . . . This reality of being will surely appear” (*ibid.* line 26).

If the kingdom of God, the “I” within you, did not have an expression, it would be a nonentity or Mind unexpressed, unmanifested.

BRIEF 16

THE TRUE NATURE OF MATTER

SPIRITUAL BEINGS AND ALL FORMS ARE TANGIBLE



Because Spirit, God, is all, and the countless forms we are aware of are spiritual, this doesn't mean that spiritual forms are not tangible. "The 'objects of sense' when *correctly* understood, are really 'ideas of Soul.' There are not two groups of creation—but just one" (*DCC* 200).

Calvin Frye's Diary recorded this important statement by Mrs. Eddy:

What thou needest to know is that mortal mind has translated the body and its functions into matter, and immortal Mind gives back the original with its functions preserved and harmonious, but not as *not in matter*, but as *and of Mind*.

This shows clearly that form and individuality are never lost. They will always be tangible, that is, will look like matter even though they are Spirit-forms. This we learn from the testimony of thousands who have returned after having passed the portals of so-called death. Our loved ones, including our pets and other animals, will always have identity, form, outline, and color. "From the infinite elements of the one Mind [your "individual Mind"] emanate all form, color, quality and quantity . . ." (1910 ed. 512:21; see also 247:21-24). Everything divinely real will always be tangible to spiritual consciousness.

In *Miscellaneous Writings*, p. 87:3, we read:

To take all earth's beauty into one gulp of vacuity and label beauty nothing, is ignorantly to caricature God's creation, which is unjust to human sense and to the divine realism. In our immature sense of spiritual things, let us say of the beauties of the sensuous universe: "I love your

promise; and shall know, some time, the spiritual reality and substance of form, light, and color, of what I now through you [through all earth's beauty] discern dimly; and knowing this, I shall be satisfied.

To a student Mrs. Eddy said, "All nature teaches God's love for man." And on another occasion: "I wish I could tell you what I see and feel when I look into a rose."

SPIRITUAL IDEAS BECOME TANGIBLE THROUGH SPIRITUAL EDUCATION

Five hundred years ago almost everyone believed the earth was flat. The round earth existed only as an idea in the minds of a few thinkers. But when eventually that idea—that the earth was round—became reality to the world's inhabitants, the earth was no less tangible because the correct view had been gained. In this same way spiritual ideas will all become tangible through spiritual education, as spiritual illumination floods the human consciousness. As we advance in Science we will find that God, Spirit, is the substance of all form.

"Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments" (1910 ed. 310:6).

Viewing every thing about us in this more abundant way brings to light the spiritual fact of what the material senses behold. Grasping the spiritual facts causes the material accompaniment of finiteness, solidity, weight, inanimate life, time, place, and insecurity to fade out. Both Mrs. Eddy and Jesus demonstrated that the spiritual fact was the thing at hand. Because of Mrs. Eddy's spiritually scientific explanations, countless others have been able to do likewise.

The spiritual fact is to be seen and used right here in our human experience, as Jesus demonstrated with the loaves and fishes, and with the tribute money taken from the fish's mouth.

SPIRITUAL MAN FOREVER TANGIBLE



pirit is not *materially* tangible, but Spirit's manifestation is tangible to spiritual consciousness. Regarding the tangibility of spiritual man, Mrs. Eddy instructs:

The individuality of man is no less tangible because it is spiritual and because his life is not at the mercy of matter. The understanding of his spiritual individuality makes man more real, more formidable in truth and enables him to conquer sin, disease, and death (1910 ed. 317:16; see also (*Mis.* 56:7; 103:12; (*Hea.* 6:15).

Ideas are perfectly real and tangible to spiritual consciousness. . . . [But] Spirit is not *materially* tangible [as flesh and bones, as physical matter, which is simply illusion, the product of universal hypnotic suggestion]. (1910 ed. 269:17; 78:21).

BODY NOT ANNIHILATED



hen Mrs. Eddy stated, "there is no matter," this did not do away with what looked like a hand or foot. She was simply nudging us from an ignorant finite matter basis to an infinite and true Spirit basis. In the first edition Mrs. Eddy makes it abundantly clear that matter held as shadow is the idea of God, but matter held as substance is a belief, illusion, and error.

Divine realities coexist with their concrete, completely real expression in human good. Advancing in Science we become aware of the great fact that they are one and the same, as Mrs. Eddy points out:

Infinite progression is concrete being, which finite mortals see and comprehend only as abstract glory. As mortal mind, or the material *sense* of life, is put off, the spiritual sense and Science of being is brought to light (*Mis.* 82:20).

LEGEND OF JESUS' DREAM



he Aquarian Gospel contains the following legend of Jesus' dream in which the omnipresence of present perfection was revealed to him (at age seven), which he told to the people gathered around him:

. . . In my dream I stood before a sea, upon a sandy beach. The waves upon the sea were high; a storm was raging on the deep. Someone gave me a wand. I took the wand and touched the sand and every grain of sand became a living thing; the beach was all a mass of beauty and song. I touched the waters at my feet and they were changed to trees and flowers and singing birds, and everything was praising God. I heard a voice which said, "There is no death. The sea of life rolls high; the storms are great. The multitude of men are idle, listless, waiting, like dead sands upon the beach. Your wand is Truth. With this, you touch the multitudes and every man becomes a messenger of holy light and life. You touch the waves upon the sea of life; their turmoil ceases; the very winds become a song of praise. There is no death because the wand of Truth can change the dryest bones to living things, and bring the loveliest flowers from stagnant ponds, and turn the most discordant notes to harmony and praise."

Even at the early age of seven, Jesus saw in his dream that everything we are aware of, when *rightly viewed*, is harmonious. If we use our 'wand of Truth' as given to us in the teaching of the Comforter, the Second Coming of the Christ, the spiritual facts can be translated into concrete forms understandable to us here and now. The true forms of Spirit are not metaphysical abstractions.

When we accept the premise that God is All, and then see matter all around us, we have to see matter's spiritual signification, or how can we find the kingdom of God at hand, omnipresent? What

looks like matter must be translated back into its original language which is Mind, Spirit. This gives the spiritual instead of the material signification.

MATTER IS AN ERROR OF STATEMENT



When Mrs. Eddy persisted in pointing out that “matter is an error of statement” (1910 ed. 277:26), and “matter is a misstatement of Mind” (*Mis.* 174:2), what did she mean? She meant that organic life is an error of statement that Truth destroys. What appears, when correctly seen, is always a divine idea.

Mrs. Eddy was the first in human history to explain matter’s nothingness—to explain the total unreality of the physical universe. She saw it was universal hypnotism, aggressive mental suggestion, that caused mankind to accept as real that which was only illusion. Jesus saw through this illusion, and 2000 years ago said: “My kingdom is not of this [material] world.” His kingdom was the world we are now in, but rightly viewed.

Jesus demonstrated this when he healed the withered hand. “It was restored whole, like as the other”—like as the divine reality. Why? Because the misconception, the illusion, had been removed by Jesus’ perfect understanding of what was actually present, already fulfilled. Others who saw the withered hand were deceived by an appearance which was only illusion.

“Good and evil . . . are not two but one, for evil is naught, and good only is reality” (*Un.* 21:7).

Again, Mrs. Eddy writes: “Whatever seems material, seems thus only to the material senses, and is but the subjective state of mortal and material thought [nothingness].” (*Mis.* 102:24). The first edition states:

P. 147:23 Every belief of matter as substance, Life or Intelligence, must be destroyed before man is found the image and likeness of God; Christian perfection is won on no other basis. In the scientific unity between Soul and

body, or God and man, Soul is not in body, but man is embraced in Spirit, even as Principle contains its idea, and [idea] is controlled by it.

In *Christian Healing*,, p. 7:6, we read:

“The new tongue” is the spiritual meaning as opposed to the material. It is the language of Soul instead of the senses; it *translates matter* into its original language, which is Mind, and gives the spiritual instead of the material signification.

BRIEF 17

THE TRUE NATURE OF MAN

MORTAL MIND MISSTATES DIVINE MIND



rs. Eddy brought to light the great fact that man does not do his own thinking. She revealed that man is the activity of Mind—of “God [who in reality] is the Mind of man,” your Mind. This is why Jesus, our great example, is the Christ. His Mind was Science. His Mind expressed itself in what people then called miracles. These miracles were the expression, the activity, of the divine Mind. He explained: “I and my Father [Mind] are one.” Therefore, as quoted previously, Mrs. Eddy, building on Jesus’ statement, could teach:

Whatever diverges from the one divine Mind, or God,—or divides Mind into minds, Spirit into spirits, Soul into souls, and Being into beings,—is a misstatement of the unerring divine Principle of Science . . . [this misstatement] interrupts the meaning of omnipotence, omniscience, and omnipresence of Spirit, and is of human instead of divine origin. (*Ret.* 56:5).

Further explaining matter (*Un.* 35:20), Mrs. Eddy states: “Matter and mortal mind are one; and this one is a misstatement of Mind”—a misinterpretation of Mind which, if rightly viewed, would be seen as the presence of God. Before one can have a lie about something, or a misstatement about a spiritual fact, the truth must be there. The spiritual fact must be present or there could be no misstatement or lie about it. Her teaching on the subject of matter is clear to the spiritually minded reader:

The forces of Truth are moral and spiritual, not physical. . . . What then *are* the so-called forces of matter? They are the phenomena of mortal mind, and matter and mortal mind are one; and this one is a misstatement of

Mind [a false, limited view of the phenomena]. . . . Matter is an error of statement. . . .

Mind has no more power to evolve or to create matter [that which is subject to dissolution and decay, to sin, sickness, and death] than has good to produce evil. Matter is a misstatement of Mind; it is a lie claiming to talk and disclaim against Truth.

Matter disappears under the microscope of Spirit.

These thoughts from (*Un.* 35:17; 1910 ed. 277:26; *Mis.* 174:1; 1910 ed. 264:21, have all been frankly, freely, uninhibitedly orchestrated in Chapter III of the first edition where with concerted and vigorous voice Mrs. Eddy delivers repeated blows to the false belief that life and intelligence are in a matter body. With reason and revelation she persuades us that we can and will assert our freedom from the illusion, the hypnotic suggestion, that life and intelligence are encased in a material body.

“MAN, THE REFLEX SHADOW OF SPIRIT”



He seven-fold Being, Mind, Spirit, Soul, Principle, Life, Truth, Love—the kingdom of heaven within our consciousness—has an expression, a manifestation (man), a body, but it is not a material body; it is not a flesh blood and bones body that sins, suffers, and dies. “Man is idea, the image, of Love; he is not physique” (1910 ed. 475:13).

In the first edition, we read:

P. 216:4 & 27 Man . . . is the reflex shadow of Spirit. . . . Take away the belief that limits [limitations] and sensation in matter constitute man, and you have immortal man, the idea of God; and remove personality from your belief of God, and you have the infinite Principle, even God that is Love.

WE NEED NEVER LOOK TO OTHERS FOR HELP



he textbook, *Science and Health*—the Christ Science—is within you. It is present in “the kingdom of God within you.” It constitutes your consciousness; therefore all the help you will ever need is within your spiritual consciousness. For this reason it is never necessary to look to others for supply, companionship, love, or any other desirable quality. Jesus gave overwhelming proof of this awesome and (to mortal sense) mysterious power, in his Gethsemane experience. He had asked the disciples to watch with him “one hour,” while “he went a little farther and fell on his face and prayed” asking that “this cup”—this death by crucifixion—be removed from him. (Matt. 26:39)

When he returned he found the disciples sleeping. On that final night when he was preparing to make the highest demonstration a human being has ever made, no one watched with him. He fought his battle, with self, alone. He could have escaped, but he knew it was to *prove eternal life* that he had come into the world. “His sweat was as it were great drops of blood falling down to the ground” as he prayed: “Not my will but Thine be done” (Luke 22:44, 42). He knew he would have to depend solely on the divine Principle, the kingdom of God within his own consciousness.

Each of the disciples served Jesus in a special way, but not one of them stayed awake to watch with him and give him support in his final hour of agony. Disappointing as this must have been for Jesus, that experience nevertheless proved for all humanity, beyond all question, and for all time, that there is no contingency that is not provided for in the inherency of things. The kingdom of God within our consciousness has the means, has all that is necessary for any achievement.

The divine Principle, Life, which Jesus called “Father,” *endured*. It did not forsake him. Alone for three days with his Principle, his Christ Mind, without any help from his followers or disciples, he overcame death—overcame the belief in human birth which had

encapsulated him in a flesh and blood body. He rolled away the stone from the tomb—tomb meaning the belief of being entombed in a matter body—and lovingly “hastened to console his unfaithful followers; to disarm their fears”; and present to them the same body that to mortal sense had died on the cross and been buried.

“Human theories,” Mrs. Eddy wrote, “are inadequate to interpret the divine Principle involved in . . . [Jesus’] mighty crowning, unparalleled, and triumphant exit from the flesh” (1910 ed. 117:19). It was Mrs. Eddy’s God-appointed task to explain how Jesus accomplished his mission of proving eternal life, of proving how God’s inexhaustible divine Love—the Father-Mother Principle that Jesus knew to be his own Mind— is omnipresent to meet every human need. Her revelation and discovery will continue to leaven thought. Spiritual education will cause the material sense of body to disappear as our consciousness changes, and universal hypnotic suggestion no longer hides Truth. Untold millions have experienced God’s power as they have risen to even a faint glimpse of the Truth that frees.

“Christian Science healing is ‘the Spirit and the bride’—the Word and the wedding of this Word to all human thought and action” (*My*. 153:27).

Witnessing the power of this Word, Mrs. Eddy wrote: “Our Cause is rushing on; its chariot wheels are heard before the lips can speak its coming. Let us have on our wedding garments, for purity and peace *NOW* await our bridal” (*DCC* 209:18). The extent to which Mrs. Eddy’s message from God has already penetrated and invaded the world’s religions, and world thought in general, augurs well for the fulfillment of her prophecy (see (*Pul.* 22:9) for the spread of Christian Science in this century.

YOU DO NOT LIVE IN THE BODY



Every page of Chapter III, “Spirit and Matter,” indicates plainly that the body is not you, that you do not live in the body.

The material body is but “a lifeless, unintelligent *belief*,” Spirit being the substance of all form.

P. 227:17 Look away then from your body . . . let go the belief you live in matter . . . [and] personality will be swallowed up in the boundless Love that shadows forth man . . . [This is] finding yourself more blessed as Principle than person, as God than man, as Soul than sense, and yourself and neighbor one [since all have the same Mind, the same Principle].

Recall also (p.158:30): “You, the Intelligence, embrace the body in comprehension and completeness. . . . ‘you,’ the Soul [the center, spiritual understanding] and circumference [your infinite individuality] of being,” are the law-giver to your body, the law-giver that makes your body either harmonious or discordant according to the understanding or ignorance that governs it.

The body is not you, “it is but the idea of ‘you,’” since the divine Mind, which is your Mind, constitutes its own body, or thinking. Mrs. Eddy taught: “[God] spake, and form appeared . . . Mind is its own great cause and effect . . . reason and revelation declared that God is *both* noumenon and phenomena,” and that God, good, being All, evil is therefore unreal. (See *Mis.* 280:1; 173:12; 23:18.)

We are being roused from the Adam-dream slumber, from the universal hypnotic suggestion, to see “what manner of love the Father [Mind] hath bestowed upon us,” in giving all. “It is His good pleasure to *give* you the kingdom,” but “when will mankind awake to know their present ownership of all good?” We need only to see through the mesmerism, the that hides the kingdom of infinite good that is at hand and is within our consciousness. Mrs. Eddy knew the Ego—your “I”—is Mind that includes body. In “the Only,” we have the eternal harmonious verity of God and man including the universe. There is naught beside.

WHY WE ARE SOUL AND NOT BODY



In this first edition there is a constant iteration and reiteration of her great discovery that we do not live in the body—that we are Soul, and the body is the visible expression of Soul.

Why are we Soul?

We are Soul because spiritual *understanding* is Soul and not body.

Mortals have ignorantly worshipped matter, placing life and intelligence in matter bodies, instead of seeing that Soul, Spirit, meaning our own Mind, is the substance of all form. Everything we see or that happens “out there” is actually a projection of our consciousness. Everything Jesus saw was a projection of his Christ consciousness. Everything the scribes, Pharisees, and high priests saw was a projection of their false consciousness.

To become one with God, we need only to get a personal sense of self out of the way and realize there is only one infinite divine consciousness that is the true consciousness of everyone. Like the prodigal son we need to return to the kingdom within. “In returning and rest shall ye be saved; in quietness and in confidence shall be your strength. . . . The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever,” counsels Isaiah.

This is true because a selfhood apart from God is an illusion. In reality we are now at one with the kingdom of God within our individual, infinite, spiritual consciousness. God is always saying: “All that I have is thine.” All that God has belongs to every individual on earth. We need only open our consciousness to receive it. “God is no respecter of persons.”

BRIEF 18

HOW WE ATTAIN OUR TRUE NATURE

DIVINE LAW THE ONLY LAW



Because we experience what is in our consciousness, even though it may be only latently there, Mrs. Eddy urged: “. . . keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them” (*My.* 210:2). What is in our consciousness will appear outwardly as form. It will express itself as form. In the first edition we read:

P. 163:18 Thou shalt have no other gods before Me is the command of Wisdom [this means: keep your mind so filled with Truth and Love that its expression continually glorifies God]; no Intelligence in matter, no imaginary physical law, but the one supreme law of being, namely the Truth of Soul and body. [Then, “as ye sow, so shall ye reap . . . the measure ye mete shall be measured unto you again.”]

The “Me” is Spirit.

Mrs. Eddy saw through the human problem and explained: “To empty mankind of error so that Truth may flow into the mind, is the work before us” (*ibid.* 165:15; 184:27). She affirmed: “The consciousness of the individual is law to every situation and condition.” You are never dealing with a God outside of your consciousness. It is all within—not only within your individual, infinite, spiritual consciousness but within the spiritual consciousness of every individual. There is no God somewhere up in heaven that can do something for you or can give you anything or answer prayers. The spirit of God in you is your daily supply, as Jesus told the woman of Samaria when he said that if she partook of the living water she would never thirst again.

Jesus let divine Mind use him as its vehicle, as its instrument. He was a transparency for the Mind that is Love. We must do the same. Then God's love flows through us to everyone. "I of mine own self can do nothing."

Why is your divine consciousness law to every situation and condition?

Because "God is individual Mind," your Mind. This Mind, being the origin, source, and cause of all, acts through spiritual law. "God's law is in three words, 'I am All.'" This perfect law is ever present to rebuke any claim of another law" (*No.* 30:11).

Jesus rebuked the claim of a law of lack when he produced food for the five thousand. This supply was a projection of his own individual, spiritual, infinite consciousness. Jesus rebuked every ingrained material law when he made "his mighty, crowning, unparalleled, and triumphant exit from the flesh," which again was a projection, a demonstration, of his spiritual consciousness.

Individual consciousness, being one with God, is therefore the lawgiver to every situation.

HOW DO WE GAIN ONENESS WITH GOD?



he question arises: How do we gain this oneness with God that becomes the law-giver to every situation?

Students of Christian Science are familiar with Mrs. Eddy's answer to the question: "How can I progress most rapidly in the understanding of Christian Science?" Her advice was: "Study thoroughly the letter and imbibe the spirit" (1910 ed. 495:25)

The study of Mary Baker Eddy's writings and the Bible teaches us how to recognize, as real, only the divinely good, and how to rebuke error by seeing it as hypnotic suggestion. The divine good is omnipresent. "Ye ask, and receive not, because ye ask amiss" (James 4:3). The belief that there is an unfulfilled right desire or need that we have to pray about is not true prayer but animal magnetism.

The barrier to receiving what we ask for is our failure to realize everything is already within our own consciousness which is “the secret place of the Most High.” There is where it must be sought and found. There, as we shut the door to the whisperings of error; as we listen for the “still small voice” which is our link with divinity, with the kingdom of God within us; as we sincerely pray, “not my will but Thine be done”; as we “trust in Truth, and have no other trusts,” we will find that this complete leaning on “the sustaining infinite” brings the answer.

“God is individual Mind” (*Mis.* 101:31. Therefore this Mind constitutes our intelligence. It alerts us to see there is not God *and* us, there is only God, Mind, manifesting itself as you, as me, as all we are aware of. This oneness with God guarantees our oneness with infinite good. Our part is to listen for the “still small voice” that assures us all good is, and is ever-present. Nothing is dependent upon a God outside of our own consciousness. Nothing is dependent upon some person, place, circumstance or channel. The connecting link between you and God—your own divine consciousness—is the awareness of this truth that all good is already yours and consequently any lack or inharmony is merely illusion, hypnotic suggestion.

THE PARABLE OF THE PSYCHOLOGIST AND THE MAGICIAN



In his book, *Christian Science, Its Clear Correct Teaching*, Herbert Eustace includes an account by Ernest C. Rodwick, called *The Psychologist and The Magician*, which illustrates that hypnotic suggestion cannot deceive a mind which has fortified itself with the truth about any fact or circumstance. The fortified mind cannot be deceived by facts that present themselves negatively, godlessly.

In 1910 the Regents of Heidelberg University elected one of their ablest scientists, Professor Herman von Scholtz, a psychol-

ogist, “to study, to unravel, to explode or explain, scientifically, if possible, the extraordinary performances of India’s [hypnotists] magicians.”

Von Scholtz journeyed to India.

After meeting Marbado, who as a magician or hypnotist had no peer in India, von Scholtz agreed to go through a three mile long cave—in which the magician would practice his art on him—to see if von Scholtz could overcome the hypnotist’s influence on his thinking.

Von Scholtz immediately went through the cave and saw nothing unusual in it. This was important.

The two men then began the test.

Almost immediately von Scholtz stood “transfixed, horrified, yes, petrified with fear,” as he saw the magician’s prostrate body covered with poisonous cobras. But after taking time to reason, he decided the hypnotist’s work had already begun.

Next “a wall of rock” stretched across the cave. Von Scholtz tried physically to knock it down, but saw his mistake and reasoned:

“To try to knock it down is to admit it is there and only adds to its solidity by hammering away at it. The truth is, the wall does not exist as an objective fact. [In Christian Science we learn that evil, discord, sin, sickness, death, do not exist as an objective reality or fact.] I should have walked on and not slapped, kicked and hammered at it; I should have looked upon it as a form of thought which the magician would have me accept as an objective reality, but which I deny.” So saying, von Scholtz closed his eyes and walked straight ahead and passed the apparent obstruction without hindrance, the wall disappearing as mist before the sun.

After von Scholtz surmounted several terrifying ordeals which followed the wall episode, he became inclined to give way to a

feeling of drowsiness, hunger and thirst. In the interest of scientific research, von Scholtz decided, with mental reservations, to submit to the suggestions of the hypnotist's influence. This decision put von Scholtz through more harrowing "experiences."

But before partaking of the water and food which magically appeared, von Scholtz charged his subconscious mind with the truth that:

Even though he submitted to a suggestion unacceptable to reason so that the objective mind of the subject is set adrift in an abnormal direction, the subjective mind will nevertheless not cease to carry out its own normal purposes during the time the contrary influence is at work.

Von Scholtz was correct, and in spite of all the hypnotist's suggestions, he conquered illusion and made it back to the mouth of the cave. He proved that all the hypnotic suggestions of the Magician were unreal.

Mortal mind constantly presents pictures of discord, sin, sickness, death. Ignorance of the truth of being causes mortals to accept these pictures as real instead of realizing they are misconceptions, mistranslations of God's actual creation. It was not until Christian Science came to the world that humanity began to see that its instant reaction to a negative picture should definitely be: "This is illusion, it is no more real than the flat earth or two railroad tracks coming together in the distance."

Von Scholtz had fortified his mind with the truth about the cave and about the entire experience. Therefore hypnotic suggestion could not, for long, deceive him.

The "savior" or "Christ" for von Scholtz was that before he began the test of the hypnotist's influence, he went through the cave, and saw there was nothing in it that could harm him—much as when we begin a Christian Science treatment with "God is All," we find there is no evil or error in all God's kingdom to harm us.

This Truth then becomes our savior, because we realize the unreality of the negative appearance.

BE FORTIFIED WITH THE TRUTH: FREQUENTLY RECALL WHAT YOU KNOW



In a similar way, we, as a Christian Scientists, upon arising in the morning, should immediately make scientific declarations, such as: “All is infinite Mind infinitely manifested,” or “this is the day the Lord hath made, let us rejoice and be glad in it,” since all that God has is mine. Or “when will mankind awake to know their present ownership of all good?” (*My*. 356:1). Such statements, understandingly declared, become a savior, an underlying conviction of the unreality, the illusive nature, of the negative appearances that usually immediately begin to present themselves.

Additionally, no matter how busy we are during the rest of the day, it is most essential that we at intervals take time to declare some divine truth. This understandingly-declared Truth connects us with the kingdom of God within; it helps to break the dream of the material senses. More and more we are able to see evil and error as illusion, hypnotic suggestion.

These declarations can be made while we are hard at work on some mundane project. Mrs. Eddy was hard at work when the lady (*Un*. 7:8) with the death-dealing cancer entered. Mrs. Eddy did not have time to talk much with her, but she instantly realized that the cancer was an illusion. She clearly saw “and sensibly *felt* that the infinite recognizes no disease.” Her instant, clear realization healed the cancerous condition.

Each time we declare statements such as: “the kingdom of God is within [me]. . . . I and my Father [Mind] are one”; or some truth from our Leader’s writings such as her definition of “I”; and try actually to realize she is talking about our “I,” we make contact with our God-being. Such declarations help to set at naught the illusions, the universal hypnotic suggestions, that continually confront us.

THE "WALL" IS ALWAYS ILLUSION

hen von Scholtz realized there had been no wall in the middle of the cave during his first inspection of it—when he was not influenced by the hypnotic suggestions of the Magician—he saw his mistake in trying to batter down that which was merely illusion.

Mary Baker Eddy's great discovery was the unreality of evil—"The cardinal point in Christian Science [is] that matter and evil are *unreal*" (*Mis.* 27:10). She proved evil and the belief of life in matter to be hypnotic suggestion, pure illusion.

"By knowing the unreality of disease, sin, and death, you demonstrate the allness of God. This difference wholly separates my system from all others" (*Un.* 9:28).

Mrs. Eddy made it clear that evil, any negative appearance, has only as much power as we give it. In a letter she wrote:

Did you but know the sublimity of your hope; the infinite capacity of your being; the grandeur of your outlook, you would let error kill itself. Error comes to you for life [just as hypnotic suggestion, came to von Scholtz for life] and you give it all the life it has. (Preserved in the Carpenter Mary Baker Eddy Collection.)

HOW DID EVIL ORIGINATE?

hen the unseen silent forces of God are standing sentinel over us, over me, and mine and all, silencing, destroying, and annihilating the unseen, silent arguments of the serpent, material sense," from where do discordant pictures come? In a recorded statement Mrs. Eddy declared:

The origin of evil is the problem of the ages; it confronts each generation anew; it confronts Christian Science; the question is often asked, if God created only the good, whence cometh the evil? To this question Christian Sci-

ence replies: evil never did exist as an entity; it is but a belief that there is an opposite intelligence to God.

This belief is a species of idolatry. The admission of the reality of evil perpetuates faith in evil and the Scriptures declare that to whom ye yield yourselves servants to obey, his servants ye are. This leading self-evident proposition of Christian Science that good being real its opposite is necessarily unreal, needs to be grasped in all its divine requirements. (DCC 219).

Christian Science teaches that the opposite of Truth is the false testimony of false material sense, of mind in matter; that this false sense—which is the result of thousands of years of believing in a selfhood apart from God—“evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter*” (1910 ed. 108:27).

We can't remove a discordant picture. Why? Because, like the stone wall von Scholtz encountered in the cave, it isn't there. Trying to remove it only makes it seem more real. The only solution is spiritual education. Allow spiritual education to arouse the dormant understanding from material beliefs, from the illusion, to the apprehension of spiritual ideas.

HOW MATERIAL SENSE IS CONQUERED



he first edition (p.77) teaches: “We shall be found Love, Life and Truth [when] we understand them.” Science, the Christ, teaches humanity how to become aware of its present perfection that has always been the divine fact. The Christ Science shows all material or corporeal existence, (even a healthy body) to be hypnotic suggestion—belief in a selfhood apart from God.

Humanity's true selfhood in God has been buried under the rubbish of countless centuries. False education, illusions accepted as facts, have obscured man's true identity. These illusions have

tried to bury the world in grief and despair and put man's oneness with God irrevocably out of sight.

Christian Science, dispelling illusions, brings to light man's divinity, wholeness, and harmony. After unmasking evil and error as illusion we must "cling steadfastly to God," permitting nothing else to enter our consciousness. Since God, Mind, is All, this Mind or Truth—the kingdom of God within your individual, spiritual, infinite consciousness—alone acts. Therefore, "*trust in Truth, and have no other trusts.*" (*My.* 171:1. The emphasis is Mrs. Eddy's.)

An early Carpenter Foundation "Collectania," p. 142, contains the following deeply spiritual article, *The Kingdom of Heaven Within You*, by Mrs. Eddy. Note it carefully. It would be hard to find more sacred, more sublime teaching:

As a metaphysician you are never dealing with person, place, or thing. You are dealing with a suppositional mind, which includes within itself all there is to material sense, to the sick, sinning, or dying mortal.

That which seems to confront you as a person, place, or thing is merely the form in which the supposition appears to you. If you attempt to deal with person as person, and attempt to heal it or correct it as such, you are in a hopeless situation, for you have no possible way of correcting that which does not appear to operate as your own thinking.

The kingdom of God is within you—not afar off—but right within that which you accept as mind, as consciousness, and this includes all that you call person, place, or thing, all that appears as a book, a church, or a remedy.

The command to enter into your closet and shut the door, when you pray, would have been foolish, unless in the seclusion *within you* is that Mind [God] which includes within itself all Truth. In your communion with it you find the reality of all being.

No discord is outside of that which comes to you as your own consciousness, and because of this very fact, and because you are alone with your own being in your closet, you have supreme power to handle all that presents itself to you.

Science and Health says to you (253:9-17), "I hope, dear reader, I am leading you into the understanding of your divine rights, your heaven-bestowed harmony,—that, as you read, you see there is no cause (outside of erring, mortal material sense which is not power) able to make you sick or sinful; and I hope you are conquering this false sense. Knowing the falsity of so-called material sense, you can assert your prerogative to overcome the belief in sin, disease, or death." Would Jesus have been correct in his statement, "And I, if I be lifted up from the earth, will draw all men unto me," unless he had meant exactly the same thing? He was dealing with persons, but he was alone with what he accepted as mind.

When you say, "What Jesus means," remember it is equivalent to saying, "What I mean," because it comes to you as your own *I*, [the *I* that is the heavenly Father-Mother God within your consciousness].

Then does not this statement really mean, ("And I, if I be lifted up from the earth") *I*, what I accept as *I*, as consciousness? Then, because this consciousness is all the consciousness there is, I cannot help seeing *all* from the basis of that which I am accepting as "*I*." In other words, the whole of that which constitutes being to me, must rise as I rise, and must be drawn into that altitude of mind that I accept as mind.

If any claim of a discordant condition, etc., were apart from what you are accepting as consciousness, in other words, were something "over there," remote from you,

how could you be over there to correct it? *I* is always right *here*, so *here* is all there is to *there*. It is always consciousness *here*, and this *here* includes all that appears to be over *there*.

Christian Science draws us back to the kingdom of God already within our consciousness. When, through spiritual education, Truth becomes our consciousness, we will never again fear a negative appearance—whether it has to do with our body, our work, supply, home, family, or any relationship.

The Mind that is Love is the source and condition of all existence. Matter cannot act because it has no consciousness or Ego. Regardless of how real it seems, its conditions are illusions.

In overcoming illusions and hypnotic suggestion, “reason is the most active *human* faculty” (1910 ed. 327:29). Reason helps us gain the needed spiritual understanding. As we “put off the old man”—that which judges according to mortal appearance—we develop the “pure Mind” which does not have to reason but instantly reveals or presents reality.

BRIEF 19

GOD, LIFE, BEING EVER-PRESENT THERE CAN BE NO DEATH

YOUR PRESENT PERFECTION



n the Only, in Principle, there are not states and stages of consciousness. There is only present perfection here and now, just as in the multiplication table there are not states and stages of mathematical truth. God, Truth, knows nothing about states and stages.

“Man *is*, not *shall be*, perfect and immortal” (1910 ed. 428:22). Perfection is the gift of divine Love. “It is your Father’s good pleasure to *give* you the kingdom.” It is yours now. “Heaven is by favor,” said Mark Twain; “if it went by merit you would stay out and your dog would go in.”

MAN, CLINICALLY DEAD, REUNITED WITH HIS DOG AND OTHERS



ark Twain’s observation was not meant to imply that your dog or any animal is ever kept out of heaven. People who have returned after being pronounced clinically dead often tell of a blessed reunion with a beloved dog or other animal which they had loved on earth.

A recent newspaper account tells of the life-after-death experience of Bryce, who was pronounced clinically dead upon his arrival in the hospital. Bryce relates—after telling of the beautiful scenery and the perfect climate—that he heard a bark, and racing toward him was the black poodle he once had. As the dog jumped into Bryce’s arms and licked his face, an emotional floodgate opened. Tears filled his eyes. As Bryce held the dog, heard his breathing,

and sensed the dog's unbounded joy at being with him again, the dog felt more real than Bryce had ever experienced him: "I was crying with happiness. I loved this animal while he was alive, and now being with him again, he seemed more real to me, more loving. I felt my tears being licked away."

Bryce then tells of meeting his beloved step-father whom he did not at first recognize; on earth his step-father had always used crutches because of infantile paralysis. Now he was straight and tall, no crutches, no deformities, and in perfect health. A wonderful exchange of mutual love between Bryce and his step-father takes place. Bryce also tells of seeing his dear grandparents, looking radiant and healthy. They were beautiful, youngish looking. They smiled and waved to him.

THERE IS NO DEATH



Waking from a dream one learns its unreality; then it has no power over one" (*Mis.* 58:4). Waking from the dream of death proved to Bryce that it had no power over him, that the malady which caused his death did not kill him. He learned too that paralysis and cancer had not killed his step-father; neither had age or sickness killed his grandparents nor his beloved dog.

Robert C. Putnam in his book, *Science of Life* states: "Calvin Frye [Mrs. Eddy's secretary for many years] was so important to Mrs. Eddy that error was constantly trying to kill him. Mrs. Eddy raised him from the dead at least 5 times. One time. . . Calvin Frye started down the stairs to get a piece of pie out of the ice box. He stubbed his toe on the top step and plunged headlong. He died of a broken neck. Mrs. Eddy was called and she both raised him from the dead and healed his broken neck. Later the others asked him what he was doing between the time he fell and was raised. He said he was in the kitchen eating pie."

"Life, God, being everywhere, it must follow that death can be nowhere; because there is no place left for it" (*Un.* 42:1).

Returning to the first edition:

P. 185:27 We find no diminution of happiness in learning we are Spirit and not matter, Soul and not body; but a vast increase of all that elevates, purifies, and blesses man.

Note how true this was in the case of Bryce in his “hereafter” meeting with his dog, his step-father, his grandparents—the joy, the happiness. Thousands of individuals have returned to verify what Mrs. Eddy has written in the above quote. When we learn, even in a small way, that we are deathless Spirit, our happiness and well-being is increased. In Bryce’s experience, his “I” went right along with him. The only thing he left behind was his former *concept* of body.

“The transition from our lower sense of Life to a new and higher sense thereof, even though it be through the door named death, yields a clearer and nearer sense of Life to those who have utilized the present, and are ripe for the harvest-home” (*Mis.* 84:28).

The first edition states:

P.194:29 Mortal man is but a dream; even the belief that Life, sensation and substance are matter, all of which the ultimatum of being proves illusion. A dream comes in darkness, and this belief comes from error, an ignorance of real existence; but the light of Science will awaken us all to the understanding of Life that is real. . . . Sickness, sin, and death enter not into Life; they are mortality’s self.

BRIEF 20

YOUR ETERNAL DIVINE IDENTITY

THE “I” THAT IS YOUR “I”



What is this “I” that is ever-conscious Life?

It is your “I,” since “there is but one I . . . but one Principle or Mind governing all existence (1910 ed. 588:11). When we “become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter . . . the body will then utter no complaints” (1910 ed. 14:12).

Why? Because we have gotten a human sense of self out of the way and have let the “I,” the Ego or consciousness, be one with God so that the structure of our consciousness has become one with reality.

The first edition asks:

P. 213:9: When will it be understood that “I” is impersonal, even mind?—[the Mind that is God, your Mind].

Christian Science reveals that the “I” of you is God, since the kingdom of God is within you. The only God you can ever have or know, Mrs. Eddy taught her early students, is your own Mind, your “I,” the “I” that “will never leave you or forsake you.”

The “I, or Ego”—your “I”—is defined as: “incorporeal, unerring, immortal, and eternal Mind” (1910 ed. 588:9).

This “I,” we have learned, is all true consciousness.” The first edition states:

P. 152:5 To understand that “I” is Intelligence, and this the one God, enables man to gain the immortality of Soul.

P. 201:18 There is but one God or Intelligence, and our bodies are not this Intelligence, and cannot say I am tired or sick.

P. 198:11 After severe toil, we say, I am fatigued, . . . but our only safe and permanent method to overcome a sense of fatigue is to deny the ability of personal sense to make us weary, and let mind triumph over matter, with the opposite argument that saith, I am not tired, for the “I” is Spirit and not matter.

P. 203:12 Spirit [the “I” that is your divine “I,” your true identity] is cause, and there is no effect from any other cause.

P. 214:9: Our bodies are not the repositories of *us*, [as Bryce learned in his life-after-death experience. He left his concept of body behind as his “I” made the transition from the human scene]. . . . “I” is Spirit and not matter, and Spirit never for a moment entered or animated matter.

Regarding our “I,” your “I,” the I that “will never leave you or forsake you,” and that knows no death, the first edition continues:

P. 153:4 If you possess Love, Wisdom, or Truth, you have Life that is superior to death, sickness, or sin, and you ought to prove this fact by demonstration.

P. 207:9 Man is not dead when the body mortal is admitted lifeless; [Thousands, like Bryce, who have “returned” have born witness to this wonderful truth]; the Life of man was never in the body, and to admit this is the first step toward immortality. Heaven, earth, and man, all the eye seeth, will pass away, and personal sense [the evidence of the 5 physical senses] yield to spiritual sense, which is the only real sense; and the supposed life of matter, to Life that is God. To understand that Spirit and its immortal idea, the universe and man, are all that is real, is the kingdom or reign of harmony that is to come. The only

reality of Life or Substance, is Spirit [and “Spirit is *spiritual* consciousness alone” (*Un.* 35:24)].

P. 155:26 When we possess a true sense of our oneness with God and learn we are Spirit alone, and not matter, we shall . . . triumph over all sickness, sin, and death, thus proving our God-being. That we are Spirit, and Spirit is God, is undeniably true.

P. 184:20 When we shut out the belief of Life in matter, the transition from matter to Spirit will not be through death, but [through] Truth and Life brought to light. The Master said, “I [Mind, the kingdom of God within you] will not leave you comfortless.”

Because Jesus knew that the kingdom of God was within him, and that his “I” was God, infinite individuality, he also knew that this “I” will never leave us. This “I” did not leave Bryce. It did not leave his step-father, his grandparents, or his dog when they made the transition from the human scene, and left behind only their false concept of body.

David, the Psalmist, realized the kingdom within and asked: “Whither shall I go from thy spirit? or whither shall I flee from thy presence?”—from the “I,” the kingdom of God within my consciousness. “If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou are there” (Ps. 139:7,8).

The “I” of us being God, can we go anywhere and not take our “I” with us? This I will “be with you even unto the end of the world,” said Jesus, because it is the Father-Mother God, with which we are one because the kingdom of God is within our consciousness.

What is not true consciousness is illusion, universal hypnotic suggestion, nothingness. Man has perpetual individuality, and “God is the Life, or intelligence, which preserves the individuality and identity of *animals* as well as of men” (1910 ed. 550:5); hence Bryce’s dog was alive and overjoyed to greet his master.

Further, regarding this "I" that is God and is your "I," the first edition explains:

P. 210:8-31 The question arises at every point of theories, what is Truth? and the answer to this, Christ [meaning the activity of Truth in the consciousness of Jesus and of every Christ individual] built his church upon over eighteen hundred years ago, namely, I am God, and man is the offspring of Soul [God] and not sense.

. . . the answer Jesus accepted as explaining man and God is the unchanging and eternal Science of being: "Thou art Christ, the son of the living God," for "I am the Truth and Life," takes all Intelligence out of matter, and yields no homage to personality. . . .

Peter said, "Thou art Christ," and on this statement that Intelligence is Spirit, and not matter, and "I" is God, and not man, was built the church of Christ. . . . Jesus reiterated this when saying, "I and my Father [Mind] are one; in other words, that "I" signifies Spirit and not matter, Principle and not person.

What looks like matter is actually Spirit misconceived, misinterpreted, misstated, just as the flat earth was the round earth misconceived.

KINGDOM OF GOD WITHIN EXPRESSES ITSELF AS MAN

Man" is the name for Principle's manifestation since divine Principle must be expressed. The expression or manifestation of Principle, God, is as infinite as the Principle. The seven notes: do, re, mi, fa, sol, la, ti, are as infinite as the principle of music. The same is true of the idea of the multiplication table; it is just as infinite as the principle it expresses. "Two times two

equals four,” is known and accepted everywhere. It is sufficient for all. It is an ever-present manifestation of mathematical principle.

In Christian Science we learn man is “that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own but reflects spiritually all that belongs to his Maker” (1910 ed. 475:19). The first edition informs:

P. 76:32 To admit one’s self Soul instead of body, sets us free to master the infinite idea; it shuts the door on death, and opens it wide on immortality. The belief that God has a separate being [from you and me] leads to multitudinous errors, in which phenomena are ascribed to supernatural and personal causes. *Man* is the phenomenon of Soul, of Intelligence and not matter, created by God [Soul] and not man.

“Soul, Intelligence,” is what Mrs. Eddy tells us we are. The “Light which lighteth every man that cometh into the world” is divine intelligence, Mind. Because it is spiritual light, it enables us to see that God is our consciousness. And it is our consciousness, Spirit, that is the substance of all the forms we mistakenly call matter. Soul is Mind or consciousness speaking, and form or identity appearing.

Mrs. Eddy could insist that “you possess sovereign power” because, as Jesus expressed it: “I and my Father [Mind] are one.” And this “Mind is its own great cause and effect” (*Mis.* 173:12). This makes our consciousness the source and substance of all form. Jesus and Mrs. Eddy proved this fact of being. Moses proved it by the many so-called “miracles” he performed. Thousands of others have proved it in lesser degree. As we exchange the mortal viewpoint for reality we will all eventually prove that Spirit, our consciousness, our understanding, our “I” is the substance of all form.

BRIEF 21

PATHS TO UNDERSTANDING

ONE GRAIN OF TRUTH UNDERSTOOD CAN MULTIPLY



ne grain of truth can multiply, and is leaven enough to begin the overturning and eventual destruction of the negative sense, the material *sense* of things. Therefore, as many times a day as you can remember to do so, turn to the kingdom of God within, and declare whatever truth comes to mind. This one grain of truth declared prayerfully, fervently, keeps you in touch with your true divine self, that kingdom within. Increase these declarations until they become a ceaseless prayer.

This ability of one grain of Truth to multiply is born out by the fact that twice in human history, as far as we know, the world has had but *one* Christian Scientist: first, with Jesus of Nazareth (2000 years ago) who “was a natural and divine Scientist,” and second, in February of 1866, with Mary Baker Eddy, whose revelation and discovery brought the Science of being and explained Jesus’ work.

The Truth entertained in the consciousness of Christ Jesus and Mary Baker Eddy, those two spiritual pioneers—the “two great lights” who saw that their Mind was God—has changed the world and blessed countless millions. It will continue to change human thinking until animal magnetism, illusions, no longer mar our vision. If today error seems greater than ever it is because Truth is bringing error from under cover in order that it may be seen and exchanged for the right viewpoint.

This is true also in our own experience.

How many times have we gone through harsh experiences that made the world seem brittle and cold, when fright seemed to pry the hinges off our rational mind, only to realize years later that these experiences were actually leading us to a better understanding

of God—were actually God’s right hand outstretched caressingly, saying, “Child, come up a little higher, where you see that ‘outside the material *sense* of things all is harmony.’ ”

THE EXPERIENCE THAT BROUGHT ALICE TO GOD



In Keith Miller’s book, *Habitation of Dragons*, (published by Word Books), he relates the experience of Alice:

I was in a small group of adults who were struggling together to learn how to pray and to live as disciples of Jesus Christ. We were getting acquainted by going around the room, each telling the others some things about his childhood. When it was Alice’s turn, she spoke to us hesitatingly.

“When I was a little girl, I was put into an orphanage. I was not pretty at all, and no one wanted me. But I can recall longing to be adopted and loved by a family, as far back as I can remember. I thought about it day and night. But everything I did seemed to go wrong. I tried too hard to please everybody who came to look me over, and all I did was drive people away.

“Then one day the head of the orphanage told me a family was going to come and take me home with them. I was so excited, I jumped up and down and cried. The matron reminded me that I was on trial and that it might not be a permanent arrangement. But I knew it would be. So I went with the family and started to school in their town—a very happy girl. And life began to open for me, just a little.

“But a few months later, I skipped home from school one day and ran in the front door of the big old house we lived in. No one was at home, but there in the middle of the front hall was my battered old suitcase with my little

coat thrown over it. As I stood there and looked at that suitcase, it slowly dawned on me what it meant—they didn't want me. And I hadn't even suspected."

Alice stopped speaking a moment, but we didn't notice. We were each standing in that front hall with the high ceiling, looking at the battered suitcase and trying not to cry. Then Alice cleared her throat and said almost matter-of-factly, "That happened to me seven times before I was thirteen years old.

I looked at this tall, 40-year-old, gray-haired woman sitting across the room and wept. I had just met Alice, but I found myself loving her and feeling great compassion for her.

She looked up, surprised and touched at what had happened to us as we responded to her story. But she held up her hand and shook her head slightly, in a gesture to stop us from feeling sorry for her. "Don't," she said with a genuinely happy smile, "I needed my past. You see—it brought me to God."*

Mrs. Eddy reminds us: "There is no redundant drop in the cup that our Father permits us. . . . when these things [trials] cease to bless they will cease to occur" (*Mess.* '02. 19:29; (*My.* 143:23). In the first edition Mrs. Eddy writes:

P.165:2 We cannot serve two masters and keep the Commandment, "Thou shalt have no other gods before Me."

We worship spiritually only as we cease to worship through material forms; the material must and will give place to the spiritual; let it be so then, and not as in the fable, because the wind blows that would take off the cloak, hug more closely what the wind should remove. . . .

**Habitation of Dragons*, Keith Miller. Copyright 1970. Published by Word Books.

To empty mankind of error so Truth may flow into the mind, is the work before us.

In the case of Alice she tried seven times to find a human family as “home.” The winds of God were tearing away the false sense Alice was holding of home, in order to give her the true home—the home she found in finding God. As she realized: “It brought me to God.”

Though perhaps unaware, Alice was humbly climbing heavenward. “Humility is the stepping stone to a higher recognition of Deity” (*Mis.* 1:15.) John Bunyan found humility the most indestructible quality: “He that is down need fear no fall; he that is low no pride.”

“Do human hopes deceive? . . . Then, weary pilgrim, unloose the latchet of thy sandals; for the place whereon thou standest is sacred. By that, you may know you are parting with a material sense of life and happiness to win the spiritual sense of good” (*Mis.* 341:14).

MRS. EDDY’S EXPERIENCE IN CHICAGO



he time to work and study, to learn life in divine Science, is now. “Plan ahead,” someone has wisely warned, “it wasn’t raining when Noah built the Ark.”

The secret of success is constancy of purpose. “Work—work—work—watch and pray,” Mrs. Eddy advised; and “do not forget that an honest, wise zeal, a lowly, triumphant trust, a true heart, and a helping hand constitute man, and nothing less is man or woman” (*Mess.’00.* 2:7; *My.* 259:17).

Mrs. Eddy’s experience in Chicago is a true example of “a lowly triumphant trust.” James Gilman’s Diary relates that she began by saying:

“It is not enough that we commit our way unto Him, but to *trust* also.”

Then she went on to describe in detail her experience in Chicago, when she addressed such a large audience there (4000 or more) and how she knew nothing of the address until the moment she was expected to go on to the stage to begin the address. She then related that she had consented to be there at that convention on the understanding that she was not to be expected to address them, but that she was to be one of them, with the privilege of saying a word at any time if it seemed best, just as any one of them would. After she had been there a little she inquired for one of their programs, but did not get hold of one for various reasons.

She came in on the morning of the address with others, finding the great hall completely packed, and it was then that she learned for the first time that she was on the program to address them and they were waiting for her to go on the stage. She said her heart sank within her. . . . [The reader will remember that Mrs. Eddy speaks “of timidity, of self-distrust . . . under which she needed miraculous vision to sustain her” (*Rud.* 17:11)]. Laura Sargent, who was with Mrs. Eddy in Chicago, looked at her courageously and said, “God will put words into your mouth.”

“Well,” Mrs. Eddy said, “God’s leading seemed to be more toward the stage than away, so I went thinking there would be some provision. When I got onto the platform, everyone of that vast audience arose as one man, spontaneously, and unexpectedly to the audience even. It was said there that no one had ever known of such a thing before. When I got onto the stage, the thought of my subject came to mind— *Science and the Senses*. It was almost just what I had dreamed a short time previously; I could not tell exactly when, nor just about the dream.

Then the audience sang, "Nearer My God to Thee"; and I felt full of the Spirit and I was just ready; my fear had all left me, you see, and I talked to them for an hour, and then I said I should weary them, but they called out for me to "go on," and I talked a half hour more.

When I got through, there was a great rush toward the stage, and the detectives and policemen were about to open a way out, but there were a lot of people down in front holding up their hands, and being held up by others, and calling upon me to help them. I said to the police, or those in charge, "Wait, there is work here yet to do," and I received acknowledgments from many afterwards saying they had been entirely healed of their diseases, one of a so-called hopeless case of diabetes and others too numerous to mention. Then the police cleared the way to my hack where an immense crowd were striving to see me. . . . I tell you this," she said, "because in this way you may see that if we trust in the Lord, He will uphold us." ["Trust in God and have no other trust."]

A profound experience and victory resulted from Mrs. Eddy's "lowly triumphant trust." As the Revelator to this age, Mrs. Eddy had early learned she could not look to man for support. Much as she longed for human aid and comfort, she was, at every turn, forced to look to God alone for help. Thus, in italics Mrs. Eddy urges: *Trust in Truth, and have no other trust.* "We trust what we love in proportion to our love.

Mrs. Eddy knew that trusting the perfection of the infinite unseen who is the foundation of the world would enable her to feed the thousands gathered that day in Chicago. Her undivided heart, worshipping, trusting Good alone, was raised above fear and timidity, and rested itself upon the word of God. In a similar way, centuries earlier, under different circumstances, the Israelites overcame their fear and "*rested themselves*" upon the words of Hezekiah. He

assuaged their terror of the mighty army encamped against them, saying: "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him. With him is an arm of flesh; but with us is the Lord our God to help us. . . . And [as] the people rested themselves upon the words of Hezekiah. . . . the Lord sent an angel, which cut off the leaders and captains in the camp of the king of Assyria" (II Chron. 32:7, 8, 21).

The maxim here is: Know that anything you could be afraid of is unreal, is merely hypnotic suggestion. So, if you want to do something, and the motive is pure—not to get something but rather to be an instrument through which God's glory can flow—begin! Begin, and the resources appear. Begin! Fulfillment is already within you. "First step in thousand mile journey most important," says a Chinese proverb. Unless we take the first step we can't take the second. He who waits for tomorrow or until he has gained more understanding is not really willing to be used by God. Begin. The mind expands. Soon the task is completed. Zeal is more important than ability.

Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt.

Knowing that it all must flow out from the kingdom of God within the consciousness of the student, Mrs. Eddy counseled students:

Be wholly absorbed in the work of gaining daily more understanding of God. Then personal ambition, envy, desire to be in this or that place cannot use you. Personal ambition has no place in a Christian's thought or life. He is wholly occupied in the loving, humble purpose to do good, to be good, and to prove that good is all that can govern thought, action, condition, or being. [Fail not to remem-

ber that much of the best work of the world was that of dull people who have done their best.]

If you rise spiritually, you lose your sense of “I” in matter and gain your selfhood in Spirit. This brings the divine health which is not dependent upon the body, but is of the Father [Mind], forever the same. (DCC 220; & 221).

BRIEF 22

THE SPIRIT OF TRUTH HAS COME

THE PROMISED COMFORTER PROCLAIMS YOUR DIVINITY



he Comforter, the writings of Mary Baker Eddy, are showing humanity how to have the Mind that was in Christ Jesus. And with that Mind we “possess sovereign power to think and act rightly” (*Pul.* 3:7). In the measure that we put on this Mind of Christ we experience harmony, better human relationships, better health; we live in a different world where only the things of Spirit satisfy.

In Mary Baker Eddy’s writings, “the spirit of Truth” has come and is bringing “all things to your remembrance, whatsoever ‘I’ [the Mind of God] have said unto you” (John 14:26). Her writings are bringing a universal understanding of how Jesus was able to perform his marvelous works. It is showing humanity how it also can do these works. The world is listening. The millions of pieces of Christian Science literature sent forth since Mrs. Eddy’s discovery have transformed world thought to a degree few are aware of, unless they research and compare world thought today with mankind’s thinking a century ago.

The development of this truth in human consciousness has caused a tremendous overturning; it has caused the thought of the world to pass through a far-reaching metamorphosis which will continue until there is “no blot on the escutcheon of our Christliness” (*Ret.* 86:15).

Mrs. Eddy was absolutely dedicated to Good alone. The only “tyrant” she recognized was the still small voice within. This enabled her to complete her God-ordained mission to found in human consciousness the understanding that will usher in humanity’s com-

plete salvation and establish the kingdom of heaven on earth. Love, as the consciousness of Mary Baker Eddy, brought to humanity the great spiritual light that revealed the Science of “the kingdom of God within you.” Her teaching is divine Love revealing itself.

WHY JESUS AND MRS. EDDY CAME AS HUMAN BEINGS



he question is sometimes asked: “Why did Jesus and Mrs. Eddy have to come as human beings?” The obvious answer is they had to come in a form the human mind could understand.

Herbert Eustace, in his book, *Christian Science, Its Clear, Correct, Teaching*, makes this observation:

The human mind accepts Truth in gradation, first personally, then impersonally.

Therefore to understand God, the human mind has to see God first expressed as a person, before the human mind can conceive of God impersonally as Mind. Consequently, Jesus had to appear in a personal form that could be recognized as the very presence of Truth. Likewise, Mrs. Eddy had to appear in a personal form [as she indicates in the textbook, p. 118:7, speaking of “the second appearing in the flesh of the Christ, Truth”] to present this Truth in the form of a demonstrable divine Science, and exemplify it in daily life in order that the human mind might see it and accept it as operative for every idea universally.

When one considers the vastness of Christian Science and how little Christian Science is understood, it is not surprising that the same lack of recognition that befell Jesus has also befallen Mary Baker Eddy, not only by the public generally, but by many Christian Scientists as well. Regarding this failure to entertain a true

estimate of her, she writes (1910 ed. 560:11) under the marginal heading: "True estimate of God's messenger":

The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man. This goal is never reached while we . . . entertain a false estimate of anyone whom God has appointed to voice His Word. Again, without a correct sense of its highest visible idea [which in this age was Mary Baker Eddy], we can never understand the divine Principle.

Why?

Because it was Mrs. Eddy's life, her inspired listening for what God was saying, that made her the human representative of the God-crowned woman clothed with the sun. Because of the complete purity of her thought, she manifested the coincidence of the human with the divine. God had been "graciously preparing" her during many years" to be His scribe, His window or transparency through which the "greater light"—spoken of in chapter I of Genesis—could pour forth "the spirit of Truth," the scripturally-promised Comforter. Therefore, "without a correct sense" of Mary Baker Eddy, we are without a correct sense of ourselves, and consequently the Science she brought cannot be fathomed.

Mrs. Eddy could say, "God wrote the textbook," because she listened only for His voice and wrote down what she heard. She was totally oblivious of self.

MRS. EDDY'S DESCENDING MISSION AND JACOB'S LADDER



rs. Eddy's many revisions were not necessary for herself or for God, but for humanity's sake. Her understanding, her Mind, was already heaven. She started at the top with God. Her divinely-appointed task was a *descending* mission. She let a ladder

down from heaven in such a fashion that mortals could grasp the lowest rung and begin the heavenly climb.

Genesis 28:11-16 tells of Jacob's dream or vision in which "a ladder [was] set up on earth, and the top of it reached to heaven: and behold the angels of God ascending and descending upon it."

An article in Vol. IV of the June *Christian Science Journal*, speaks of Science and Health as "Jacob's Ladder."

When Jacob awoke from his dream or vision, he said: "Surely the Lord is in this place; *and I knew it not.*" Because Jacob had made pillows of the stones (truths) that surrounded him—that flowed out of the kingdom of God within his own consciousness—he was able to rest on them. He was able to see God's ever-presence, the union of heaven and earth right where he was. It was as though he had become aware that "God guides every event of our career" (*Un.* 3:28). The ascending steps of Jacob's Ladder take us to heaven through Mind, Spirit, Soul, Principle, Life, Truth, Love. Then Mary Baker Eddy's God-directed *descending* mission brings heaven down to earth.

In the Glossary (1910 ed. 589:5) Jacob is defined: ". . . Inspiration; the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love."

Mrs. Eddy asked:

Are earth's pleasures, its ties and treasures, taken from you? It is divine Love that doeth it, and sayeth, "Ye have need of all these things." A danger besets thy path?—a spiritual behest, in reversion, awaits you (*Mess.* '02. 19:21).

We saw this in the experience of Alice, and have seen it in similar experiences of our own. When we rest on these assurances (these pillows of stone), we find "surely the Lord was in this place; and I knew it not." Resting on these assurances we set up a ladder that reaches heaven right where we are. This ladder then provides the needed channel for God's *descending* angels or blessings.

What does Mrs. Eddy say is “the great and only danger in the path that winds upward”? She speaks of the “delicious forms of friendship, wherewith mortals become educated to gratification in personal pleasure and trained in treacherous peace. . . . A false sense of what constitutes happiness is more disastrous to human progress than all that an enemy or enmity can obtrude upon the mind or engraft upon its purposes and achievements. . . .” (*Mis.* 9:26).

OBSTACLES MRS. EDDY OVERCAME



Jesus and Mary Baker Eddy brought to human comprehension the fatherhood and motherhood of God.

It was not Mrs. Eddy's mission to duplicate the work done by Jesus who manifested God's fatherhood. Her task, prophesied by the Revelator, was to complete the work of Christ Jesus by representing and revealing God's motherhood, and founding her discovery of Christian Science in human consciousness. Her mission was to write the textbook explaining the Principle involved in Jesus' ability to perform his mighty works, so that all could learn to do the works Jesus did.

Bringing forth the “little book open” fulfilled Revelation 10:1 and 2; founding her discovery in human consciousness fulfilled Revelation's chapter 12 which pertained to the God-crowned woman of the Apocalypse and the “wilderness woman.” The teaching and example of Jesus and of Mary Baker Eddy are the “two great lights,” (Genesis I:16). The Mind that is God was and is their Mind, enabling them to bring forth, respectively, the First and Second Coming of the Christ, and to be “the light of the world.” The teachings of Jesus and Mary Baker Eddy fulfilled the scriptural prophecy of “God's two witnesses” on this planet, the “two candlesticks” to light the way, the “two olive trees . . . which through the two golden pipes empty the golden oil out of themselves” (Zech. 4:3, 12).

Mrs. Eddy had to make the demonstration to “lose [her] sense of ‘I’ in matter and gain [her] sense of selfhood in Spirit” or she could not have completed her mission. “Since the foundation of the world no one, save Jesus of Nazareth, has been so maliciously maligned and falsely accused as has been Mary Baker Eddy,” writes Doris Grekel in *The Founding*. “The intent is to destroy the “little book” which she got from the hand of the angel.”

In today’s climate of heightened spiritual awareness, and its more humane and logical treatment of women, it is hard to imagine the obstacles Mrs. Eddy—one lone woman—had to overcome 120 years ago, in order to found this Truth in human consciousness. Women at her time were no longer burned alive at the stake for heresy, disrespect to a priest, or for voicing differing political views, as countless thousands had been between 800 and 1700, and as Joan of Ark was for disrupting the established thinking of her day when she demonstrated that women were as intelligent as men.

Nevertheless, women in Mrs. Eddy’s day still had few rights. They suffered terrible injustices. Unless one is aware of this, as well as of the ignorance concerning spiritual reality—“the fixedness of mortal illusions, and the human hatred of Truth”—one can hardly conceive of the courage Mrs. Eddy mustered in her herculean attempt “to free fools from the chains they revere.” But, poor and friendless, she persevered in being the windowpane through which infinite good poured light and healing on this age.

Like Jesus, she acted boldly in the face of incredible hardships and tribulations. The traitorous defection of students from within, as well as vilification from without, and the intended death-dealing blows administered by the pulpit, the medical faculty, and the press, laid on her the heavy burden of a continuous rain of abuse. Albert Einstein noted, “Great spirits have always encountered violent opposition from mediocre minds.” But Mrs. Eddy—maintaining that every trial, adversity, or setback was a blessing in disguise,

washing away all materiality from her thought—never diverged from looking steadfastly to God alone for help.

No matter what the provocation, Mrs. Eddy “neither held [the world’s] error by affinity nor by infirmity, for it was detected and dismissed,” though many were the tears she shed before victory was hers and her heaven-sent task completed.

“This gospel of suffering brought life and bliss. This is earth’s Bethel in stone,—its pillow, supporting the ladder which reaches heaven” (*Un. 57:17*).

Truly, Mrs. Eddy needed miraculous vision to sustain her. Without the ability to demonstrate that God was her Mind, she could not have finished her God-appointed mission to bring the “Comforter,” the Second Coming of the Christ. Jesus, the masculine representative of the spiritual idea, manifested the idea of the fatherhood of God. Mary Baker Eddy, the feminine representative of the spiritual idea, completed Jesus’ work on earth, bringing the spiritual idea of God’s motherhood, God’s womanhood.

A passage Mrs. Eddy marked in *A Treatise on English Punctuation*, reads:

All great discoveries, not purely accidental, will be gifts to insight, and the true man of Science will be he who can best ascend into the thoughts of God,—he who burns before the throne in clearest, purest, mildest light of reason.

Because Mrs. Eddy truly was God’s great Scientist, it was always Truth that attracted and held her attention. Her spiritual senses moved in God’s groves of Science. She toiled ceaselessly in the ever-widening channels of omnipotence as they unfolded from the infinitesimal to the infinite. Her every thought placed her nearer the accomplishment of her mission to complete the work of Christ Jesus on earth, to reduce to human comprehension the divine Science she had discovered—to reduce it “to a system, to a form

comprehensible by and adapted to the thought of the age in which *we* live” (1910 ed. 146:31).

She labored in these “channels of Truth” not for herself or for God, but to develop a system that would enable the learner to demonstrate the kingdom of God already within his consciousness.



**OBSTACLES
TO THE
CHRISTIAN SCIENCE
MOVEMENT TODAY**

BRIEF 23

THE BETRAYAL

THE EVIL MOST HARMFUL TO THE CHRISTIAN SCIENCE MOVEMENT AND TO MARY BAKER EDDY



While Mrs. Eddy saw reality and the truth of our being, she had few illusions about the unregenerated “human self [which] must be evangelized” (1910 ed. 254:19). She demonstrated what she taught; it was never left as mere theory or an intellectual exposition.

The question now arises: What today is the form of so-called evil or malpractice most dangerous to Mary Baker Eddy and to the prosperity of the Christian Science movement? What is the enemy, in belief, of the cause of Christian Science?

One answer to this question must be: It is the carnal mind using Christian Scientists within and without the church to try through intellectuality or conservatism—or just plain evil intent—to move Mary Baker Eddy out of her place, to separate her from her revelation and reject her place in Bible prophecy.

The human mind is today quite willing to give Jesus his place in Bible prophecy but will not accept Mrs. Eddy’s place therein. The real enemy of Christian Science is the Phariseism of rejecting Mary Baker Eddy, the Leader, who has shown the way out of mortal discord.

The “enemy” of Christian Science knows that by discrediting the Leader it can cast doubt on the message she brought, the Science she taught. If the Leader’s character is tarnished in the eyes of the people the message she brought will go unheeded. A tactic of this enemy is to designate any true evaluation of her as “deification.”

One of the enemy’s main thrusts has been to attack her place in prophecy, and thus make light of her great revelation and discovery, and of her stupendous work of founding this Truth in human

consciousness. This denigration by the Boston church hierarchy is done in many subtle ways—ways which lead even the faithful to doubt that Mary Baker Eddy was actually “a scribe under orders.” But as it seeks to depreciate the Leader of the Christian Science movement it has violated both the teachings of Christian Science and the Founder’s direct instructions.

That Mary Baker Eddy’s writings, her life work, are the representative of the woman of the Apocalypse has become the particular object of the hierarchy’s scorn. This in spite of the 57 pages of “indisputable evidence” compiled in 1943 by a group of impartial editors, vouchsafing and detailing her place in prophecy. These 57 pages were abridged into 6 points and published in the June 5, 1943 *Christian Science Sentinel*. Later it was sold in leaflet form, but has now been removed from Reading Rooms.

Mary Baker Eddy, herself, as the author of *Science and Health*, realized she was the human representative of the woman of the Apocalypse and was fulfilling Revelation’s chapter 12. This was fully documented in the 57 pages of evidence compiled by the editors. This fact can also be inferred from the two windows on either side of the Reader’s platform in the original Mother Church edifice.

These two windows depict God’s two witnesses. In the left window is Jesus, and above him is the Bible, open. On the right side (see photo) is the woman of the Apocalypse—“Woman God-crowned”—with the twelve stars in her crown and the moon under her feet, prophesied by Revelation 12, 1. Above her is *Science and Health*, the “little book open,” prophesied by Revelation 10:1,2—the book or “child” brought forth by the woman, as prophesied by Revelation 12:5, which has revealed the true nature of God’s “two witnesses,” and of all humanity.

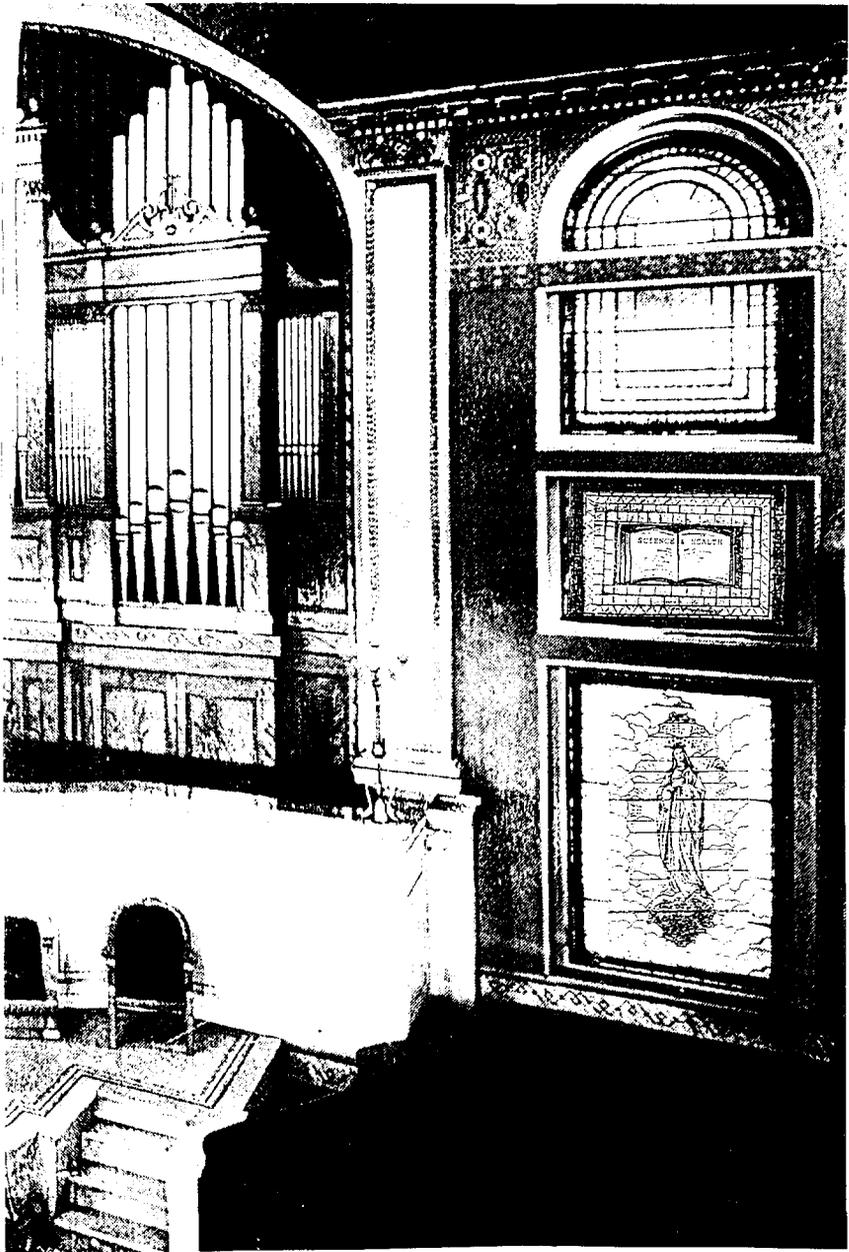
Within and without the Christian Science church those who are working to obscure Mrs. Eddy’s place in Scripture—who fail to see that her writings constitute the Second Coming of the Christ—are committing a shocking crime against humanity.



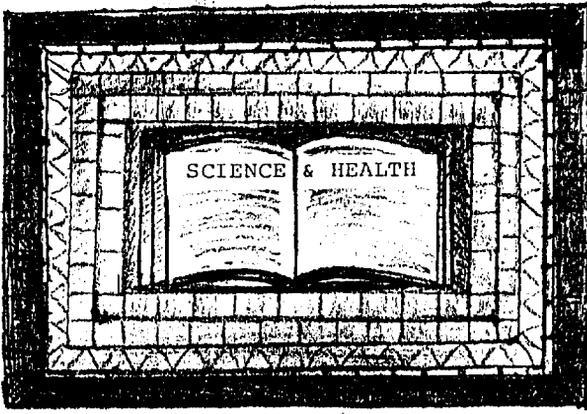
Among the few who from the beginning of time have seen a world beyond the physical and mental—who have seen the world of Spirit—are the “two great lights,” Christ Jesus and Mary Baker Eddy.

From early childhood Mary Baker Eddy had a deep interest in the spiritual. As she grew, this inner seeking, this inner craving for something beyond what the material world has to offer, was intensified. Her longing, yearning, and love for the spiritual, enabled God to “graciously prepare” her, during many years, to be the human representative of the prophesied Woman of the Apocalypse who would translate Mind, God, to mortals, and lead mankind out of a three dimensional physical and mental world, into the world of Spirit.

This empowered Mrs. Eddy to explain Jesus’ “mighty, crowning, unparalleled, and triumphant exit from the flesh.” She saw that it was Jesus’ understanding of the kingdom of God within his own consciousness that was the *reproducing Principle*, which reproduces all, and which reproduced his body in the resurrection. Thus Mrs. Eddy brought to light the great spiritual truth that an understanding of Mind, Spirit, and Soul is the reproducing Principle which is within our own consciousness and from which all real life springs. As the human representative of the God-crowned woman, Mrs. Eddy came to instruct humanity that human birth was the real enemy. She came to lead us out of the death-dealing belief that sex is the creator, producing matter bodies that mature, sicken, and die. As the human representative of the God-crowned woman she came to guide us into the fourth dimension of Spirit, where it is realized that the Mind which is Spirit is the only creator, and is the substance of all form.



Showing "Woman God-crowned (Revelation XII:1). "And she brought forth a man child [Science and Health]" (Revelation XII:5) pictured in the window above her in the Original Mother Church. Enlargement of these stained glass windows is shown opposite.



WOMAN GOD - CROWNED

Mrs. Eddy saw the attempt to discredit her and her message as “history repeating itself.” When two thousand years ago the carnal mind rejected Jesus’ place in prophecy, it sowed the seeds of destruction of what he had taught.

Instead of seeing his lifework as the human and divine coincidence, the carnal mind—in order to rid itself of troublesome truth—rejected his teaching by deifying him. This deification of Jesus cleared the way for the ascent of power-hungry personalities to positions of personal authority and control. Thus the divine simplicity of Jesus’ teaching was lost until Mary Baker Eddy “glorified” Jesus by bringing to light its spiritual import.

By deifying Jesus the “drag-on” of old theology remained in full force.

DRAGON CHANGES TACTICS: DENIGRATES MARY BAKER EDDY



Today, the dragon, the anti-Christ, has changed its tactics. Instead of deifying Mrs. Eddy, as it did Jesus, officialdom continues its denigration along with its systematic attempt to wipe out all memory of her. One of the ways in which this is done is to label any show of gratitude for the message she brought from God, any show of love or reverence, as “personality worship” or “deification” of her. Instead of seeing Mary Baker Eddy’s lifework and great example as the human and divine coincidence, the carnal mind is leaving no stone unturned in order to separate the revelator from her revelation.

Mrs. Eddy shrank from the slightest sign of worship of her personality. She rebuked any student’s personal-sense view of her. Like Jesus, she wanted students to be aware of scriptural prophecy concerning her and have a correct estimate of her as God’s messenger. In *Science and Health* she wrote:

Scholasticism [old theology] clings for salvation to the person, instead of to the divine Principle, of the man Jesus;

**and his Science, the curative agent of God, is silenced.
(1910 ed. 146:15).**

Deifying Jesus and rejecting his example brought on the Dark Ages.

Christian Scientists should properly impersonalize Mary Baker Eddy. They should strive for a correct sense of God's "highest visible idea," because only by seeing Mrs. Eddy's demonstration correctly do we gain our own ability to demonstrate the human and divine coincidence. Then we also see that she is still right here with us in her writings, as the fulfilled prophecy of the "Comforter . . . the spirit of Truth." She is with us as "the bride (Word)" as she affirms: "The hour is come; the bride (Word) is adorned" (*My.* 125:26).

Again she wrote: "Those who look for me in person, or elsewhere than in my writings [the "bride" (*ibid.*)], lose me instead of find me" (*ibid.* 120:2). In letters to lecturers and students, Mrs. Eddy spoke out firmly against the prevailing tendency to denigrate her, the Leader. She knew this cruel *subtle* action of the carnal mind was to be feared as far more dangerous and seductive (humanly speaking) than its open and more aggressive enmity. She warned:

**The old and recurring martyrdom of God's best witnesses is the infirmity of evil, the *modus operandi* of human error, carnality, opposition to God and His power in man.
(*Mess.* '02. 10:24).**

Mrs. Eddy is here speaking of herself as an example of this martyrdom. We can infer this from the sad note shown here which she dictated to her household companion, Laura Sargent, a few days before she departed the earthly scene. In this note she gives evidence that she knew she would be betrayed by those whom she had trusted:

This statement was a fulfilling of what she had foreseen, and had a few years previously confided to Henrietta Crenshaw, namely:

that if she ever left her Pleasant View home it would be to be delivered up to her enemies.

A REPRODUCTION OF A SIGNED STATEMENT DICTATED BY MRS. EDDY TO LAURA SARGENT. IT WAS RECORDED BUT FIVE DAYS BEFORE MRS. EDDY PASSED FROM OUR SIGHT.

It took a combination of sinners that was fast to harm me.

Mary Baker Eddy

Nov, 28 1910.

It took a combination of sinners that was fast to harm me.

BETRAYAL OF MARY BAKER EDDY GOES FAR BEYOND THE DENIGRATION OF HER

oday, because of the wilfull disobedience to Mrs. Eddy's explicit instructions by those who treasonably assumed authority at her departure, the whole body of her teaching is being threatened.

In 1889 Mrs. Eddy gave the perfect example for the post-1910 era (when she would no longer be personally present to guide with

the Mind of Christ). This example consisted of dissolving both her church and College organizations. It proved to have God's blessing. "A new light broke in upon it," bringing great prosperity. The Christian Science movement spread faster during that unorganized period than at any time before or since.

In 1895 Mrs. Eddy wrote the *Manual of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts*. In it she included estoppel clauses designed to terminate the material Mother Church organization with her passing. Disobedience to these *Manual* directives ended the prosperity of the Christian Science movement.

After Mrs. Eddy's passing in 1910 the temporary 5-member ecclesiastical Board waived these vital God-directed estoppel clauses. Had these *Manual* directions been obeyed, the great prosperity of the Christian Science movement in 1910 would have continued.

BRIEF 24

FIRST EDITION'S STAND ON MATERIAL CHURCH ACTIVITY

WHY IS TERMINATING THE MOTHER CHURCH SO CRITICAL?



It is in Chapter III, “Spirit and Matter,” that Mrs. Eddy gives us her teaching on material Church activity and organization. When the great revelation came to her in 1866 she saw the error of forming church organizations since it had been revealed to her that “we are Spirit . . . we are Soul and not body, and Soul is God . . . we shall be found Life, Truth, and Love when we understand them.” And again when she realized Life in and of Spirit and saw clearly that our true sinless, changeless identity was “Soul, not sense or the personal man [and that] “we shall expand into self-completeness that embraces all things, and need communion with nothing more than itself, to find them all.”

While persecution “and the human hatred of Truth” forced her in the beginning to organize her little band of followers, her dread of material church organization never changed. The organization she was compelled to institute as a temporary concession unfolded in two phases.* But she never deviated from her conviction that material church organization has its peril, and is requisite only in the earliest periods of Christian history.

When, in 1889, she saw that this “early period” had been accomplished she dismantled with amazing speed the organiza-

*Soon after the publication of the first edition, in 1875, the students formed a church organization. It was an abortive attempt, ending in dissension. However, in 1876, on July 4th, exactly on the centenary of the founding of the American nation, Mrs. Eddy instituted the *Christian Scientist Association* that became the basis of a future church organization.

tions she had struggled to build up. She warned her followers of the dire consequences of re-organizing. Her writings had brought the Second Coming of the Christ, and she made her students aware that re-organizing might cause the world to plunge headlong over a precipice where jagged rocks of misunderstanding would sharply cut progress heavenward and sink mankind into centuries of darkness. Wide yawns the gap between material organization and Christian Science!

Mrs. Eddy's Church, being "*the structure of Truth and Love*," could only flourish and grow while it was sustained by spirituality and the spiritual leadership of each individual consciousness. It would quickly slide into oblivion when these were withdrawn, as has been proven by today's sad state of the Christian Science movement.

The question might be asked, why did Mrs. Eddy take such a vital interest in the building of the little Mother Church, which was called "Mother's Church," and was built as a "testimonial" to her? She saw her followers needed it at that period of *their* growth. The rearing of this temple was Mrs. Eddy's demonstration. Her dedicated metaphysical work and prayer literally built it and provided the necessary funds. But when they offered it to her as a gift, she declined, saying: "I have more of earth now than I desire, and less of heaven, so pardon my refusal of that as a material offering." Her Church, the Church of Christ, "*the structure of Truth and Love*," the Church Universal and Triumphant, was already hers. It could not be given to her.

When her students persisted in their desire to again form a material organization, Mrs. Eddy's *Manual By-Laws* made certain the material church organization which "*wars with Love's spiritual compact*" (*Ret.* 47:2), would be self-dissolving at her departure. Therefore by the time Mrs. Eddy completed her earthly mission all provisions for the dissolution of the second church phase had been completed.

The mothering phase was finished. The material "Mother Church" dissolved with Mrs. Eddy's passing. It could not continue without

being able to obtain her approval, consent, and “signature in her own handwriting,” which were required for the filling of the various offices constituting the Mother Church organization. Her *Church Manual* states in unmistakable language that the officers of The Mother Church needed her approval to continue in office.

Ten of her 13 Deeds of Trust interlock with her *Manual*, and state unequivocally that her *Manual* By-Laws are to be obeyed. At Mrs. Eddy's passing the Mother Church should have assumed its status as a branch church, since Mrs. Eddy had given it a branch church title: “The First Church of Christ, Scientist, in Boston, Mass.” (Readers had to be members of The Mother Church. There were no members of The Mother Church after The Mother Church was dissolved with Mrs. Eddy's passing in 1910. This was Mrs. Eddy's way of gently, gradually phasing out all material organization. Thus, The First Church of Christ, Scientist, Boston, like all branch churches, would become a Society when persons who were members of The Mother Church before Mrs. Eddy's passing in 1910 were no longer available for Readers.

Alice Orgain states that Mrs. Eddy dissolved The Mother Church in corporate function in 1908, with reference to control of and communion with the branches. She further states:

Mrs. Eddy, the *Manual* shows, was The Mother Church. Therefore when she passed on, so did The Mother Church because a body cannot live without its spirit, or when the spirit is gone.

Alice Orgain, like Herbert Eustace, was an early dissident. She began her great writing career in 1928. She was endowed and blessed with a deep spiritual sense. Her writings have given the world a true estimate of Mary Baker Eddy as the human representative of the woman of the Apocalypse. She saw that Mrs. Eddy had fulfilled all Bible prophecy concerning the Second Coming, just as Jesus, in the First Coming, had fulfilled scriptural prophecy concerning himself. Mrs. Orgain's writings evoke a true picture

of Mary Baker Eddy while hardly mentioning her personally; thus Mrs. Orgain demonstrated the essence of portraiture—showing the person behind the pigment.)

The first edition's Chapter III, "Spirit and Matter," makes it clear that Mary Baker Eddy was well aware that if human personalities tried to govern with legalized Christian Science and institutionalized church organization, they would fail. They would soon stray from needed moral and spiritual integrity, and disappear in a cloud of metaphysical jargon.

Therefore, in this Chapter Mrs. Eddy takes up the question of churches and creeds, religious codes, dead ceremonies, scholastic theology, superstition, and mere speculative theory, barren rites, desultory ritualism, and human hypothesis, long prayers and Pharisical practices, darkness, and effete doctrine—all of which produce mere material ecstasy and emotion.

Experience tells us that the religious practice of imploring and beseeching God's help is an "error which impedes spiritual growth" (1910 ed. 2:21). Through the centuries, this importuning and pleading has been of no avail. Thousands of churches have been built, in which people have gathered to entreat God to stop poverty, stop wars, hate, greed, and other misery producers, but to what effect or profit?

SOME FIRST EDITION STATEMENTS ON CHURCH



he following statements in the first edition bear out Mrs. Eddy's teaching that there is no God "out there" that can give us anything. In fact, this false belief that a God "out there" can give us something, is the very thing that has kept mankind in bondage to discord:

P. 181:31 Church rites and ceremonies have nothing to do with Christianity, and more than this, they draw us towards material things; hence away from spiritual Truth . . . and to observe rites and ceremonies prevents

the Spirit that is Truth. We shall all learn we cannot serve two masters.

P. 166:11 We have no need of creeds and church organizations to sustain or explain a demonstrable platform, that defines itself in healing the sick and casting out error.

P. 166:19 The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make.

P. 166:32 No time was lost by our Master in organizations, rites, and ceremonies, or in proselyting for certain forms of belief: members of his church must answer to themselves, in the secret sanctuary of Soul, questions of the most solemn import. [They were to find the kingdom of God within their own consciousness.]

P. 167:16 We have no record that forms of church worship were instituted by our great spiritual teacher, Jesus of Nazareth.

P. 164:29 Jewish rites and ceremonies, and the more modern creed, and ritual, as types and shadows, point to the coming of the Truth of being when the substance or Spirit of those emblems shall appear in demonstration; hence when their Spirit or Truth is gained, all forms should be laid aside; we cannot serve two masters and keep the commandment, "Thou shalt have no other gods before Me."

P. 167:29 We are learning slowly, as the centuries pass, to leave forms and doctrines, and require the primitive tests of Christianity.

P. 196:15 Worshipping in temples made with hands; loving the world and listening to the demands of personal sense, is not the true worship. Then let the Christian who has grown away from forms and ceremonies, enjoy his worship in the right way, viz., in Spirit and in Truth.

P. 165:5 We worship spiritually only as we cease to worship through material forms; the material must and will give place to the spiritual; let it be so then, and not as in the fable, because the wind blows that would take off the cloak, hug more closely what the wind should remove.

P. 183:7 As religion yields creeds and rites, it will build on the great cornerstone, Truth.

WHAT CAUSED MRS. EDDY TO BEGIN ORGANIZING HER-SUFFER-IT-TO-BE-SO-NOW CHURCH?



Lyman Johnson is well known to many Christian Scientists because of his valuable history of the early Christian Science movement. He is also known for other priceless and touching records he left of the early struggles and hardships Mrs. Eddy and her small group of faithful followers willingly endured to spread Christian Science. As a boy, Lyman had participated in the early labor of introducing Christian Science to the world. His father, William B. Johnson, was a long-time, loyal, invaluable worker in the cause of Christian Science.

Lyman writes that Mrs. Eddy was opposed to material church organization because she desired that personality should not assert itself. She knew, "There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality" (*My*. p. 117:22). She was well aware that "every great movement begins with inspiration and ends with dogma."

Lyman says that because she desperately wanted to keep personality out of the Christian Science movement, and felt the demonstrable healing and saving power of her teaching should hold her students together in bonds of harmony, she at first allowed no organization. He writes:

It was not until antagonism to her teaching asserted itself, and attacks, vicious and underhanded, were made to make her students and followers leave her, that she gave

consent to organizations such as the Association of her students, and that of the church . . .

Her leadership can be retained only so long as she can assist people to be healed, not for the mere moment, but for years to come, and her leadership will be retained only because of her power to overcome each obstacle that presents itself. I can see that a rule by personality would not last very long. The leadership must be by *spirituality*. (From *Hawthorn Hall*)

Mrs. Eddy writes of the 1889 to 1892 period during which all material organization had been dissolved:

The history of that hour holds this true record. Adding to its ranks and influence, this spiritually organized Church of Christ (Scientist) in Boston still goes on. A new light broke in upon it, and more beautiful became the garments of her who “bringeth good tidings, that publisheth peace” (*Ret.* first ed. p. 57).

Christian Science influence spread faster during those three years than at any time before or since. Mrs. Eddy’s church was a mental and spiritual construct from the beginning, and her *Manual* when obeyed, will remove the obstruction that hides from view the already existing Church Universal and Triumphant. With conviction she wrote:

Christian Science is destined to become the one and only religion and therapeutics on this planet [because it is Christianly scientific]. (*My.* 266:29).

Our work is to get a realization of infinite good’s ever-presence, and this will include the right idea—the right idea of God and man, of healing, and of every good thing, including God and man which Mrs. Eddy defined as “The structure of Truth and Love . . .” already included in the kingdom of God that is within our consciousness.

Mrs. Eddy was aware that material organization soon loses the spirit and becomes “pulseless, cold, inanimate.” But the usurpers of authority—in an attempt to animate this lifeless form which she had terminated—first convinced a majority of church members that her *Manual* governed only so long as she was personally present; that if her consent could not be gained it must be waived. Second, they announced in *The Christian Science Journal* that they (the usurpers) were now “the watchful and tender guardians of human consciousness in its ascent Godward.”

Mrs. Eddy said she prayed day and night for an answer to the question: “How can I terminate all central control?”—so that the Christian Science movement would not become a house divided against itself but would be set free to bless all mankind by spreading “undivided the Science that operates unspent.” The *Manual* was God’s answer. She averred that God dictated the *Manual* in the same way He dictated *Science and Health*, and that every By-Law in it was inspired. Disobeying them is animal magnetism at work, and:

If an honest Christian Scientist can be deceived into believing that only chance is at work, instead of malicious mental influence, he must rid himself of this delusion . . . for it is a Delilah who would lead him into the toils of the enemy where Cerberus . . . waits to devour the self-deceived. (*Ret.* first ed. 72)

BRIEF 25

DISOBEDIENCE THREATENS THE CHRISTIAN SCIENCE MOVEMENT

DISOBEYING MANUAL'S ESTOPPELS WAS DEATH- BLOW TO PROSPERITY OF THE CHRISTIAN SCIENCE MOVEMENT



er *Church Manual* terminated the material Mother Church. The *Manual's* cardinal, central By-Law on p. 26, (Directors. Sect. 5) terminated the temporary 5-member ecclesiastical Board—who could not perpetuate themselves after Mrs. Eddy's consent was no longer available. To illustrate how vital Mrs. Eddy considered this God-dictated provision, the By-Law governing the establishment of the 5-member Board in 1903 (in the 28th *Manual*) stated unequivocally:

Directors: Sect. 4. The Christian Science Board of Directors shall consist of five members. They shall not fill a vacancy occurring on that Board, except the candidate is approved by the Pastor Emeritus [Mrs. Eddy] . . .

THIS BY-LAW CAN NEITHER BE AMENDED NOR ANNULLED, EXCEPT BY THE WRITTEN CONSENT OF MARY BAKER EDDY, THE PASTOR EMERITUS.

[When the By-Law on page 105 was added and Mrs. Eddy's Deeds of Trust interlocked with the *Manual* the last paragraph was no longer necessary. She made it indubitably clear in 10 Deeds of Trust that this By-Law and other By-Laws carrying estoppel clauses, meaning stopping an action, were to be obeyed. There are 29 of these clauses in the *Manual* that stop an action and terminate The Mother Church organization, since they require her "consent," "approval," "consent of the Pastor Emer-

itus given in her own handwriting,” “written approval,” etc.]

Notice: In order to perpetuate themselves, this temporary 5-member ecclesiastical Board needed the *written* consent of the Pastor Emeritus.

It is also interesting to note in the present *Manual* that the Clerk and Treasurer of the Mother Church, the Committee on Publication, and the Editors and Manager of the Publishing Society—(the Publishing Society had its own legal, irrevocable Deed of Trust)—could NOT be elected without “the consent of the Pastor Emeritus *GIVEN IN HER OWN HANDWRITING.*”

After Mrs. Eddy departed the human scene the Directors looked not to God, as Mrs. Eddy intended, but to lawyers for a way to circumvent the *Manual By-Laws*.

Mrs. Eddy, however, took the precaution to make these *Manual By-Laws* (which the usurpers of authority have up to now ignored) legally enforceable. To insure that her intent be honored and obeyed, Mrs. Eddy directed her attorney to interlocked the *Church Manual* with her Deeds of Trust. This was accomplished by incorporating into ten of the Deeds her last *Manual* estoppel clause, p. 105, which reads:

No new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled without the WRITTEN CONSENT of Mary Baker Eddy, the author of our textbook, *Science and Health*.

The *Manual* and her Deeds of Trust embody her explicit intent for the Christian Science movement both before and after her passing. When these Deeds of Trust are submitted to a court of law—as they will be in the near future—Mrs. Eddy’s prophecy in 1898: “The *Manual* will be acknowledged as law by law,” will be vindicated.

It is well documented that the 5-member ecclesiastical Board of Directors understood clearly that they were in power only so long as Mrs. Eddy was here to give her “approval” and consent. This is attested to by their repeated desperate attempts to influence Mrs. Eddy to change this By-Law, and make it possible for the 5-member Board to continue. When Mrs. Eddy firmly maintained that she could not change what God had dictated, and the Directors realized she could not be moved, they sought legal advice and were told: “Wait until the ‘old lady’ dies. She can’t rule from the grave.”

Of her *Manual* Mrs. Eddy has written:

“Every By-Law in the *Manual* is inspired. I did not write them any more than I wrote *Science and Health*.”

Had Mrs. Eddy’s *Manual* been obeyed, the Christian Science textbook would have been seen to be the mother and Leader, and the Church Universal and Triumphant would have come into view, since every Christian Scientist would have been set free to meet in bonds of Love only. They would have been free of all bonds that hinder progress. Had her *Manual* been obeyed humanity would today be far closer to realizing sin, disease, and inharmony of every kind as merely hypnotic suggestion, nothingness. In Science we learn to reflect the God-crowned woman within our own consciousness. Not only the *Manual* but all our Leader’s writings show unquestionably that these writings and the Bible should lead us. No Christian Scientist should look to five mortals in Boston for authority even if it were a benevolent authority.

The flouting of Mrs. Eddy’s *Manual* directives has resulted in the drastic decline of Christian Science influence in the world on all fronts; and as this is written, the media is announcing that in California the statute which allowed Christian Science healing to be legally practiced has been repealed by the enemies of Christian Science.

“CHRISTIAN SCIENCE IS NOT COPYRIGHTED”

Mary Baker Eddy also said, “Christian Science is not copyrighted. . . . A student can write volumes on Christian Science. . . .” (*Ret.* 76:2); in fact, “future ages *must* declare what the pioneer [Mrs. Eddy] has accomplished. (1910 ed. vii:25). Salvation depends on the free flow of ideas, therefore she again urged:

We err in thinking the object of vital Christianity is only the bequeathing of itself to the coming centuries. The successive utterances of reformers [comprehenders, those who understand] are essential to its propagation. (*Mess.* '01. 30:4).

The anti-christ in 1916 devised a scheme to effectively discontinue Mary Baker Eddy’s hoped-for “successive utterances” and explanations of the Comforter, the Second Coming of the Christ. This “scheme” was to label any books or articles not sanctioned by the Boston hierarchy as “unauthorized literature.” By this maneuver Mrs. Eddy’s desire for “successive utterances,” and declarations of what she had accomplished, was effectively circumvented. Henceforth only what the 5-member hierarchy—who disobediently continued themselves in office—sanctioned, was published.

When this scheme of “authorizing” literature had been proposed during Mrs. Eddy’s time with us she had decried, had forcefully denounced and condemned any such authorization.

We are grateful that 2000 years ago Jesus’ faithful supporters did not succumb to the detractors of our Master even though they suffered terrible persecution in continuing to carry his message forward. Today students loyal to their Leader must continue to explain her revelation of man’s innate divinity since centuries will intervene before her revelation of evil’s total unreality will be completely demonstrated.

In this early period of Christian Science history faithful followers *must* continue to teach, write, and demonstrate the divine Sci-

ence she brought from God. The great spiritual luminaries did not count the cost of laying their earthly all on the sacred altar of Truth and Love.

Only seeing error aright can set mankind free.

Today—three quarters of a century later—an ebbing Christian Science movement bespeaks the betrayal of our Leader and of the Science she brought from God; it proclaims the shameful disobedience to Mary Baker Eddy's *Manual* instructions that should have dissolved the ecclesiastical five-member Board at her departure, and set each Christian Scientist free to be a law to himself.

BRIEF 26

OUR TASK AS CHRISTIAN SCIENTISTS TODAY

“TO IGNORE ERROR IS COWARDICE, NOT CHARITY”



In 1888 Mrs. Eddy issued a statement (*Six Days*, p. 257) saying that errors which would harm the Christian Science movement or cause its waning should be addressed and exposed. “*To ignore [these errors] is cowardice, not charity,*” she declared.

Thousands are asking what can be done to reverse the present trend. To uncover the error is vital, and must be the first step, coincident with rectification.

Our work as Christian Scientists is not to close our eyes to evil, but rather to recognize evil, impersonalize it and see its powerlessness, since it is not from the one and only Mind and has no Principle. Realize that these seeming evils stem from an impersonal source which in Christian Science we call mortal mind or the carnal mind. Evil propensities and proclivities that seem so real in the realm of illusion are not power in the realm of reality. Mary Baker Eddy’s writings, in revealing the unreality of evil, have given the full and final answer to all mankind’s problems.

There are those in the Christian Science movement who feel that simply replacing present members of the ecclesiastical hierarchy with others is the answer. Mrs. Eddy removed this option when her *Manual* terminated the material Mother Church along with its ecclesiastical 5-member Board. She wrote in the textbook, “Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake” (1910 ed. 442:30).

The Christian Science Journal, (Feb. 1890) carried the following announcement dissolving the first church organization:

The bonds of organization of the Church were thrown away, so that its members might assemble themselves together . . . in the bonds only of Love.

This dissolution remains the model for resolving the second organization.

To heal we must impersonalize. We must know that any and every form of evil has its source in this impersonal carnal or mortal mind, illusion. and because of that, it is “nothing claiming to be something” (1910 ed. 591:25). Realize infinite good is the only intelligence, the only wisdom, the only activity, the only judgment. God is the Mind of every individual, and the only law that governs. The carnal mind, in reality, has no person in whom or through whom it can operate; it is illusion only, and completely impersonal; because it is not of God it has no power.

But it claims to have power, and since 1910 we have been witnessing the fulfilling of Jesus’ Revelation to St. John, Chapters 13 to 20, which tell of the vast power seemingly exercised by the great red dragon, and how “the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.” Jesus said: “Scripture cannot be broken.” What we are today seeing is the fulfillment of Rev. 12:12: “The devil is come down unto you, having great wrath, because he knoweth he hath but a short time.” It is the aggravation of universal hypnotic suggestion, alias the great red dragon, seeming to have great power.

THE ERROR THAT NEEDS UNCOVERING



Because “outside the material *sense* of things all is harmony,” it becomes the awesome responsibility of the “very small and feeble remnant . . . [that] shall again take root downward, and

bear fruit upward” (Isaiah 16:14; II Kings 19:30) to *uncover* and correct the error regarding the usurpation of Mary Baker Eddy’s position as Leader of the Christian Science movement, by those who wish to promote it with the world’s methods for their own advantage.

They have attempted to wipe out all memory of Mary Baker Eddy by such actions as the announcement of themselves as her successor, and the removal of her picture from the 1910 edition of *Science and Health* shortly after she left us. (See the author’s *If Mary Baker Eddy’s Manual Were Obeyed*, pp. 95-107 for details.)

Then in 1971 they falsely, dishonorably secured a registered patented copyright on both her signature and her cross and crown trademark, claiming these as *their* property. A friend, commenting on this blasphemous action by the Board of Directors, observed that out of the name “Mary Baker Eddy” the identity evolved that was to bring forth the “man child” (Rev. 12:5) that would “rule all nations [all states of thought] with a rod of iron.”

Additionally, their attempt to eliminate her name—(appearing on a page in *Science and Health* that has no identifying number)—by claiming a copyright on it, is “taking the livery of heaven wherewith to cover iniquity [and] is the most fearful sin that mortals can commit” (*Mis.* 19:18).

Regarding the cross and crown seal or trademark—on which they also claimed a registered copyright—this was Mrs. Eddy’s property. It was her most valuable possession because it was the litmus test to show whether or not what appeared under it was legitimate Christian Science. There is nothing in her will bequeathing her seal or trademark to either the 4-man legal Board (which would take care of the local branch church, The First Church of Christ, Scientist, Boston, at her passing) or to the temporary 5-member Board which she terminated with her departure.

What caused this wicked action on the part of those in the seat of great authority? A grossly misleading item in *The Christian Science Monitor* is enlightening and reveals their strategy. It states:

The Mother Church is governed by the *Manual*; and the supreme authority under God for administering and implementing its provisions remains in The Christian Science Board of Directors.

By usurping Mary Baker Eddy's place, they took the mantle of *her* trademark and simply assumed it was theirs, and that they had the right to affix it to whatever *they* decreed to be Christian Science. With the machinations of mortal mind those in authority have attempted to devise the complete annihilation of Mary Baker Eddy in history by the following additional moves, and by many more that could be enumerated. (See (*My*. 130:2-19):

The removal from the *Christian Science Sentinel* cover of the two women who represented the same woman, namely, the woman of the Apocalypse, of whom Mary Baker Eddy was the earthly representative.

The 1919-1921 Machiavelian litigation which broke Mary Baker Eddy's irrevocable Publishing Society Deed and wrested control from her legally established Publishing Trustees, in order to gain control over what the field reads. (See the author's *Mary Baker Eddy's Church Manual & Church Universal & Triumphant* for details.)

The instituting of a long, costly court action against the Christian Science church of Plainfield, N.J., attempting to gain a ruling that "Christian Science" is a federally-registered trademark, belonging exclusively to the Boston hierarchy. Mary Baker Eddy said: "whatever partakes of eternal Truth is Christian Science."¹ (*C.S. Journal*).

The claim of a copyright on the 1910 edition of Science and

¹The Court ruled that the term "Christian Science" does not belong to five individuals in Boston, but was "a generic term like Baptist, Presbyterian, or Methodist." This was a vital legal victory for the Christian Science movement. Any group can now organize a Society or any other Christian Science activity, independent of the Boston hierarchy.

Health—which Mrs. Eddy never copyrighted—and the fraudulent renewing of it in 1934.

Their success, in 1971, in putting all editions of *Science and Health* back under copyright by the shameful use of unconstitutional means.² And following this cruel betrayal of our Leader by immediately removing *Science and Health* from all bookstores and other places of public access.

The successful hiding and infamous disregard of Mary Baker Eddy's 13 Deeds of Trust, alluded to above.³

²On September 22, 1987, the United States Court of Appeals rendered a landmark decision in favor of United Christian Scientists, upholding Judge Jackson's decision that the copyright on *Science and Health* was unconstitutional. The virtually perpetual copyright granted by Congress in 1971 gave five persons in Boston the sole right to do as they wished with the Christian Science textbook, even the right to discontinue its publication. (See *If Mary Baker Eddy's Manual Were Obeyed*, pp. 69-83 and 220-230.) Incalculable harm has been done by the withholding of *Science and Health* from the public. This momentous victory for the textbook will again give the general public access to *Science and Health* by making it available in bookstores and other outlets, instead of limiting its sale solely to Christian Science Reading Rooms. The freeing of the Christian Science textbook will make possible its availability to every seeker of Truth and will usher in the long-awaited Christian Science renaissance.

³Ten of Mrs. Eddy's 13 Deeds of Trust legally enforce her *Manual* estoppel clauses. These critical Deeds show beyond cavil Mrs. Eddy's intent, but they have for more than three-quarters of a century been hidden and ignored by the usurpers of authority.

In her 1898 class Mrs. Eddy told the students, "The *Manual* will be regarded as law by law."

How did she accomplish this?

To make certain the *Church Manual* directives which terminated the material Mother Church and its temporary 5-member ecclesiastical Board of Directors would be obeyed, as well as her other *Manual* directives, Mrs. Eddy interlocked the *Manual* with 10 of her Deeds of Trust by incorporating into these *legal* Deeds the last estoppel By-Law on page 105 of the *Church Manual* when she

Plan of
Properties

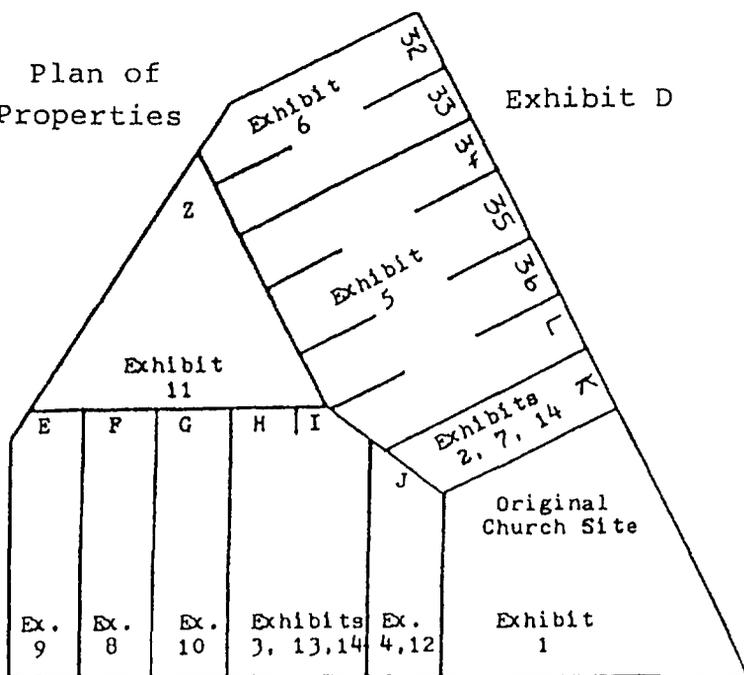


Exhibit D

<u>Exhibit.</u>	<u>Lot</u>	<u>Further</u>	<u>Deed Date</u>
1	Original Church	<u>Trusts</u>	September 1, 1892
2	K Site		October 23, 1896
3	H & I		January 25, 1898
4	J		March 17, 1902
5	34, 35, 36, L	*	March 18, 1903
6	32, 33	*	March 18, 1903
7	K	*	March 19, 1903
8	F	*	March 20, 1903
9	E	*	March 20, 1903
10	G	*	March 21, 1903
11	Z	*	March 30, 1903
12	J	*	March 31, 1903
13	H & I	*	December 21, 1903
14	H & I, K	*	March 3, 1904

Asterisk denotes Deeds containing estoppels interlocking the Manual with the Deeds of Trust making the Manual's estoppels legally enforceable.

transferred to church personnel the various parcels of land on which the Extension was to be built.

Then to really nail it down unmistakably she had her attorneys stipulate in the last Deed of Trust:

“Nothing in this deed contained shall ever be construed as a waiver or as permitting a modification in any degree of any of the trusts and conditions as the same are now established and exist under and by virtue of the deeds above described. I do further declare that nothing herein contained shall ever be construed as a waiver or as permitting a modification in any degree of the further trusts set forth in deed of Albert Metcalf to Ira O. Knapp and others dated March 19, and recorded in said Suffolk Registry of Deeds Book 2886, page 521, whereby it is provided that no new tenet or by-law shall be adopted nor any tenet or by-law amended or annulled by the grantees, unless the written consent of said Mary Baker G. Eddy, the author of the textbook, ‘Science and Health with Key to the Scriptures’ be given therefor.”

Year after year since 1910 the ecclesiastical hierarchy has blatantly disregarded Mrs. Eddy’s clear instructions. By dishonestly, treacherously continuing their usurpation of power they became the recipients of billions of dollars from the innocent and ignorant public. All the while their materialistic policies were depriving mankind of Mrs. Eddy’s great spiritual legacy.

But “truth crushed to earth shall rise again.” The laws of the land which only recently vindicated United Christian Scientists in their plea to set Science and Health free from its copyright entombment, will shortly also acknowledge Mrs. Eddy’s Deeds of Trust which are so crucial to the prosperity of the Christian Science movement. (See *If Mary Baker Eddy’s Manual Were Obeyed*, pp. 197-219 for details and copy of nine of her Deeds of Trust, which interlock with the *Church Manual* and legally enforce the *Manual’s* estoppel clauses.) There are 10 Deeds which contain the estoppel clause from page 105 of the *Church Manual*. The Deed not shown in book is Exhibit 5. This Deed is contained in the *Church Manual*, pp. 138-139. It contains the same stipulation as the nine shown on pp. 197-219 of *If Mary Baker Eddy’s Manual Were Obeyed*.

The accompanying sketch shows the plan of the properties on which the Extension to the little Mother Church was to be built. Mrs. Eddy purchased these properties and deeded them to the church authorities with the stipulation explained.

Shown with an asterisk are The 10 Deeds containing the estoppel clause which interlocks the *Church Manual* with the legal Deeds of Trust and make the *Manual* legally enforceable.

The tearing down of Mrs. Eddy's Pleasant View home, where she had so long faithfully labored for humanity, and selling its replacement for use as an insane asylum.

The dynamiting of the granite pyramid marking her birthplace.

The neglect to keep up her divinely symbolic Concord church.

The neglect to preserve, as an historical shrine, her Massachusetts Metaphysical College (569 and 571 Columbus Avenue).

The order to remove her picture from Reading Rooms.

The removal from Reading Rooms of the leaflet detailing her place in Bible prophecy.

The virtual banning of the first edition of *Science and Health*, the "little book open" in the hand of the angel, of which Jesus had prophesied to St. John.

The capture, and burying in the archives, of the Carpenter Collection of unpublished advanced-teachings of Mary Baker Eddy, and of the many other priceless spiritual treasures.

The virtual ban (using "unauthorized literature" as an excuse) of books favorable to Mary Baker Eddy which explain the Science she discovered and revealed.

The systematic curtailing—by the church authorities' rigorous editing—of the expressions of reverence, gratitude, and love for Mary Baker Eddy, which were abundant and overflowing in 1910 and a few years following.

These are only a few of the errors that divine Love in the hearts of loyal Christian Scientists must uncover and correct by seeing them as universal hypnotic suggestion.

GENUINE CHRISTIAN SCIENTISTS DO NOT CLOSE THEIR EYES TO ERROR



he genuine Christian Scientist does not close his eyes to the above-noted errors which are obvious attempts to denigrate the Leader of the Christian Science movement.

While the Christian Scientist knows error is illusion, nothingness, he abides by *all* of Mrs. Eddy's writings, and she insisted: "We must recognize and oppose the *claims* of error, or we are in danger of being blinded to error and becoming its victim. . . . Error wants to be let alone, but we are not going to let it alone. . . . Error says, 'Don't talk about me, talk about God,'" she added.

"Break earth's stupid rest." Those who do not want to expose and denounce error, while realizing no reality in it, ignore the scrutiny of *all* her writings. Much of her textbook as well as much of her *Other Writings* deals with the uncovering and exposing of error, because "error found out is two-thirds destroyed and the remaining third kills itself" (*Mis.* 210:5; 355:13).

"When God bids one uncover iniquity, in order to exterminate it, one should lay it bare; and divine Love will bless this endeavor and those whom it reaches" (*Mis.* 348:8).

After writing on the "hidden method of committing crime, . . . the unwillingness of students to point out the evil in human thought and expose evil's hidden mental ways of accomplishing iniquity . . . the effort of students . . . to keep my works from public recognition," Mrs. Eddy asked "the help of others . . . to reprove, rebuke, exhort. A lie left to itself is not so soon destroyed as it is with the help of truth-telling" (*My.* 130:5-19).

In her article, "Ways That Are Vain," she speaks of "sticklers for a false convenient peace. . . . The unseen wrong to individuals and society they are too cowardly, too ignorant, and too wicked to uncover" (*ibid.* 211:1). "It requires courage to utter truth," she declared. (1910 ed. 97:22).

Mrs. Eddy's living example and illustration of "the coincidence of God and man as the divine Principle and divine idea"—the "greater light," scripturally prophesied—has been temporarily hidden from the world through the above-mentioned perversions and many more.

Both Jesus and Mary Baker Eddy taught that evil must be uncovered and seen as the working of the anti-christ before it can be

destroyed. Jesus was the Christ, Mrs. Eddy said, because he “loved righteousness and hated iniquity.” He saw the illusion of evil as “a liar and a murderer.”

Mrs. Eddy explained:

The Scriptural metaphors,—of the woman in travail, the great red dragon that stood ready to devour the child as soon as it was born, and the husbandmen that said, “This is the heir: come, let us kill him, that the inheritance may be ours,”— are type and shadow of this hour. (Mis. 253:16).

JESUS' WARNING

Jesus warned: do not fear those who are able to destroy only the body, but “fear him which is able to destroy both soul and body.” The appalling injustice of denigrating and betraying the Leader of the Christian Science movement has harmed every man, woman, and child on the face of the earth. It has kept from them a knowledge of the Comforter. It has kept from them the understanding and demonstration of their divinity.

Mrs. Eddy gave ample warning that Christian Science might soon disappear if it is not liberated from the dead hand of ecclesiasticism.

In his *Twelve Years With Mary Baker Eddy*, Irving Tomlinson writes of Mrs. Eddy's teaching to him:

It is significant that Jesus considered it of the utmost importance that his disciples should perceive his direct relationship with the Father. In the fourteenth chapter of John occur these words of the Master: “Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.”

He knew that this correct perception was necessarily spiritual, and . . . he also knew that his disciples must see him aright for their own spiritual growth. . . . [When he asked:] “Whom do men say that I the Son of man am?” [he followed it with:] “But whom say ye that I am?” [Jesus blessed Peter when he answered:] “Thou art the Christ, the Son of the living God.” [Jesus knew] “Flesh and blood [mortal mind] hath not revealed it unto thee, but my Father which is in heaven.”

. . . His great yearning for recognition of his sonship was born of his desire that mankind should see God’s love reflected through him. For he knew that if men could not behold him as the Son of God, demonstrating the Christ, they could not possibly perceive the Father.

. . . It is absolutely essential to the understanding and demonstration of Christian Science to see its Discoverer aright, to recognize her unique position as the revelator of Truth to this age. For it is beyond doubt true that if we do not understand the revelator we cannot correctly understand the revelation. . . . Seeing her correctly is a necessary step to seeing Truth correctly. (pp. 209-211)

Jesus revealed the ideal manhood. He “stands alone in word and deed, the visible discoverer, founder, demonstrator, and great Teacher of Christianity” (*My*. 338:24). He gave the example of Christian conduct in his Sermon on the Mount, *Matt.* 5.

Mary Baker Eddy gave the example of the Christian *scientific* method of conduct and demonstration when she uncovered evil and error of every kind as illusion, as universal hypnotic suggestion; and revealed that “Love alone is Life”; therefore each individual, in reality, is endowed with every quality and attribute of God. What is being unfolded through her mission is the purer idea and spiritual manifestation of the Christ character, in word and deed.



**A REVELATION
FOR TODAY**

BRIEF 27

THE CHALLENGE OF THIS AGE

TODAY'S DILEMMA AND ITS REMEDY



he world-wide turmoil and upheaval we are witnessing today stems from the great influx of the Christ into the consciousness of humanity. This greater understanding of the impersonal Christ is causing chemization, terrific disurbance and overturning because the hypnotized mentality is being awakened, purified and spiritualized. Suffering is the means by which man is brought to a knowledge of his true estate, his true identity.

Jesus' parable of the prodigal son, who left his Father's house to wander into a far country, portrays human consciousness which has left its oneness with God, its divine selfhood, to set up an illusory selfhood of its own (the Adam-dream) and to wander on earth.

The immorality, crime, violence, famine, poverty and pestilence which stalk the earth belong to this illusory sense of a selfhood apart from God. Additionally, material science has successively created greater and greater material wonders. These sciences, technology, and industry are at work producing frightful means of mass destruction.

In the creating of these modern "wonders," the human mind has built a Frankenstein's monster capable of erasing mankind from the earth.

Today, as the human mind eats its banquet with the swine (Luke 15:16), it is yearning secretly and openly to return to the Father's house, the realm of harmony and Love. At this late hour the entire world is reaching out for the spiritual light that will enable it to escape from this monster which now threatens to ruin its creator. At this moment in human history all humanity (perhaps unbeknownst to itself) longs to return to that state where "man's possi-

bilities are infinite, bliss is eternal, and the consciousness thereof is HERE AND NOW" (*Mis.* 330:12).

THE RETURN



here is only one way to return. It consists of becoming acquainted with our true identity. Restoring man to "the Father's house"—to a recognition of our true divine selfhood is the great purpose of the first edition of *Science and Health*, the "little book open" in the hand of the angel. It teaches that man is not a mortal but is divine consciousness; and when divine consciousness, God, is the creator, all is well.

How has humanity begun to learn about this one and only way to return? How has it begun to realize that man has the Mind of God, the Mind that creates all form?

SOLUTION FOR MANKIND'S WORLD-WIDE PROBLEMS



More than a hundred and twenty years ago, in February of 1866, the most extraordinary revelation of recorded time came to Mary Baker Eddy. It was a divine revelation and a discovery of such infinite magnitude it immediately began to profoundly affect the world's thinking. It is destined to accomplish a moral and spiritual revolution that has no parallel in the annals of human society.

(Note: "Jesus of Nazareth was a natural and divine Scientist. He was . . . a Christian Scientist, who needed no discovery of the Science of being in order to rebuke the evidence. To one 'born of the flesh,' however, divine Science must be a discovery. Woman must give it birth. [Mary Baker Eddy, as the human representative of the woman of the Apocalypse gave it birth. As we assimilate her teachings, we each give birth to Science]" (*Ret.* 26:17).

Mrs. Eddy's discovery gives the remedy for today's dilemma by revealing that God, Spirit, is the substance of all form, and the

law governing it. Therefore the forms created by the human mind are merely illusions which will disappear with spiritual education.

Until we are instructed in Christian Science nothing is really understood regarding so-called material existence.

Mrs. Eddy's discernment that sin, sickness, death, and discord of every nature was merely illusion, universal hypnotic suggestion, became the "understanding [which] is the line of demarcation between the real and unreal" (1910 ed. 505:21).

Beginning with her first published pamphlet, *Science of Man*, and then with the first edition of *Science and Health*, she revealed her great discovery that since God is infinite good, there can be nothing besides.

Therefore the Science of good calls evil *nothing*. . . . Here is where Christian Science sticks to its text, and other systems of religion abandon their own logic. Here also is found the pith of the basal statement, the cardinal point in Christian Science, that matter and evil (including all inharmony, sin, disease, death) are *unreal*. (*Mis.* 27:2.)

The fundamental concept which wholly separates Mrs. Eddy's system from all others is knowing that disease, sin, and death are unreal. Knowing this enables us to demonstrate the allness of God.

The error relating to soul and body, which reverses the order of Science and assigns to matter the power and prerogative of Spirit, [causes man to become] the most absolutely weak and inharmonious creature in the universe. (1910 ed. 123:6).

BRIEF 28

KNOWING THE TRUTH ABOUT OURSELVES AND THE WORLD FREES US

THE HUMAN MIND NOT A FACTOR IN SCIENCE



rs. Eddy saw that this Science, this order of being, cannot come to us as though it were separate from us. It must flow from that kingdom of God already present as our true consciousness. Christian Science is not operating in or as “the human mind [which] never produced a real tone or sent forth a positive sound [because] the human mind and body are myths. . . . The fading forms of matter, the mortal body and material earth, are the fleeting concepts of the human mind. . . . The crude creations of mortal thought must finally give place to the glorious forms which we sometimes behold in the camera of divine Mind” (1910 ed. 126:12; 150:32; 263:32).

Of course, “The kingdom of God is within you,” doesn’t mean within the human mind, which is always erring and capable of both good and evil.

THE CONSCIOUSNESS OF TRUTH IS TRUTH ITSELF



he consciousness of truth is Truth itself. It is not something that is given to something else. The basic error to be put down in Christian Science is the belief that the human mind knows something; but Truth, through her eternal laws, unveils [this] error” (1910 ed. 542:7). The one Mind, true spiritual consciousness, alone knows. Since there is only one Mind, which is your individual Mind, your selfhood, and the Mind and selfhood of everyone, it is this God-Mind, Truth, that does the knowing. It knows that what blesses one blesses all. Spiritual integrity calls for the understanding and demonstration of this great truth. Jesus was trying to make this plain in his Sermon on the Mount when he

taught: "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12). To the extent that we maintain this oneness in our consciousness, we maintain our spiritual integrity, and are the consciousness of Truth itself.

False consciousness tries to embrace and hold Truth, instead of knowing "I *am* the Truth." Of this error Mrs. Eddy writes: "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love" (1910 ed. 28:6). Since "I am Spirit, . . . I am the Truth," all must flow out from the kingdom of God within me, as Moses, Jesus, St. Paul, Mary Baker Eddy, and many others have given proof.

This Truth within our consciousness is revealed to receptive, child-like thought, whether an individual is nine or ninety nine.

We, like St. John, can become conscious here and now of a cessation of death, sorrow and pain, when our corporeal *sense* of the heavens and earth vanishes, as did St. John's. Then in place of the false sense is the spiritual sense, the subjective state, by which we become aware of the new heaven and new earth, which involve the spiritual idea and consciousness of reality. (See 1910 ed. 573:3)

PERSONAL SENSE IS THE FALSE SENSE OF SUBJECTIVITY



he "personal sense" Mrs. Eddy refers to in the first edition is equivalent to sin. Jesus said: "Out of the heart [out of personal sense, out of the false sense of subjectivity] proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. . . . (Matt. 15:19). Your "subjectivity" has to do with that which seems *real* to you.

The first edition informs us it was the serpent that said, "There shall be more than one intelligence, for matter shall be permeated with Spirit; brains, nerves, etc. shall be intelligent of good and evil; pain and pleasure, Life and death shall be mixed and named personal sense" (257:14).

Thus personal sense is the belief that pain and pleasure belong to the body.

It was clear to Mrs. Eddy that personal sense was the “liar and a murderer from the beginning.” Unenlightened humanity has not yet achieved her clarity. Personal sense, the belief of a selfhood apart from God, rules the thinking of mankind until the Christian Science standpoint is demonstrated.

Our resistance to laying down the mortal, the personal sense point of view, causes all the suffering. Personal sense can be vanquished through Science, but it seldom is. Usually it is overcome through suffering. When we know this fact, then we also know there is a blessing in all “the problems” that seemingly arise. Problems are divine Love’s way of forcing us to accept what best promotes our spiritual growth.

It took forty-four years of selfless, unremitting toil, and 432 editions of *Science and Health* to perfect a textbook which reduced divine Science to human comprehension—which reduced divine metaphysics “to a form comprehensible by and adapted to the thought of the age in which we live” (1910 ed. 146:31).

Matter cannot see matter; therefore if that which seems to confront us were actually a material form, it could not be cognized. Understanding is necessary to recognize phenomena. Mind, which can only be aware of its own phenomena, its own reflection, supplies the vision to see what is actually there.

Mortal mind is defined as “the subjective states of error; material senses; that which neither exists in Science nor can be recognized by the spiritual sense” (1910 ed. 592:7). That pain and pleasure belong to the body is a false sense of subjectivity.

FALSE SENSE OF SUBJECTIVITY IS THE “I, I, I, I, ITSELF I”

 he first edition of *Science and Health* makes clear that the personal sense of mind has to go because it is the false subjectivity. It is the material sense of “I, I, I, I, itself I . . .”

spoken of in the poem that continuously appeared on the flyleaf of *Science and Health*—through several hundred editions—from the second edition up to 1908's fifth edition, near the end of Mrs. Eddy's sojourn with us. It was then replaced with the joyous paean of praise, and prayer of thanksgiving: "Oh! Thou hast heard my prayer; and I am blest! . . ."

In the *Christian Science Journal*, Vol. 7, p. 20, April, 1889, Mrs. Eddy explains the meaning of this "I, I, I, I," poem, saying:

I must speak to you this morning, my dear students, of the rocks and sirens that are in your course, on which so many wrecks are made. I must tell you of some of the doors that animal magnetism opens for the entrance of the enemy, sometimes just at the moment when you are ready to enter on the fruition of your labors. . . .

The open doors most often used are those of rivalry, jealousy. It is the

"I, I, I, I itself, I

**The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I, itself I."**

Our real "I" is defined in the textbook as: "Divine Principle; Spirit, Soul; incorporeal, unerring, immortal and eternal Mind," followed by the statement: "There is but one I, or Us" (1910 ed. 588:9-11). Therefore that "I" has to be the "I" of you, and of each of us, just as it was the "I" of Moses, and the "I" of Jesus. "Man" is the name given to the manifestation of that I, that Mind, that true consciousness, that we are.

How do we begin to be what we already are?

A little more grace, a motive made pure, a few truths tenderly told, a heart softened, a character subdued, a life consecrated, would restore the right action of the mental mechanism, and make manifest the movement of body and soul in accord with God. (*Mis.* 354:15)

OUR HOLY PURPOSE

Love,” Mrs. Eddy urged, “cannot be a mere abstraction, or goodness without activity and power. As a human quality, the glorious significance is more than words: it is the tender, unselfish deed done in secret; the silent, ceaseless prayer; the self-forgetful heart that overflows . . .”

Again, Mrs. Eddy writes:

“Above the fogs of sense and storms of passion, Christian Science and its art will rise triumphant; ignorance, envy, and hatred . . . pluck not their heaven-born wings. . . . The truest art of Christian Science is to be a Christian Scientist; and it demands more than a Raphael to delineate *this* art. (*Mis.* 374:11; 375:5).

As we grasp the real meaning of this “Science and its art” we begin to understand divine Love and its holy purpose. We rise triumphantly “above earth’s harmless thunder.” We learn to silence the impatient condemnatory thoughts that lead to hurtful words and deeds.

Knowing the truth about ourselves and our world frees us. This truth encompasses the whole art of existence, which in a word, is Love [“the kingdom of God within”] expressing itself as love. Eagerly the world is waiting for just a word of love. We can help our world; we can lift it from its woes. “Warmed by the sunshine of Truth, watered by the heavenly dews of Love, the fruits of Christian Science spring upward, and away from the sordid soil of self and matter” (*ibid.* 343:10).

In an appealing article, Jean Mosley reminds: we can “sew little patches of contentment onto a world that might otherwise burst at the seams. How grateful we are for the daily artists who move like bright shuttles across the warp and woof of our days, helping us with our own common cloth. They stand like gentle buffers against abrasion, against cynicism.

“A painter must have his canvas. A musician must have his instrument. But to take the invisible stuff of life and mold it so as to awaken another’s awareness, strengthen another’s faith, deepen another’s love, steel another’s courage—this, too, is artistry.”

Love that is not a mere abstraction, without activity and power, Love that is the purification of thought that permeates with increased harmony daily human affairs, is the art of Christian Science. Little things count. We are all helped when someone answers the telephone as though he or she were truly glad we called. We all like to be in the presence of those who have about them “an aura of tranquility and plenitude of time, the better to get at the spark of divinity and blow on its dim coals.” We must learn to “have time for the manifestation of love and tenderness in the abundant present” said Mary Baker Eddy. “The good you do and embody gives you the only power obtainable” (1910 ed. 192:23).

The “kingdom within” is expressed as we cast our bread upon the waters. A story is told revealing how Booker T. Washington expressed this “within” magnanimity as he struggled against white prejudice when trying to establish his Tuskegee Institute in Alabama: He one day passed the mansion of a wealthy woman—to whom he was just another Black. She called out, “I need some wood chopped.” Peeling off his jacket, Washington picked up the axe, cut a pile of wood and carried it into the house.

After he left, a servant said, “That was Professor Washington, ma’am.” Mortified, the woman immediately went to the Institute to apologize. The educator answered, “There is no need for apology, madam. I’m delighted to do favors for my friends.” The woman became a generous supporter of the Tuskegee Institute.

Professor Washington once said, “I will not allow anyone to narrow and degrade my soul by making me hate him.” When others shut him out, he drew a larger circle that took them in. “Hatred is a plague-spot,” said Mrs. Eddy, “that spreads its virus and kills at last” (*Mis.* 12:2). Jesus was the Christ because he hated iniquity, but loved the individual who was the victim of error and animal

magnetism. On the cross he prayed, "Father forgive them for they know not what they do."

A careful study and practice of Mrs. Eddy's article, "Love Your Enemies," would speed our progress. "The consciousness of good, grace, and peace, comes through affliction rightly understood, as sanctified by the purification it brings to the flesh,—to pride, self-ignorance, self-will, self-love, self-justification" (*ibid.* 9:1). Mrs. Eddy's advice to "remember how slight a word or deed may renew the old trysting times" (1910 ed. 59:21), applies not only to marital affairs but also to all those daily little abrasive contacts. Universal peace and understanding will come only as the worldly and material tendencies of human affections and pursuits are replaced with spiritual tendencies.

BRIEF 29

THE IMPACT OF ONE SPIRITUALLY ILLUMINED CONSCIOUSNESS

GREAT ILLUMINATION COMES THROUGH INDIVIDUALS



Throughout recorded time, Truth has always been revealed to humanity through individuals. For example, Moses' great illumination came when it was revealed to him that his own consciousness was God—when the “still, small voice of Truth” told him: “*I AM THAT I AM*”; namely, I am God. Mrs. Eddy has defined “I Am” as: “God: incorporeal and eternal Mind; divine Principle; the only Ego” (1910 ed. 588:20). After Moses, Jesus affirmed this *I AM* by teaching: “the kingdom of God is within you. . . . I and my Father are one.”

Moses realized that he was one with God. This gave him power with untold furtherance.

Moses' experience was the demonstration of an individual who caught a glimpse of his true divine identity, his spotless selfhood as one with God. He needed no intermediary to demonstrate his God-being. With this recognition of his true divine identity came also a perception of the “sovereign power” inherent in the “I” that I am—the “I” that is God or individual Mind, our Mind.

It was this same spiritual illumination of the individual prophets, and of the individual Jesus, the individual Paul, and the individual disciples, that led humanity forward. It was the developed Christ consciousness in these individuals that produced what seemed like miracles. When Jesus healed the blind, he didn't pray about it, he simply knew the truth of man's present perfection. When he raised Lazarus from the grave he said he didn't have to pray to God. When Mrs. Eddy restored Calvin Frye after his death, she did not pray to God, she simply insisted that Frye rouse himself, awaken from his false dream, disappoint his enemies, and live.

The illumined consciousness of Mary Baker Eddy, as an individual, brought the Second Coming of the Christ when she discerned man's true nature as God's manifestation. Her demonstration lifted human beings into the realization of their divine identity. She demonstrated the human and divine coincidence, and the illusory nature of evil—evil's nothingness. Her direct revelation from God made her aware that if "there had never existed such a person as the Galilean Prophet, it would make no difference to [her. She would] still know that God's spiritual ideal is the only real man in His image and likeness" (*My*. 318:32). Of individuality she writes:

[God] is my individuality and my Life (*Un*. 48:8). Man [God's manifestation] has an immortal Soul . . . perpetual individuality; and God's laws and their intelligent and harmonious action, constitute his individuality in the Science of Soul (*No*. 11:3).

When Mrs. Eddy wrote: God "is my individuality and my Life," she was pointing out that there is only *one* individuality, although to human sense it appears that there are innumerable individualities. These are each but a unique manifestation of the *one* divine individuality. "In Science all being is individual; for individuality is endless in the calculus of forms and numbers" (*Mis*. 104:9). Again, she writes, "Spiritual ideas, like numbers and notes, start from Principle" (1910 ed. 298:20). Even the principle of mathematics eternally maintains the individuality of every unit; and the principle of music likewise maintains the individuality of every note forever.

Regarding infinite individuality, there will never, for instance, be a repetition of the Virgin-mother, a subject touched on in Brief 2. Of this particular individuality Mrs. Eddy wrote:

We do not question the authenticity of the Scriptural narrative of the Virgin-mother and Bethlehem babe, and the Messianic mission of Christ Jesus. (*Ret*. 70:8).

The Virgin-mother was a unique manifestation of the *one* divine individuality, and because her thought was pure and spiritual, God worked through her to bring Christ Jesus into manifestation.

Because Jesus and Mrs. Eddy were clear windowpanes the light could shine through them. It will shine through any individual in proportion as that individual's thought is free of materiality. God is no respecter of persons.

Two thousand years ago it took spiritual sense to recognize Jesus as the Messiah that had been prophesied. In this age it again takes spiritual sense to recognize Mary Baker Eddy as representing the prophesied woman of the Apocalypse who would bring forth the "man child," *Science and Health*. This "man child," this "little book" open in the hand of the angel (Rev. 10:2), would fulfill Jesus' promise regarding "the Comforter, which is the Holy Ghost (Science). . . . [which] shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

In the wake of Mary Baker Eddy's revelation a tremendous spiritual light flooded the world. Its impact has forever changed the world's thinking, bringing error to the surface only to be seen as illusion, and leading the way to the recognition of our divine identity as "spiritual beings here and now" (*Peo.* 1:18).

THE INDIVIDUAL, NOT THE AGE, PREACHES TRUTH

Truth is what humanity yearns for, and which is only attained by loving God. "In order to love God, we must honor and love the Way. How can we love God unless we love His idea which shows us the Way and which is the Way? [In this age Mary Baker Eddy is the Way. She—as the Way—can be found only in her writings.] And in order to honor and love the Way we must have a true sense of the individual through whom the Way has been manifested to us . . . which gives us spiritual birth" (*DCC* 100).

An early *Christian Science Journal* contains a further statement regarding truth that comes to humanity via an individual. It states:

At all times it is the individual that preaches the truth, not the age. The age is always the same. It was the age that gave Socrates the hemlock cup for his supper; the age that burned Huss.

It was the age that hanged Savonarola for "advancing the idea that it was a duty to resist the pope when he was in error."

In 399 B.C. Socrates was brought to trial for his spiritual teaching. He was convicted and condemned to drink the poison hemlock. Mrs. Eddy regarded the sublimity of Socrates' martyrdom as remaining among the spiritual triumphs of the human race. (See 1910 ed. 215:27).

John Huss was another individual who preached the truth. His courageous and bold resolution inspired his loyal followers to stand firm in resisting tyranny. Soon after the burning of their intrepid leader, in 1415, a pact was signed by 452 Bohemian and Moravian noblemen in which they pledged themselves to continue his work and continue their resistance to papal domination. In spite of dire persecution they persevered in their struggle for freedom; and after more than five and one-half centuries the Hussites are still with us.

The examples set by brave men and women show the power of an individual life to influence humanity.

MRS. EDDY BROUGHT MANKIND'S SALVATION



What is "salvation?" Salvation comes through the baptism of fire which regenerates, and brings out our divinity as we triumph over a dead and buried understanding. Webster (3rd ed., 1966) includes Mary Baker Eddy's definition of "salvation," as follows:

Salvation: *Christian Science*: the supremacy of infinite Mind over all, bringing with it the destruction of the *illusion* of sin, sickness, and death.

Webster's Collegiate Dictionary, Fifth edition, defines "salvation":

Salvation 4. *Christian Science*. Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed. *Mary Baker Eddy*.

What enabled Mrs. Eddy to accomplish a God-appointed mission to bring mankind's ultimate salvation? Why was her history a "holy history?"

Her request to students in her 1889 class answers and explains:

I wish as an act of justice that you hold sacredly in your memory that I assume no good or power of myself, that to God alone I ascribe all *love*, wisdom and power, the All-in-all, the all good; that I am absolutely nothing, a mere instrument in God's hands to be used as He will. This is the only position for any one of us to be in.

[Later she told a group:] All that I have ever accomplished and all that I ever hope to accomplish for myself or for the sake of the Cause has been accomplished through my absolute consecration to God alone. (*DCC 213 & 273*).

MARY BAKER EDDY OBLIVIOUS OF HUMAN SELF

To carry out her holy mission Mrs. Eddy had to be oblivious of human self, free of personal sense. Her "absolute consecration to God alone," makes clear why the Science she brought to light has penetrated all fields of human endeavor. God is not mocked, defied or set at naught. Nothing can prevent the eventual realization of the kingdom of God within our consciousness as the material sense, that now seems to hide it, fades out.

Mrs. Eddy's absolute dedication and consecration to God alone explains why she was able to fulfill Jesus' revelation to St. John concerning "the city that lieth foursquare," into which "the glory and honor of the nations [all states of thought] shall be brought. . . ." And there shall be no night there; and they need no candle, neither

light of the sun; for the Lord God [the Mind that is infinite intelligence, which is none other than your own infinite Mind] giveth them light" (Rev. 22:5).

Why? Because "The one Ego, the one Mind [which is your Mind] or Spirit, called God, is infinite individuality which supplies all form and comeliness and which reflects reality and divinity in individual spiritual man and things." In this first edition Mrs. Eddy makes it clear that "man" is the name given to the expression of our divine Mind.

GOD AS INDIVIDUAL MIND GIVES NEEDED LIGHT



od is individual Mind," and the kingdom of God within our consciousness—which Mrs. Eddy's writings reveal—gives us the needed light proportionately as her revelation is spiritually understood.

Her forty-four years of arduous, selfless labor to found this Christ or Truth in human consciousness is without parallel in the history of mankind.

It was her mission to provide the Leadership that would awaken slumbering thought to the Science of the Christ, for all time to come. All the followers that are destined to come—the weary wanderers, longing to return to the Father's house—will find the path mapped out for them in her writings.

BRIEF 30

MRS. EDDY POINTS THE WAY OF TRUTH AND LOVE

MISSIONS OF JESUS AND MRS. EDDY ACTUALLY ONE MISSION



he purpose of Mrs. Eddy's life-work—to point the way of Truth and Love—extends throughout time and includes universal humanity. Her revelation of Science “is imperious throughout all ages as Christ's revelation of Truth, of Life, and of Love, which remains inviolate for every man to understand and to practise” (1910 ed. 98:18). Jesus' work, of demonstrating over all claims of error, embraced what Mrs. Eddy revealed. Equally, Mrs. Eddy's work was based upon and included what Jesus knew and practiced. Jesus' mission and Mary Baker Eddy's mission were actually *one* mission; but in human history it looked like two. It was the manhood and womanhood (the man-womanhood), the fatherhood and motherhood (the father-motherhood) of God, of Love, coming to light, as one, as God's womanhood embracing God's manhood—the writings of Mary Baker Eddy encompassing the teachings of Christ Jesus, fulfilling Jeremiah's prophecy (31:22): “A woman shall compass a man.” “Union of the masculine and feminine *qualities* constitutes completeness” (*ibid.* 57:4)—they are *one*.

“EXCEPT A CORN OF WHEAT FALL INTO THE GROUND”

Jesus knew that his mission and the mission of the Comforter (Science) would be one mission. He said, “except a corn of wheat fall into the ground and die, it abideth alone.” That “corn of wheat” was the belief that the Christ was a person. Religions sprang up worshipping Jesus as a personal savior. But that false

belief had to die in order for it to appear that the Christ is Science—and Science is God, your own right Mind, since “God is individual Mind” (*Mis.* 101:31). Of course it took centuries for it to appear *that the Christ is Science*.

Eventually it will be universally seen that Jesus’ mission and Mrs. Eddy’s mission are really one mission, as Jesus indicated:

When he, the Spirit of truth, is come, he will guide you into all truth. . . . He shall glorify me: for he shall receive of mine, and shall shew it unto you. (John 16:13, 14)

BRIEF 31

PROPHECY NEEDS A HUMAN SYMBOL

MARY BAKER EDDY FULFILLED BIBLE PROPHECY



uring her forty-four-year mission, Mrs. Eddy fulfilled the scriptural prophecy concerning Woman (i.e., Science). Christian Scientists are well aware of St. John's prophecy both in his Gospel, and in his Book of Revelation, particularly chapters 10:1 & 2 concerning "a little book open" for all to read and understand, which was brought by a "mighty angel." (See 1910 ed. 558-559.)

Christian Scientists are aware that the advent of Mary Baker Eddy also fulfilled the twelfth chapter of Revelation, beginning with:

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

WOMAN'S "MAN CHILD" WAS THE PROMISED COMFORTER



his woman was "with child." She had a message from God—a message that would bring the Comforter, the Second Coming of the Christ. The twelve stars in her crown proclaimed that she would complete the work of Christ Jesus on earth by founding in human consciousness a divine Science which, as it is understood, ushers in the "new heaven and new earth" for all mankind.

In this new heaven and new earth all is governed by divine Principle, Love, which produces harmony only. But before this new heaven and new earth is realized, the Second Coming of the Christ produces a revolution which forces the surrender of misconceptions, illusions, the eons-old false beliefs of mind in matter.

THE WILDERNESS WOMAN



rophecy needs a human symbol to make mortals aware of Truth. Mrs. Eddy was the human symbol for Scriptural prophecy. It was Mrs. Eddy's true sinless humanhood (see *Un.* 49:8) through which the light could shine and through which her spiritual individuality unfolded itself to her and to all humanity. The "wilderness" woman which Jesus prophesied (Rev. 12:5, 6), was the heavenly woman's human vehicle for the completion of Jesus' work on earth.

Mrs. Eddy's "child" (Science and Health) was not an infant, as was the child of the Virgin Mary. Science and Health was a "man child." (See 1910 ed. 244:23 only.) Mrs. Eddy did with Jesus what she did with Genesis (Jesus' representative or symbol in the Word); she *dematerialized* Jesus, and conceived him as idea; hence he was her "man child" (See 1910 ed. 334:24-28.) By dematerializing Jesus and conceiving him as idea, she fulfilled Jesus' prophecy that "the Spirit of truth [the Comforter] shall glorify me."

Explaining how the Scriptural "marriage of the bride and Lamb" took place in heaven (the mind of Woman), Alice Orgain, in *The Detached Branch* explains that Mrs. Eddy's understanding of Jesus' true individuality placed Woman's "man child" (Christian Science) in her own thought, *thereby wedding it*. (See Rev. 19:7; and Rev. 21:2, 9.) This is why when we look for Mrs. Eddy in her Word (*My.* 120:2) we find her as bride, and not as Mother, for the Word is bride. (See *My.* 125:26). The Word is God. It is the kingdom of God within your consciousness.

BRIEF 32

THE GOD-CROWNED WOMAN

APOCALYPTIC WOMAN INDIVIDUALIZED TO HUMANITY



oman” in Science does not mean a person; it refers to conditions of thought, or revelations of truth. Woman or Christ or Love may be expressed in infinite ways as what we call person, but is never confined to that person. Regarding the Apocalyptic woman, Mrs. Eddy writes:

The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea. (1910 ed. 561:22).

The woman of the Apocalypse is the ever-present Revelator of Science, the Mind of God that is your own right individual, infinite Mind, and is the revelation.

Mary Baker Eddy symbolized generic man. A symbol represents an intangible idea; a symbol is something that is visible to the human senses. The human appearance of the woman of the Apocalypse symbolizes generic man. Thus generic man is symbolized by its highest visible idea, namely, Mary Baker Eddy, who fulfilled the prophecy concerning the woman of the Apocalypse. She was the human appearing of the prophesied woman, just as Jesus was the *human* appearing of all the prophecies made in the Old Testament concerning him.

In an Essay, Mrs. Eddy wrote:

Prophecy is but history written in advance. The beloved disciple of Jesus on the Island of Patmos, from the spiritual heights of revelation, foresaw human history and recorded the events of these “latter days.” (EOF p. 19).

We read (1910 ed. p. 559:32, “The twelfth chapter of the Apocalypse, or Revelation of St. John, has a special suggestiveness in connection with the nineteenth century.”

“THE LEAVEN WHICH A WOMAN . . . HID”



Jesus said, “Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal [Science, Theology, and Medicine], till the whole was leavened” (Luke 13:20, 21).

“Did not this parable point a moral with a prophecy foretelling the second appearing *in the flesh* of the Christ, Truth, hidden in sacred secrecy from the visible world?” (1910 ed. 118:6).

This Christ, Truth, is the “man child,” which the great red dragon stood ready to devour as soon as it was born. “The Scriptural metaphors,—of the woman in travail, the great red dragon that stood ready to devour the child as soon as it was born, and the husbandmen that said, ‘This is the heir: come let us kill him, that the inheritance may be ours;’—*are type and shadow of this hour*” (*Mis.* 253:16). Mrs. Eddy preceded this statement with: “This period is big with events. Fraught with history, it repeats the past and portends much for the future.”

Again Mrs. Eddy writes, “The dragon . . . was wroth with the woman [“the second appearing in the flesh of the Christ, Truth], and stood ready to ‘devour the child as soon as it was born’. . . . but it fell before the womanhood of God that presented the highest ideal of Love [—that saw and taught mankind Love’s allness, and evil’s unreality, total nothingness”] (*Hea.* 10:1)

MARY BAKER EDDY: THE HUMAN APPEARING OF THE WOMAN OF THE APOCALYPSE



gain, “Why is Mrs. Eddy the human appearing of the woman of the Apocalypse?” Because she is found only in her writings which constitute the Second Coming of the Christ. She conclusively demonstrated her revelation and discovery—her discov-

ery of the omnipresence of present perfection, and the unreality of evil. She *proved* the coincidence of God and man as the divine Principle and divine idea.

Mrs. Eddy was the first individual to bring to the whole world, to all humanity, the great revelation of evil's unreality, and the revelation of God as the *only* presence, the only power. She affirms:

Late in the nineteenth century I demonstrated the divine rules of Christian Science. They were submitted to the broadest practical test, and everywhere, when honestly applied under circumstances where demonstration was humanly possible, this Science showed that Truth had lost none of its divine and healing efficacy, even though centuries had passed away since Jesus practised these rules on the hills of Judea and in the valleys of Galilee. (1910 ed. 147:6).

This bringing of Truth to all mankind made her the "woman of the Apocalypse" who "symbolizes generic man." Jesus proved with his own body the truth of man's oneness with eternal Life and infinite good. But Mary Baker Eddy explained the Principle that enabled Jesus to do his great works. This explanation empowers all mankind to do what Jesus did, and so become generic man who has the Mind of God.

While Mrs. Eddy fulfilled the biblical prophecy of the woman of the Apocalypse, we each become the woman of the Apocalypse as we replace mortal illusions with reality, with the Mind of Christ. Then the structure of our consciousness becomes one with the structure of reality, the structure of Truth and Love. We each become the Lamb of God as we reach the spiritual purity that characterized Jesus, who was wholly governed by the Christ Mind.

On this subject Alice Orgain writes:

A few very spiritual seers have glimpsed the truths of being and given them to the people from the point of broad theories, but no other religion has had its demonstrators

that bridged the way between their vision and the vision of the people with their own bodies, as did Jesus and Mrs. Eddy—Jesus with his specific temple or body; Mrs. Eddy with the Church body. Jesus bore the specific pains of bodily consciousness, Mrs. Eddy the collective and collected pains of Church and universal consciousness. So we find Mrs. Eddy's body in her Church and its each and every purpose and its resurrection therein. (*As It Is*)

Mary Baker Eddy's teaching and written Word has penetrated world thought and informed millions how to see through the illusory nature of error of every type, and find their true identity, their oneness with infinite good.

EARLY CHRISTIAN SCIENCE JOURNALS IDENTIFY MARY BAKER EDDY AS FULFILLING PROPHECY OF WOMAN OF THE APOCALYPSE

n the early *Christian Science Journals*, as well as in the early editions of *Science and Health*, there is abundant material indisputably testifying that Mary Baker Eddy understood herself to be the one prophesied in Chapters 10 and 12 of the Book of Revelation as well as in various other parts of Scripture. This material leaves no doubt that Mary Baker Eddy is the human representative of the woman of the Apocalypse just as Jesus is the human representative of the Lamb of God, the Christ, the Savior prophesied in the Old Testament.

Nothing but *spiritual sense* enables Christian Scientists to see their Leader aright, to see her as she *is* (what God knows of her and revealed to Jesus, and which he, in turn, revealed to St. John in the Book of Revelation). Seeing her correctly fills the heart with gratitude and love for her.

GENERIC MAN



e have seen that “the woman in the Apocalypse symbolizes generic man” (1910 ed. 561:22). In the textbook we read

“Man . . . is the generic term for all that reflects God’s image and likeness. . . . Generically man is one, and specifically man means all men.” The spiritually-minded student sees the human and divine coincidence shown in the woman, Mary Baker Eddy, “as divinity embracing humanity in [Love] and its demonstration—reducing to human perception and understanding [Love’s] generic man.”

To grasp the meaning of generic man, we need to understand Mrs. Eddy’s class teaching that the most important thing for the students to remember is that one infinite God could have but one infinite reflection. This infinite reflection is the compound idea, man, or generic man, of which Jesus and Mary Baker Eddy were individualized expressions, and of which you are an individualized expression in proportion as the structure of your consciousness becomes one with the structure of reality.

In her class teaching Mrs. Eddy dwelt at length on the point that there could be but one full complete reflection of one God, and that this must be the basis of all scientific deduction. She said that only after students grasped this fundamental fact, that one God could have or be but one full reflection, did they have the right basic sense of Christian Science. There can be no other starting point.

The one full reflection is generic man. Generic man is God’s witness of Himself. Generic man is the evidence by which God or Mind—your own right Mind—unfolds itself and manifests its own existence. God’s reflection is the one Christ. “It was the living palpitating presence of the Christ, Truth, which healed the sick” (1910 ed. 351:13). That is to say God’s witness of God, generic man, is seen to be present in the place of the human belief called man. This recognition of generic man is the birth in individual consciousness of individual man. It was Mary Baker Eddy’s individual consciousness of generic man—which she saw as God’s likeness, as the Christ—that brought the healing action. The individual man of Mary Baker Eddy’s consciousness was the generic man, or Christ, the one complete idea of God. This one complete idea necessarily obliterated all sick beliefs.

The individuals humanly called Jesus and Mary Baker Eddy beheld no more of the Christ or generic man than do other individuals. But the consciousness, the nature, of Jesus and Mary Baker Eddy was more fully attuned to the Christ than was that of any other individuals. This made it possible for them to show forth in greater measure the Christ, the generic man or the divine idea. The dual appearing of Jesus, the Lamb of God, was divine and human: namely, the Christ and the man Jesus. The dual appearing of the woman in the Apocalypse was also divine and human: namely, generic man and the woman, Mary Baker Eddy.

“The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea” (1910 ed. 561:22).

Generic man, like the Christ, must be demonstrated humanly. Mary Baker Eddy did this for humanity. Without her teaching and demonstration we would not know how to do it. She was the way-shower to this age, and we must follow her leading. The world today does not acknowledge Mary Baker Eddy as the human representative of the woman in the Apocalypse any more than Jesus was acknowledged nineteen centuries ago.

How do we begin to understand spiritual man, generic man?

Through the woman's teaching and demonstration. There is no other way to understand the human and divine coincidence which Mary Baker Eddy demonstrated. We understand spiritual man through the teaching of the “woman clothed with the sun . . . and upon her head a crown of twelve stars,” while matter is put under her feet. (See 1910 ed. 560:7).

It is the same *Christ nature* in any Scientist, in individual man, which eliminates the error. Just as we all have to demonstrate the Christ so too we all have to demonstrate generic man. But first the Word had to be made flesh in order to be appreciated humanly. Jesus and Mary Baker Eddy came into the world to make the Word flesh, to show, to explain the human and divine coincidence, and so to be our way-showers. It is up to us to follow them.

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." For three hundred years the few who understood Jesus' life work were able to raise the dead. His grand demonstration was not generally understood, however, and so was lost. But Jesus prophesied to St. John in the book of Revelation that a woman would come, and through her teaching would lift all mankind above sin, disease, death. This woman, Mary Baker Eddy, and her revelation, cannot be separated. We enter the kingdom of heaven only through a correct understanding of her and her revelation.

The concept of generic man is a complex one which has been explored in depth by other authors. The following discussion is based largely on a Christian Science talk given in the late 1940s:

God's witness—God's expression, or Christ—must always be present in order for God to exist.

In the light of the understanding of generic man or Christ it is plain what individual man must do to present, to realize, his individualization. When discord of any kind clamors for recognition, the Christ nature, generic man, the one complete idea of God, must be seen as everywhere present and in everything.

We don't see another individual man because there is none to see. Therefore in giving a Christian Science treatment we must avoid seeing a human man or woman as an individual, because that is animal magnetism working in a most effective way to nullify the treatment. Animal magnetism is incapable of knowing anything other than individual man. It sees man as a mortal. The human man or woman is never in contact with Christ, the generic man. Generic man, the complete idea of God, is both masculine and feminine, and the whole masculine and feminine man, the complete idea of God, namely, the reality of being, constitutes all that is beheld. Individual man does not see another individual man. Why? Because "the Christian Scientist is alone with his own being and with the reality of things" (*Mess. '01. 20:8*). Mrs. Eddy saw that what is humanly known as another man is included in generic

man, for he includes all the right ideas that infinite Mind has. This generic man is forever joyous and free.

When the practitioner as a man or woman treats an individual as a man or woman, that is not Christian Science practice. There is no masculine Christ nature, no feminine Christ nature. The Christ nature is masculine-feminine, one word, one nature. When an individual, from the standpoint of the Christ nature sees generic man—the Christ, the complete idea of God—that is Christian Science treatment, and it heals. It is Immanuel, God with us, and is the idea of the Mind that is Love, known metaphysically as generic man or the Christ, but mistakenly known as man or woman. When we erroneously behold the material man or woman then the complete idea, which Mind has of itself, vanishes.

In the light of Truth concerning generic man, the statement: "Man is never sick, for Mind is not sick and matter cannot be" (1910 ed. 393:29) is illumined.

Generic man, the complete idea which God, Love, has of Itself, is not sick, for God is not sick. Then it follows that individual man, the individual concept of generic man, is not sick, for generic man is not sick.

In this treatment, individual man traces his at-one-ment with God to God, Love's idea of Itself. Individual man experiences this at-one-ment through the realization that his own individual concept of generic man is God's idea of himself. Unless individual man individualizes generic man, God's idea of himself, he is not at one with God—with the kingdom of God latent within his own spiritual consciousness. Therefore if the treatment starts with individual man attempting to see the truth in individual man, either in himself or what he calls another, instead of seeing the truth in generic man who is God's complete idea, the treatment is not scientific because it never gets back to God.

When individual man beholds the completeness of generic man, as Mind's complete idea of itself, he is at one with God, Mind.

This is scientific treatment. Jesus and Mrs. Eddy and their students healed and continue to heal because they see God's likeness, generic man. In our divine understanding of generic man, we establish this individual man as ourself. Then our individualization of generic man, the complete idea of God, educes completeness in our individual nature and enables us to "behold in Science the perfect man."

Until all that appears to be separate from the Mind that is Love—until the persons and things that seem to exist to us—are seen as the compound idea, or generic man, we are not accepting Mary Baker Eddy's teachings concerning the one full and complete idea, generic man, that unfolds God.

The many lives that seem to be present as persons and animals within the radius of one's consciousness must be recognized as the inversion of the one Life, God, which is unfolding generic man; that is to say: Instead of accepting as real these many lives they must be seen as the right ideas which are included in the one compound idea, generic man, unfolding one Life and action as itself, rather than being many individual lives and actions. All that the true student sees in the busy world—the people, the shops, the automobiles, the houses, trees, flowers—all of it is generic man, one complete idea of God. Mrs. Eddy taught us that the student is individual man individually reflecting generic man, one complete idea of God. As the student sees this, he is establishing his at-one-ment with God. He knows, "I and my Father [Mind] are one," because he is aware of Mind, of Love's expression of itself as and through generic man.

Everywhere in a busy city, life and action meet. It is generic man, one complete idea, regardless of the human evidence to the contrary. This is called generic life and generic action. The strength exerted by the people is generic strength; the intelligence expressed is generic intelligence. Intelligence, activity, strength, life, are ideas of the compound idea, generic man. The life, action, and

intelligence are ideas of the compound idea, generic man. Generic man is the compound of these ideas and of many others, including law, substance, being, true selfhood.

It must not be forgotten that the one complete idea is seen presenting this Life, action, strength, intelligence, while the human vision of the phenomena shows hundreds of human beings sharing intelligence, action, strength, identity, life. We must learn that generic life is individualized in your action, strength, intelligence. Likewise in Science we learn that this divine intelligence, action, strength, life, is not personalized. Science is always translating it all back to Spirit.

Everything is always all within your consciousness, never outside of it since there is no outside. That which seems to be outside of you and all around you must be seen as generic man. As it is, you will cease thinking of intelligence, action, strength, life, as persons. You will behold them as qualities of God. That is what it means to love God with all your heart and soul and mind. It is "Love's essential qualities" (1910 ed. 460:8) that we must love; and as we do we hear the "still small voice" of Truth saying, "Lo, I am with you always."

So long as we look with material sense we will be seeing the material universe with material beings, material animals. But what the physical senses behold are inverted ideas of the compound idea of God, of generic man who is always with God. (See Science and Health references to "inverted" and "inversion," showing that evil and all its forms are inverted good.) God, Love, is always saying: "You are my Son, generic man, my expression, my manifestation, my image and likeness. The opposite of Love's essential qualities are "the tares" which wither and die out as we persist in cultivating the wheat, in translating man and the universe back into Spirit.

As we see generic man everywhere, the conviction will grow that God is with us always. The so-called material forces, by reversal, become the forces of generic man. The steam engine, the electric motors, all such power generators, are all generic forces.

“Atomic action is Mind” (*Mis.* 190:1) a generic force. “All things come of thee and of thine own have we given thee” (I Chron. 29:14).

Remember, “The senses of Mind are never lost” (1910 ed. 489:4). The senses of generic man are eternal. They are included in the compound idea, generic man, that which includes all right ideas. The sense of sight manifested by so-called mortal man seems material and personal to material sense. But it is not material nor personal. It is generic sight as it is unfolded by many people. It is generic sight of generic man. As such it is always under divine law, perfect, always reflecting and unfolding God. Generic sight is always in that unfoldment. The “deflection of being, rightly viewed, serves to suggest the proper reflection of God and the spiritual actuality of man” (1910 ed. 502:11).

When we, in belief, think of sight as personal, it is no longer held in Mind. It has been taken out of the realm of infinite Mind where it has the capacity to function for eternity, and has been entrusted to the uncertain vicissitudes of mortal sight, where it is confronted constantly with the possibility of impairment.

When someone manifests normal sight in spite of advancing years, we find someone who is unfolding generic man and individualizing it. It doesn't matter that this someone has no concept of generic man or has no capacity to understand this explanation. The fact remains that he is individualizing generic sight. How can this be true when the textbook is correct in saying, “There are no material senses“? Certainly this person has sight; but he has no understanding of it. As there is no material sense of sight, someone may ask: “Is he seeing?” Yes, but he does not know it. He's at work with the spiritual sense of sight which is the only sight, but he does not know it. What he calls sight is dense blindness or it is non-existent. “Having eyes, see ye not?” (Mark 8:18). Sight is revealed as a purely mental state.

When Jesus and Mrs. Eddy saw the blind as a compound idea of God, they were beholding their own mental state. They knew

that generic sight is never absent because it is the reflection of God and so is omnipresent. In Science, they beheld those, in belief afflicted with blindness, as a compound idea of God. "And this correct view of man healed the [blind]."

They knew that perishable sight never existed in God's idea of Himself. Jesus and Mary Baker Eddy individualized generic man. They knew that generic man and generic sight were inseparably united and ever-present. Their individualization of generic man healed the blind. As you have generic man in your consciousness you have fadeless sight. Even so it is not your sight, because you are not person, you are not something separate from God, you reflect the wholeness of generic man or that which is God's idea.

This applies equally to the other senses. Hearing is not a personal possession. If we consider hearing as personal it is not understood as generic hearing, a quality of God, imaged forth as generic man including all right ideas, of which hearing is one. Never speak of "my" sight or "my" hearing, unless it is understood as the individualization of generic sight, generic hearing. I, as generic man, include all right ideas.

In place of the ten lepers, seen by mortal mind, Christian Science explains that Jesus saw them as ideas of generic man. To him they presented one generic substance, incapable of discord. Instead of ten separate material bodies of ten persons, Jesus knew that generic substance is an idea in Mind. The Mind that is Spirit is the only substance.

Instead of ten bodies of ten persons, composed of matter, over which ten mortal minds acknowledged complete lack of control, Jesus was aware of one divine substance governed by divine law. As patients came for help he envisioned one generic action, appearing as ten identical expressions of one generic action. Instead of ten mortal minds exhibiting ten different entities, he saw one infinite Mind expressing itself as one complete wholeness of intelligence which was repeated not only in the ten lepers but also in all with whom he came in contact during the day. Each individualized

generic man was seen in completeness and in perfection, reflecting action, intelligence, strength, substance, spiritual understanding, sight, hearing, and every right thing.

This is not to intimate there were 100 generic ideas present. There is but one generic man, and one complete idea of God. The one generic man may be individualized by each one's presence, but at the same time must be seen as the full and complete expression of God. When the fullness of this understanding is yours, you will do all the work Jesus accomplished.

In speaking of generic individual man, no separation from God must be allowed to enter. God, generic man, and individual man, are one in essence, though multiform in office. Neither must there be any confusion about generic and individual man being two. To clarify: we can see that in the principle of mathematics, there is only one concept of a four. Each appearance of a 4 is individual. A hundred individualizations of generic 4 do not produce 100 different 4s. They remain one. The principle of mathematics, together with the generic 4, the individual 4, are never separated, they remain one. In the same way we see that God, generic man, and individual man are not different, but remain one.

Careful study of explanations like the one the lecturer summarized above can help us understand generic man.

The human appearing of the generic man came through Mrs. Eddy's experience of the human and divine coincidence. She states, "Late in the nineteenth century I demonstrated the divine rules of Christian Science" (1910 ed. 147:6).

Emma Shipman, a student in the class of 1898, states:

When [Mrs. Eddy] said, after showing us the need of knowing God more intimately, "Your God is your life," we felt, Here is the work of eternity. Here is our starting point—to begin to know God. . . . In trying to tell of our Leader's instruction, one feels the inadequacy of words to describe a spiritual experience. . . .

Mrs. Eddy presented two aspects to her pupils which were so perfectly blended that one gained, in her presence, the feeling of her perfect harmony with life. One aspect was her clear and unflinching spiritual sense; her unswerving reliance on God; her consciousness of His ever-presence. . . . The other aspect was her great humanity; her uncommon, common sense, as shown in her practical application of Jesus' teachings to all the little things of everyday living. [Mrs. Eddy revealed the divine and proved it in her human experience, but it was her exalted degree of humanity, the second degree, that enabled her to be a transparency for the divinity of the third degree and give the revelation of generic man revealed through divine Science, to mankind. (See 1910 ed. 115:26 to 3 for second and third degree qualities.)]

This perfect blending of the spiritual and practical gave us an example of what makes a real Christian Scientist. (*We Knew Mary Baker Eddy*, Series 1, p. 79-80).

As Mrs. Eddy said of Jesus, Christian Scientists can say of her, "Through the magnitude of her human life, she demonstrated the divine Life." She demonstrated the coincidence of the human and the divine. This is why we must learn the Science she discovered, and follow her instructions faithfully. In proportion as we do, we become the woman of the Apocalypse, the woman God-crowned. "Through spiritual sense you can discern the heart of divinity, and thus begin to comprehend in Science the generic term *man*" (1910 ed 258:31). Thus do we find the one Mind that is God to be our individual Mind.

BRIEF 33

BATTLE FOR THE MIND OF MAN

DRAGON ATTACKS, PERSECUTES, THE WOMAN AS SHE STRUGGLES TO DEMYTHOLOGIZE HUMANITY



n Jesus' Revelation to John he foresaw the cruel and formidable opposition the "woman" would meet in founding Truth in human consciousness. He saw that only with tremendous effort and perseverance would her great God-sent light shine through the mists and fogs of frozen ritual, creed, and dogma. Revelation 12: 3, 4, prophesied:

. . . A great red dragon . . . stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

This "great red dragon" knew that the best way to attempt the destruction of the woman's revelation and her written Word was to attack the woman; therefore, the great red dragon, that old "serpent, cast out of his mouth water as a flood that he might cause *her* to be carried away of the flood" (Rev. 12:15).

This is what happened after Mrs. Eddy's departure, when she was no longer here to meet error's malicious mental malpractice and attacks on her. Mrs. Eddy knew beyond any doubt that evil's plan would be to destroy the woman, the Leader; for with the Leader neglected and denigrated, the Christian Science movement would soon fade out.

After the First Coming of the Christ, true Christianity was lost when Jesus was deified. With the Second Coming, error changed its tactics. Instead of deification, the method selected to get rid of troublesome Truth, at Mrs. Eddy's departure, was denigration of her and the flouting of her directives. Within a few short years her own students, through disobedience to her *Manual* and her 13

Deeds of Trust, were able to wreak the destruction which the 40-year attempt by outside enemies was unable to do.

“But the awful daring of sin [uncovers and] destroys sin, and foreshadows the triumph of truth” (1910 ed. 223:30).

JESUS AND THE CHURCH OF CHRIST

n the first edition, p, 210:9 to 211:1 Mrs. Eddy asks, “What is Truth? . . . The answer to this, Christ built his church upon over eighteen hundred years ago, namely, I am God, and man is the offspring of Soul and not sense; . . . on this statement that Intelligence is Spirit, not matter, and that ‘I’ is God and not man, was built the church of Christ, the superstructure of Truth and its demonstration. . . . Jesus reiterated this when saying, ‘I and the Father are one’; in other words, that ‘I’ signifies Spirit and not matter, Principle and not person, and ‘no man cometh unto the Father [the understanding of this Principle—the Principle that is “the kingdom of God within” your own consciousness], but through Me,’ Truth.”

REVELATION OF OUR TRUE IDENTITY INFURIATES DRAGON

egarding “man,” we read (1910 ed. 336:9): “Immortal man was and is God’s image or idea, even the *infinite* expression of infinite Mind, and immortal man is coexistent and coeternal with that Mind. He has been forever in the eternal Mind, God [remember this Mind is *our* Mind; “we are Spirit, Soul”]; but infinite Mind can never be in man, but is reflected by man. The spiritual man’s consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love.” Here recall Mrs. Eddy’s first edition statement: “We shall be Love, Life, and Truth because we understand them” (p. 77).

The first edition makes it clear beyond cavil that we are “Intelligence [her word for Mind], Spirit, Soul, Principle, Life, Truth,

Love,” and since this is what we *are*, “the final understanding [of this fact] . . . must come.”

The corporeal, material body is but an illusion, a belief of mortal mind. This mortal or carnal mind that creates the illusion of a matter body, Jesus called “a liar and a murderer from the beginning.”

This is the theme of Chapter III, “Spirit and Matter.”

WHAT THE DRAGON DOES NOT WANT YOU TO LEARN



rs. Eddy asks: “What if [in the future] the old dragon should send forth a new flood to drown the Christ idea?” (1910 ed. 570:18). She then reassures her followers that “in this age the earth will help the woman; the spiritual idea will be understood.” The understanding of perfect God, expressing itself as perfect man, is today permeating the consciousness of earth’s people. When the general public does awaken, it will be surprised to learn how much Mary Baker Eddy’s teachings have penetrated world thought.

This understanding is going on in spite of all attempts by the dragon (old theology, steeped in personal sense) to hide the great spiritual light that came with the Second Coming of the Christ.

The drag-on of old theology opposes any instruction in spiritual Science which would open our eyes to the truth that we are one with God. It tries to prevent our knowing that we can rightfully, effectively, declare, as Jesus did: “I and my Father [Mind] are one.” The old theology and all who have a vested interest in maintaining the views of “*this world*,” cannot allow us to know how we can work out of the universal hypnotic suggestion that has imprisoned us in a flesh and blood *belief* of body.

The dragon, to preserve itself, must denigrate the Leader; it must cause the prospective millions, who since 1910 might have reached out to Christian Science, to forget Christian Science, and to ignore her who spent a lifetime educating humanity with regard to its divinity.

This harassment by the dragon, old theology, and by personal sense in her students, only impelled Mrs. Eddy to rise higher in her understanding of animal magnetism's (evil's) illusory nature. It made her aware that her every moment, her every effort must be dedicated to the founding of the Science she had discovered.

After Mrs. Eddy left the human scene the anti-christ (in fulfillment of Revelation's chapters xiii to xx) subtly and openly renewed its fierce attack upon her. The anti-christ knows that if it can destroy the Leader, the Christian Science movement will be lost to this age, just as two thousand years ago Christianity in its purity was lost by defaming and killing its defenders, and subsequently deifying Jesus. In this age "error will have its day unless we learn there is no error. . . ." Great darkness presages great light. Let us be faithful in knowing the power of Love supreme over all errors of material sense.

ERROR COMES IN VARIOUS GUISES



he one evil, hypnotic suggestion, coming in various guises, will spare no trick to rob us of our conscious indivisibility from divine Principle, Love. A letter from Mrs. Eddy, in the Archives, of which most Christian Science teachers have copies, and which Col. Key read in Normal Class, warns:

There is a great struggle before us and it is for life. I dare not tell you what I know. . . . The true Science will be lost sight of (unless you rouse yourselves). This Cause must be saved and I pray God to be spared for this work. If there is not work done in the line of Spirit—not matter—an overcoming of the material way, and if I am not here to still stand the zeroes . . . the [materialists] will wipe out every Christian Scientist.

Now you see what you have to do—be a transparency for Truth. This is the work. Knowing what this Science means, get out of a sense of apathy. (Signed: Lovingly, Mary Baker Eddy.)

Near the end of her sojourn with us Mrs. Eddy again warned her students that unless they were alert to unsee animal magnetism “the Cause will perish and we will go along another 1900 years with the world sunk into the blackest night” (*DCC* 251:16).

CHRISTIAN SCIENCE RESTS ON INDIVIDUALITY



he entire basis of Christian Science rests on *individuality*. Jesus and Mary Baker Eddy gave consummate examples of individuality. Christian Science teaches the integrity and freedom of the individual. It teaches that “God is individual Mind,” your Mind when it is free of all error, false teaching, hypnotic suggestion. Then you, like Jesus, can say, “I and my Father [Mind] are one,” or “Principle and its idea are one” (1910 ed. 465:17). But the hidden hand of despotic control is today conspiring to blind us to our divine individuality. The powers of evil are leagued against individuality. “So secret are the present methods of animal magnetism that they ensnare the age into indolence and produce the very apathy on the subject which the criminal desires” (1910 ed. 102:20).

Make no mistake. “The hour is come. The great battle of Armageddon is upon us” (*Mis.* 177:4). The battle is for the mind of man. Mrs. Eddy warned of “the robbing of the people of life and liberty under the warrant of the Scriptures” (*My.* 266:4). “Toynbee calls communism the ‘atheistic church militant.’ To him it was a gigantic Christian heresy. [Communism] made its appearance in the West on account of the West’s failure to practice its Christianity.” (Gordon Brown, *Civilization Lieth Foursquare*, p. 78)

Embraced in Mind, our individuality is forever safe. Individuality and Science are the same, both being “isness,” undivided from infinite good. But to *know* it, we must be awake to the nothingness of the red scourge as it casts its shadow over country after country, and the effort is made, by mental means, to kill individuality, to keep humanity from seeing that man’s individuality is his oneness with Principle, his indivisibility from God, Principle.

We overcome evil by knowing its nothingness. The whole of error from beginning to end is the talking serpent, hypnotism.

Who wants to be a mortal, or would not gain the true ideal of Life and recover his own individuality? I will love if another hates. I will gain a balance on the side of good, my true being. This alone gives me the forces of God wherewith to overcome all error. On this rests the implicit faith engendered by Christian Science, which appeals intelligently to the facts of man's spirituality, individuality, to disdain the fears and destroy the discords of this material personality. (*Mis.* 104:28)

[Christian Science] honors conscious human individuality by showing God as its source. (*Un.* 25:16).

Therefore, "I will not fear what flesh (mortal man) shall do unto me," says Scripture. Our fears are groundless once we realize our concern is only our oneness with the kingdom of God. Right within my consciousness is the infinite storehouse of good capable of pouring forth more than I can accept. It was from the *consciousness* of Moses, the consciousness of Elijah, the consciousness of Jesus, that the need of the moment was met, whatever that need was.

It is always an individual aware of his true identity, of his oneness with the infinite source of good, that is the cause of what seems to be a miracle. The recognition that all power resides in the consciousness of the individual enabled Mary Baker Eddy to bring to humanity the Second Coming of the Christ. Christian Science is based on the revelation that whatever was possible to Jesus is possible to each of us, in proportion to our consciousness of our true identity. Infinite supply is the product of a universal Principle. Mrs. Eddy realized that our capacity is as unlimited as God's. She taught:

God is infinite, therefore there need be no limit to any supply that we can widen our souls to receive. . . . [It is

all within our consciousness. We need only rouse the dormant understanding.] (Preserved by Carpenter Foundation in *Mary Baker Eddy: Her Spiritual Precepts.*)

We must become conscious of the truth in order for Truth to operate in our consciousness. Since “God is individual Mind . . . individual consciousness,” and is therefore our consciousness, supply must come from our understanding heart, our understanding consciousness. We are dealing with an all-powerful, ever-present Principle which declares that only our awareness, our consciousness of Truth, can govern our lives. We are dealing with infinite individuality and we mold our own experience through our consciousness of Truth.

In this age, as Mrs. Eddy has forewarned, we are face to face with the alien theory that says the mass mind is the important one, and that all human experience contradicts the value of the individual. But Christian Science is based irrevocably on the fundamental truth that only the individual is important. In Science we learn that infinite individuality is the possession of every individual on earth. Every man, woman, and child has in his consciousness the ability (though perhaps latent) to show forth the full measure of infinite individuality. (See 1910 ed. 281:14; 588:9-21.) Therefore, if all of mass consciousness disappeared from the earth it wouldn't matter. The individual only is important. Christian Science reveals that each individual has the divine ability to be anything he desires, without robbing his neighbor. His neighbor has the same infinite abilities.

Of our own selves we are nothing, but being the individual Mind and the individual consciousness of God, all that God has is ours. Every quality, attribute, and capacity of God is ours.

Nothing can dispossess the Truth within each individual spiritual consciousness of its power to supply all good here and now. This consciousness of the individual is Church. Mrs. Eddy built the Church of Christ, the superstructure of Truth and Love—the Church

Universal and Triumphant—when she founded Science in human consciousness.

The neophyte might ask: “Was she putting the greater into the lesser?” No. She saw that you, as a Christian Scientist, have only to gain the conscious realization of the ever-presence of the “I” that you are. You have only to get a personal sense of self out of the way in order to become one with God, since God is All. If Mrs. Eddy did not found Christian Science in human consciousness—that consciousness that is one with “true humanhood” (*Un.* 49:8)—where did she find it? To paraphrase Mrs. Eddy’s statement: “Would it not be a species of infidelity to believe that so great a work as Mary Baker Eddy’s was done for herself or for God who needed no help from her founding mission? But the human consciousness did need this help, and Mary Baker Eddy was the wayshower to this age.”

How do we become aware of our true divine individuality? How do we learn that we are Spirit and Spirit is God? We learn this through the study of the writings of the Comforter, the Second Coming of the Christ. As we study we gradually undergo a translation process. We learn to identify ourselves and our universe rightly. We learn how to reinterpret everything so that it accords with reality. We learn to see everything as God appearing. In the first edition of *Science and Health* our sinless, changeless identity as Soul, not body, and our divine individuality, as Spirit, are constantly iterated and reiterated, and the error that man is a mortal with life, substance, intelligence in the body, is rebuked.

This rebuking of error, seeing it as merely hypnotic suggestion and seeing good alone as real, develops the individual’s consciousness to the point where he becomes a healer. Every individual has a latent capacity to heal. Jesus took twelve disciples and in a short time taught them to heal. Then he took seventy and taught them to heal, and they taught others. In the Second Coming Mrs. Eddy taught thousands to heal. Her writings left to us and to posterity a fabulous ever-expanding heritage.

Mrs. Eddy established beyond all question the correctness of her teaching. By healing every manner of sickness and sin, raising the dead, and teaching her students to do these healing works, she demonstrated these works to be of divine, not human, origin. She knew God was the author of what she wrote. She realized that when anyone studied Science and Health he would hear the voice of God speaking to him.

Science and Health is the “bride of Spirit” that supersedes Mary Baker Eddy as Leader. The “little book,” assimilated, becomes one with purified human consciousness, and our purified human consciousness becomes “the structure of Truth and Love” (1910 ed. 583:12), which is already and forever the true selfhood of every individual.

BRIEF 34

ONE INDIVIDUAL'S DIVINE LEGACY

SPIRITUAL HEALING



rs. Eddy—one lone individual—founded in human consciousness a divine ministry that spread spiritual healing to the remotest parts of the globe. In the wake of her great revelation and discovery other healing organizations, adopting her spiritual ideas, came into existence. These various healing ministries proved themselves sufficiently to spark a wide interest in spiritual healing. Today Protestant churches everywhere, as well as Catholic churches, are addressing themselves to the possibility of spiritual healing. But, remember, it all had its beginning in Mary Baker Eddy's individual consciousness—in the demonstration of one illumined individual.

SPIRITUAL INTERPRETATION OF SCRIPTURE



giant leap forward came with Mary Baker Eddy's spiritual interpretation of the Bible, which teaches humanity its true identity. We are now able to see that the Old Testament is showing us how human consciousness changed, step by step, from the worship of a man-like God, to a God such as the prophets proclaimed and exemplified. The Word that Jesus explained to errant hypocrites and dull disciples "ripened into interpretation through Science." (*See Mis.* 163:10). The mission of Christian Science was to lift Christianity into Science, and to exchange mortal concepts for spiritual ideas.

Mrs. Eddy showed us how to discern the spiritual fact of whatever the material senses behold. In her writings we find that "the rays of infinite Truth, gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence" (1910 ed. 504:23).

Her spiritual interpretation of Scripture left to humanity a rich legacy. In consequence of this heritage, Jesus' Revelation to St. John: "And the earth helped the woman," is being fulfilled. Millions of Bibles are daily opened. Millions of people, who may never have heard of Christian Science, today find higher, more spiritual meaning in Jesus' words, because these words have been given new impetus through the spread of Mary Baker Eddy's teaching.

"AND THE EARTH HELPED THE WOMAN"

Mrs. Eddy's teaching was not only spread by her faithful students, but was and has been spread—perhaps even more—by those many early students who, after being taught by Mrs. Eddy, went forth to teach without ever mentioning her name or the Christian Science she taught them; nevertheless wonderful scientific ideas were launched by these break-away students and their world-wide movements. They became channels for spreading much of what Mary Baker Eddy taught. Emma Hopkins was taught by Mrs. Eddy, and was editor of *The Christian Science Journal*. She later set up her own Christian Science school and many of her students formed off-shoot movements. Among her students, for instance, were Charles and Myrtle Fillmore, Founders of Unity School of Christianity, and Ernest Holmes, founder of Church of Religious Science.

Also, after Mrs. Eddy left the human scene her ideas were, and are being, increasingly preached from the very pulpits which formerly savagely denounced her teaching. Today's world-famous preachers privately admit they read "Eddy" everyday.

Still another way in which "the earth [is helping] the woman" is through the world's foremost physical scientists. About the time Mrs. Eddy left the human scene, these famous scientists began to sense the truth of what she had taught and written. Mrs. Eddy's teaching regarding matter's illusory nature has greatly advanced

what physical scientists are today seeing and saying. Albert Einstein, as he one day was leaving a New York City Christian Science Reading Room remarked to the librarian, "I wonder if you people know what you have in these books"—referring to *Science and Health* and *Prose Works*.

Mrs. Eddy's great work on earth, her divine revelation and discovery of man's divinity, will steadily continue to enhance—in the minds of increasing numbers of Truth seekers—the growing conviction of the truth of her revelation. Jesus said the Comforter would glorify him. The momentum of this glorification is accelerating year by year.

The extent and sweep of Mrs. Eddy's lifework is beyond man to calculate. Her doctrine of love for all humanity, which is today being preached through many mediums which give her no credit, has influenced and continues to influence untold millions who have never heard of Christian Science.

NEW TESTAMENT COMES ALIVE



rs. Eddy's explanations of Jesus' work made the New Testament come alive. She revealed that each word spoken by Jesus was meant for all humanity. But the carnal mind strives to twist Jesus' words to accommodate them to every phase of self-justification, self-will, and self-love until their glorious simplicity has seemed buried under the subtle inversions of material sense. Thus deceived, humanity struggles on, striving for self-aggrandizement—"who shall be greatest"—jostling its neighbor, all in a mad rush to attain the illusive nothingness of materiality.

The first edition teaches:

P. 39:6; 117:14; 305:25; 141:7; 126:21 Jesus regarded himself Principle . . . he understood himself Soul . . . Jesus held all that he was, God . . . Jesus knew the body is but a reflex shadow of immortal Soul . . . [he] established the

proof that he was Christ, and that Christ is God, the Soul and Life of man.

Jesus proved that he was in the Father, Mind, and this Mind that he called the Father was his divine consciousness. They were one, as thinker and thought is one. Therefore he did not have to pray to God for anything. He simply commanded: "Take up thy bed and walk; . . . receive thy sight; . . . Lazarus, come forth." Jesus did not think of himself as being different from those he associated with, other than that he was more aware of the Truth that makes man free. He was more aware of his divine identity as one with God. He said he was "a man that hath told you the truth, which I have heard of God [of the kingdom of God within his consciousness] . . . I speak that which I have seen with my Father [Principle, Mind]" (John 8:40, 38).

**THE ACTIVITY OF TRUTH IN OUR CONSCIOUSNESS
IS THE CHRIST**

Jesus knew that the activity of Truth in his consciousness made him the Christ. He knew he was God made visible. Like Jesus, Mrs. Eddy knew that, when rightly viewed—when understanding reigns in consciousness—every individual on earth is God made visible, God incarnate. How else could God be All, and All-in-all? There can only be infinite good, manifesting Itself as man, as the Christ. This is why we must dematerialize our sense of Spirit, and spiritualize materialistic beliefs as Jesus did. (See 1910 ed. 316:24-32).

Hoodwinked by superstitious orthodoxy, befooled by illusions, blind to the reality of the oneness of man with infinite good, "the world of error is ignorant of the world of Truth . . . for the world of sensation is not cognizant of life in Soul, not in body" (ibid. 13:29).

TRUTH-ACTIVITY IN MRS. EDDY'S CONSCIOUSNESS TRANSCENDED ALL MORTAL MIND BELIEFS



It was the truth active in Mary Baker Eddy's consciousness that revealed to her the unreality of evil. Mrs. Eddy had to transcend all mortal mind beliefs in order to discern the reality that there is only one power. She saw that mortal mind is nothing claiming to be something; and the notion that evil is real is a delusion of material sense.

As the right idea of man, body, health, church, companionship, work, etc. unfolds in individual and collective consciousness, the false concept, the illusion, fades out. But unilluminated human thought continues to see error right where divine Love is in full and unrestricted operation, exactly like the round earth was the ever-present fact all the while men saw it as flat.

Today, only a small minority is conscious of the reappearing of the spiritual idea. The vast majority are still blind to the reappearance of the Christ, Truth, and shut the door upon it, condemning "the cure of the sick and sinning if it is wrought on any but a material and doctrinal theory." But the human sense of Deity is yielding to a diviner sense, and "Christian Science, which today and forever interprets" Christ Jesus' great example, is teaching us the omnipresence of present perfection. Our work is to get a realization of this divine presence.

"In the flesh we are as a partition wall between the old and the new; between the old religion in which we have been educated, and the new, living impersonal Christ-thought that has been given to the world today" (*Mis.* 178:28).

Christian Science has come to show us that when an inharmonious condition or circumstance presents itself, we are to "judge righteous judgment." We are to realize "we are spiritual beings here" (*Peo.* 1:18). We are in heaven *now*, governed by divine Principle. As we consciously maintain this truth, the inharmonious condition or circumstance will disappear, proving the inharmony was not reality. To understand this is humanity's great need.



**THE WAY
FOR
THE FUTURE**

BRIEF 35

THE EVER-PRESENT WOMAN OF THE APOCALYPSE

THE MOTHERHOOD OF LOVE WITHIN OUR CONSCIOUSNESS



Today the Christian Scientist is engaged in a fact-finding venture. “Mortals [will] arrive at the understanding that material life . . . is an illusion against which divine Science is engaged in a warfare of extermination” (1910 ed. 543:12). Mary Baker Eddy, the human representative of the prophesied woman of the Apocalypse, is destined to bring about the extermination of this illusion in proportion as her message is grasped and assimilated.

In Chapter 12 of Revelation, St. John records Jesus’ prophecy of this woman of the Apocalypse who had to have an earthly representative. In the fullness of time this earthly representative appeared as Mary Baker Eddy, and “she brought forth a man child [Science and Health, “the little book open in the hand of the angel” (Rev. 10:2). This book, “Truth’s volume,” contained the revelation of divine Science which is destined to bring heaven down to earth and wipe away all tears.

It took nearly nineteen hundred years before humanity reached a sufficiently spiritual state of consciousness to become aware of the ever-present “woman of the Apocalypse.” But what looked like Mary Baker Eddy bringing the Second Coming of the Christ is really an ever-present event.

Because salvation must be found within, it was necessary for human consciousness to attain sufficient spirituality before it could become aware of the “woman”—whose message contains “the stone which the builders rejected.” It was mankind’s consciousness, not circumstances, which had to change. Two millennia of Christianity sufficiently penetrated humanity’s consciousness to

prepare it to receive the woman's message. Mary Baker Eddy could then come as the human representative of the woman of the Apocalypse in fulfillment of scriptural prophecy in the same way that Jesus had come as the human representative of the Christ in his age. As we assimilate the message of the God-crowned woman we will reflect the God-crowned woman, the motherhood of Love, within ourselves. This motherhood of Love within our consciousness is then able to give birth to every good work and "every lovely God-like grace."

TRUTH WORKS IN MYSTERIOUS WAYS ITS WONDERS TO PERFORM

rs. Eddy's works were the first ever published on Christian Science. Nothing has since appeared that is correct on this subject that cannot be traced to some of her works. Her revelation is a full and "final revelation" which continually unfolds. We see this unfolding in the many books and countless articles that have been written on the subject of Christian Science since Mrs. Eddy's discovery and her founding of it in human consciousness.

Once Christian Science was well launched and it appeared that money could be made by its application, charlatans quickly jumped into the arena. Also students whom Mary Baker Eddy had taught but who found her teaching too spiritual, too transcendental, set up their own metaphysical religions. While in Mrs. Eddy's day these may not have been seen as a blessing, the world has been helped immensely by these "New Thought" religions such as "Unity," "Science of Mind," and others, which started as offshoots of Christian Science.

What these New Thought movements have in common with Christian Science is their teaching that your thinking is basic to the conditions of your experience. Where these New Thought movements differ is in their reliance on the human mind in seeking to develop right thinking and right acting, in order to have a better life experience.

While this teaching is a step in the right direction, it diverges fundamentally from Christian Science, which calls for the “self-renunciation of all that constitutes a so-called material man and the acknowledgment and achievement of his spiritual identity.” Mrs. Eddy taught her students that *human* good and human harmony were both merely illusion. She taught them how to distinguish between the illusory nature of human harmony and the reality of divine harmony. *Human* good and human harmony she saw to be merely animal magnetism’s substitute for divine good.

The understanding of our oneness with God is the predicate and postulate of the teaching of Christian Science. All we ever need is the realization, “I am. . . . I am the Truth, the Life, the living water, the bread of Life.” It is all in the kingdom of God within me. The outcome of this *understanding* of the oneness of God and man is a better life experience.

Notwithstanding this fundamental difference between Christian Science and the New Thought religions, all Christian Scientists should emphasize and appreciate what we have in common. “A genuine Christian Scientist loves . . . all who love God. . . .” “Whatever inspires with wisdom, Truth, or Love—be it song, sermon, or Science—blesses the human family with crumbs of comfort from Christ’s table” (*My*. 4:14; 1910 ed. 234:4). While falling short of the momentous truth of Christian Science these movements have helped prepare the world to finally hear Mary Baker Eddy’s full untranslated divine revelation.

THE UNTRANSLATED REVELATIONS OF CHRISTIAN SCIENCE



we are indeed privileged in having the untranslated revelations of Christian Science” (*My*. 179:29). The revelations of Christian Science, like those of Christ Jesus, came direct from God, as Mary Baker Eddy was but “a scribe under orders.” Her God-impelled revelations therefore avoid the errors usually made by translators. The untranslated revelations of Christian Science

“afford such expositions of the therapeutics, ethics, and Christianity of Christ as make even God demonstrable, the divine Love practical, and so furnish rules whereby man can prove God’s love, healing the sick and the sinner” (*ibid.* 179:30).

The pure and spiritual idea, named Jesus, named Mary Baker Eddy, came to destroy illusions, the belief of life in matter, and to give to men an understanding of their divine being.

BRIEF 36

YIELD TO THE HARMONY OF DIVINE MIND

“THE INFINITE CALCULUS OF THE INFINITE GOD”



he revolution that Christian Science has effected in the minds of thinkers will continue until its divine light outshines all darkness. This is so because Mrs. Eddy’s discovery and revelation is sound in every aspect. It begins “at the feet of Christ and with the numeration table of Christian Science.” This Science does not say that one added to one is three, but “adheres to its text that one and one are two all the way up to the infinite calculus of the infinite God” (*Mess.* ’01. 22:15). In the first edition we read:

P. 156:12-29 We cannot be both Spirit and matter. . . . The belief that Life and intelligence blend with matter is the foundation of all misapprehensions of God and man; and we shall prove that we are Spirit that mixes not with matter. . . . Sooner or later we shall all learn that the fetters of our finite capacities are forged by belief only . . .

As this astounding, revolutionary teaching indelibly impressed itself upon the mind of readers it brought healing to millions. The *impersonal* “treatments” or truth-knowing done by dedicated practitioners has brought healing to many who may never have heard of Christian Science.

Students quickly learned that they could only approach God through practicing the qualities of God. It is through *practicing* the truth we study that we gain our realization of oneness with God. We learn the qualities of God as we devote time and energy to learning what God is as the “I” of our own being. The “I” is

God, Mind, Spirit, Soul, Principle, Life, Truth, Love. Practicing what we already are in reality, we “approach nearer and nearer to this divine Principle,—thus partaking of the nature, or primal elements, of Truth and Love” (1910 ed. 559:24).

Science and Health supersedes Mary Baker Eddy as Leader. Its message, assimilated, continues to purify human consciousness until it becomes “the structure of Truth and Love” which has always been our true selfhood.

SCIENCE & HEALTH IS OUR OWN CONSCIOUSNESS



We should read Science and Health with great expectancy and eager anticipation of good since it is our own Mind revealing itself to itself. The truth in Science and Health is not coming to us from outside our own consciousness. It is rather that, when we read it, the kingdom of God within our consciousness recognizes it as Truth, as the fulfillment, the perfection we already are. In communion with this God within, the ever-presence of all good is realized.

A Christian Scientist should be aware of the following facts:

(1) All through the ages great and wise men and women have had marvelous flashes of light, as recorded in the Bible and in the scientific development of world thought from the time of the Greeks.

(2) Abraham, Jacob, Moses, the prophets, and others caught glorious glimpses of the Messiah. Later Jesus came and gave the divine proof of eternal life when he conquered death and the grave.

(3) But it remained for Mary Baker Eddy to discover the Science of being. It remained for her to discover the Principle and the rule by which each one can make not only the same demonstrations but “greater works than” Jesus accomplished, as he said, since “divine metaphysics has now been reduced to a system” that all can learn.

(4) Principle, Mind, and Soul were the terms for God which Mrs. Eddy added to the biblical Spirit, Life, Truth, and Love.

Principle unites all into one—this is true not only in Christian Science but in any branch of learning. When you *understand* the principle, you can demonstrate that principle. Understanding and demonstration are one.

Principle relates all the infinite facts to one another.

FETTERS MUST BE STRICKEN FROM THE HUMAN MIND



It is only your Christ consciousness that can be in rapport with the kingdom of God within you.

Mrs. Eddy labored in the “channels of Truth” not for herself or for God, but to develop a system that would wean the learner away from faith in the human mind’s picture and enable him to demonstrate the divine Mind—the kingdom of God already within his spiritual consciousness.

Regarding the human mind, the 1910 edition tells us that:

(1) “The human mind [which “never produced a real tone”] . . . is not a factor in the Principle of Christian Science” (1910 ed. X:8).

(2) “The human mind and body [the mind supposed to exist in matter or beneath a skull bone, alias mortal mind] are myths” (*ibid.* 150:32).

(3) “The herald of this new crusade [demands] that the fetters of sin, sickness, and death be stricken from the human mind” (*ibid.* 226:6).

(4) “The human mind, imbued with this spiritual understanding, becomes more elastic . . . escapes somewhat from itself” (*ibid.* 128:11)

(5) “Christian Science, properly understood, would disabuse the human mind of material beliefs which war against spiritual facts” (*ibid.* 130:15).

(6) “The effect of this Science is to stir the human mind to a

change of base, on which it may yield to the harmony of the divine Mind" (*ibid.* 162:9).

(7) "The divine Mind makes perfect, [this] acts upon the so-called human mind through truth, leads the human mind to relinquish all error" (*ibid.* 251:20).

BRIEF 37

HOLD UP THE HANDS OF THE WAY-SHOWER

SILENTLY, ALONE, MRS. EDDY CONTEMPLATED THE
“I”



Every law of matter must be overcome. In this overcoming we find that “the Christianly scientific real is the sensuous unreal” (1910 ed. 353:1). What is actually present is God and God’s manifestation as one thing—Principle and its idea *as* one. We are unable to practice our divine nature when we separate our divinity from our humanity. This is what St. John meant when he said, “the Word was made flesh.”

We are all one. We all have the same Mind, the same “I” that Jesus had. (Recall his many “I” statements.) Jesus prayed (John 17:22, 23): “And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one.”

Jesus demonstrated the truth regarding God and man. Nineteen centuries later Mary Baker Eddy, silently and alone, waited on God. Contemplating the infinitude of spiritual being she saw that the “I” was the divine “I” of every individual. To the degree that this “I” was lifted up in the spiritual understanding of a student and seen to be the only Ego, the only I—“the incorporeal, unerring, immortal and eternal Mind”—that I, that Ego’s oneness with God, is realized. “There is but one I.”

This “I,” the kingdom of God within you, is aware that everything that appears is God’s presence; therefore it draws all into the kingdom of heaven. This “I” sees that nothing could exist outside of the divine infinite All that is Mind—your “individual Mind,” your individual, infinite, spiritual consciousness.

was not obeyed, and the material organization was disobediently continued, students would learn through bitter experience that material organization “wars with Love’s spiritual compact” and *must* be put off. She made it clear that the lesson regarding “continued material organization must be learned and *the sooner the better.*” Therefore the disastrous decline of the Christian Science movement today can only be a blessing in disguise.

The disobedience to Mrs. Eddy’s *Manual* directives is about to end, however, because large numbers are having their eyes sharply opened concerning the deleterious effects of violating Mrs. Eddy’s estoppel clauses in the *Church Manual*. Today many are being educated to see that her *Manual* directives interlock with her 13 Deeds of Trust and convey a legal status to the *Church Manual*. This makes her *Manual* directives *legally* enforceable. She inferred that this gaining of obedience would be the last battle and the hardest because mortal mind fights desperately to keep the chains it reverts.

Mrs. Eddy wrote: “Christian Science is my only ideal; and the individual and his ideal can never be severed. If either is misunderstood or maligned, it eclipses the other with the shadow cast by this error” (*Mis.* 105:20). The maligning, by the ecclesiastical hierarchy, of the Discoverer and Founder of Christian Science, betokens a sad misunderstanding of Mary Baker Eddy’s mission as the revelator to this age.

Only as we see the divine identity of her who walked on earth among us, and only as we break the mesmerism that keeps ecclesiasticism, and those whom it influences, from truly loving the revelator, Discover, Founder, and Leader of Christian Science, will the Christian Science movement again prosper. And only as we see her aright and break the mesmerism that keeps humanity from seeing that she fulfilled her mission to complete the work of Christ Jesus on earth are we loving her and honoring her in the way she deserves.

Contradicting Mary Baker Eddy's own statements concerning her "divinely appointed human mission" (*Ret.* 32:2) to complete the work of Christ Jesus on earth—for which "God had been graciously preparing [her] for many years—the *Christian Science Journal*, August, 1975, p. 438) under the control of ecclesiasticism, states: "It is sometimes believed that Christian Scientists consider Mrs. Eddy to be the second witness . . . But this is not so."

Numerous statements such as these, stemming from officialdom, indicate the usurpers—to whom the drag-on of old theology has given "power, and his seat, and great authority" (*Rev.* 13:2)—have failed, utterly, to see Mrs. Eddy and the Science she discovered and founded. They have failed to see her writings as the Second Coming of the Christ. They have failed to see that the Discoverer and Founder of Christian Science—who can be found only in her writings—cannot be separated from her writings, her "ideal." They have failed to see her as fulfilling scriptural prophecy. They have failed to see her as the human representative of the woman of the Apocalypse.

With their seeming vast and entrenched power they have exercised an extraordinary soporific influence over the faithful who would otherwise be in full accord with what Mary Baker Eddy plainly saw herself to be. Need we be surprised that our churches are empty? our Reading Rooms closing?

Continuing with Mr. Carpenter on this subject of separating Mary Baker Eddy from her revelation:

What value would a mooring rock be if it was severed from the buoy that marked it? In his day Jesus was the buoy that marked the presence of the Rock, Christ, where we might find a permanent mooring. Mrs. Eddy [because she was a clear transparency which the light could shine through] was chosen of God to be that buoy in this age.

Hence she saw that her mission would be robbed of its value, if she could be severed from her ideal, which is the Christ.

Her insistence that she be held before thought as the Discoverer and Founder of Christian Science, was not for self-aggrandizement—[in holy humility, unworldliness, self-abandonment, she sought only to bless the human family. Her mission was to vindicate a principle. No one ever cared less for the applause of men]—her insistence that she be held before thought as the Discoverer and Founder of Christian Science was for the protection of her revelation and of those who would seek Christ, Truth, as their permanent mooring.

In John 12:32 Jesus said, “And I, if I be lifted up from the earth, will draw all men unto me.” What should be thought of the error that attempts to cast Mrs. Eddy down to the earth? It is the same error that would have cast the Master down, whereas this very statement indicates that he should be lifted up and put into a prominent and permanent place, in order that those who are in need and ready, may be drawn, or attracted to his teachings.

Similarly, what is the use of trying to gain new members in Christian Science by eliminating Mrs. Eddy—as has been advocated—striving to leave her name out of the services? If Mrs. Eddy is the drawing power of the Cause, or the marker, we should guard it sacredly. . . .

Jesus said in substance, “Crucify me and you have accomplished nothing; [but] move me out of Christianity and the vitality of the Cause will be lost.” The same statement would hold true for Mrs. Eddy. We blame the Jews who crucified the Master; yet they forced on him the demonstration which has become the lodestar of Christianity, namely the resurrection.

The truly serious error has been the attempt to misinterpret his teachings, ignore or attempt to move him out of his proper place, since that has resulted in sapping the vitality of Christianity. Hence the real criminals were not those who killed the Master so much as those who attempted to kill his influence. He himself said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

This warning could apply to fearing that state of thought that would seek to kill out of Christian Science the demonstrating thought [the Discoverer, Founder, and Revelator of Christian Science, the one whose only ideal is Christian Science, and who, through turning only to God as the Mind of man, was able to bring humanity the Second Coming of the Christ].

Mrs. Eddy was a "scribe under orders; and who can refrain from transcribing what God indites" (*Mis.* 311:26).

She states: "The second appearing of Jesus is, unquestionably, the spiritual advent of the advancing idea of God, as in Christian Science" (*Ret.* 70:20). She is here speaking of the human appearing. She says "Jesus," not Christ. Note that Science and Health, p. 118:6 (explaining Jesus' parable of the leaven which a woman hid in three measures of meal) refers to this parable as "foretelling the second appearing *in the flesh* of the Christ, Truth."

Elsewhere we have referred to the 57 pages of evidence compiled by dedicated Christian Science editors and teachers. These 57 pages confirm and document Mrs. Eddy's mission as the fulfillment of Revelation 10:1 and 2, concerning the "little book open," and Revelation 12, concerning the woman of the Apocalypse, whose human representative she was.

The truth Mary Baker Eddy taught and spoke lives and moves in our midst as holy inspiration, as a divine impartation of knowl-

edge and power. With her advent “frozen fountains were unsealed, erudite systems of philosophy and religion melted, for Love unveiled the healing promise and potency of a present spiritual *afflatus*” (*Ret.* 31:28).

Jesus and Mary Baker Eddy both saw clearly the allness and onliness of infinite good, and its omnipresence and perfection. This understanding *in their consciousness* brought the First and Second Coming of the Christ. It brought Christ Jesus as the *personal* Savior, and Christian Science as the *impersonal* Savior.

As infinite good “invested with glory” Christ Jesus in his age, so also has it invested with glory Mary Baker Eddy, the way-shower to this age.

A way-shower is that which shows the way; it must be some *thing* or some *one*. Jesus was the Way-shower. . . . He showed the way as the masculine idea of Principle; then woman took it up at that point—the ascending thought in the scale—and is showing the way, thus representing the male and female Principle (the male and female of God’s creating).

Is there anything in the world of more importance than holding up the hands of the way-shower? No. If they had all done that with Jesus, we would be in the millennium. (*DCC* 23).

BRIEF 38

THE FULL AND FINAL REVELATION WILL UNFOLD FOREVER

A 50TH EDITION STATEMENT



riting in 1891, in the 50th edition of *Science and Health*, Mrs. Eddy makes a very important statement that should be a comfort to any seeker for Truth. She predicted that her discovery would gather “momentum and clearness . . . [and would reach] its *culmination* of Scientific statement and proof.” Note her words:

Many years ago the author made a higher discovery. The evidence in Science has accumulated, to prove that the divine Mind governs man, in health, harmony, and immortality. Gradually this testimony will gather momentum and clearness, until it reaches its culmination of scientific statement and proof. (50th ed. p. 379:17).

The luminosity of her discovery intensified and reached its culmination during the next 20 years as she in 1910, with the 432nd edition of *Science and Health*, brought to a climax her God-appointed mission. It revealed the divine Mind, God, as the only Mind, therefore as our Mind here and now when our mind is divested of all error and hypnotic suggestions. What was revealed to Mrs. Eddy was a “final revelation.” During the 44 years following the great 1866 revelation and discovery the Principle was fully stated, as she predicted in the 1890 50th edition that it would be. Nothing can be added to this Principle as it is revealed in the writings of Mary Baker Eddy, who came in fulfillment of Chapters X and XII of the Book of Revelation, and was the human appearing of the woman of the Apocalypse. She was the human appearing of this prophesied woman because she demonstrated and proved the human

and divine coincidence. Higher we cannot go than to be in coincidence with God, the one infinite divine Principle.

But while the revelation was a “final revelation,” the Principle will unfold forever since it is already, in its fullness, latent in the consciousness of every human being. However, just as no one can add anything to the principle of mathematics, no one can add to the Science discovered by Mary Baker Eddy. Like the science of mathematics and music, the divine Principle will unfold forever in higher and higher glimpses of our God-being, our Christ-identity.

To reiterate: It may look like Mary Baker Eddy’s founding of the Second Coming of the Christ in human consciousness is coming from outside our consciousness, but this is not so. Because the kingdom of God is already within us, we recognize this teaching as being the truth about ourselves. Therefore her founding of this divine discovery in human consciousness will eventually alert each individual to the stupendous truth that his own right Mind is the revelation.

We should not forget that the true spiritual consciousness didn’t need this divine discovery and founding, but the human did. And the human, through this teaching, will become dehypnotized, free of illusions, and thus find itself to be the divine. (See *Un.* 49:8)

It may be asked, “How will the revelation unfold from within our individual divine consciousness?” As we read and study Christian Science we recognize that which is already within us, already within our Mind, and we recognize it as the truth. More light continuously reveals more truth, dispelling more error, until all error and darkness has been overcome, leaving only the ever-presence of present perfection. The revelation will all come from the kingdom of God within us. Since our consciousness is Truth itself—“the kingdom of God” itself, and contains only truth, nothing can come to us from outside of our consciousness.

Again, if mathematics wasn’t already within us, could it be brought out of us? Doesn’t all education aim to educe the innate capabilities of the student? Doesn’t it aim to bring into manifes-

tation as form, quality, or law, that which is conceived to be present in a latent, potential, or undeveloped state? The Science of being will continue to unfold in proportion to our study and practice of it. And in that proportion too we find ourselves coming back to our heavenly home and can say with Jesus, "My kingdom is not of this [material] world." As we study and practice what we learn we more and more find ourselves in a different world—in a more spiritual world.

EVANGELIZATION, THE GREAT NECESSITY



ike the prodigal son, mortals have, in belief, wandered from present perfection. In the journey back, the divine, at every point, must overcome the illusions that hide our true state, our Christ selfhood. In this return journey our constant prayer, Mrs. Eddy told her students, should be: "O Love, give me higher, holier, purer, more self-abnegated desires, and spiritual inspiration."

[The] human self must be evangelized. . . . God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won. ["Showers of grace and glory are gently falling all around us in the midst of this battle," Mrs. Eddy observed]. . . . The false claim of error continues its delusions until the goal of goodness is assiduously earned and won. (1910 ed. 254:19 & 6; 233:13).

The *spirit* of Christian Science comes with the self-renunciation of all that constitutes the so-called mortal selfhood. The spirit of Christian Science means coming to grips with the sordid soil of self-seeking, self-love, self-will, self-justification; the silencing of impatient, condemnatory thoughts.

The truth of the body is as essential to man's harmony as the truth of the Soul, but the letter regarding both is not sufficient for either. The letter of Truth is useful only that thereby the student may gain the spirit thereof; the

letter alone killeth, but the spirit maketh alive; we work cheerfully for what we love; eagerly we pursue the object of affection, and how certainly we accomplish that whereunto we devote our lives, and give our energies. The apathy, the lack of Love and Christian vigor, comes of seeking only the letter of Truth and stopping there, because *it costs so much more to gain the spirit thereof. (EOF 98:1). . . .*

“The weeds of mortal mind are not always destroyed by the first uprooting; they reappear . . . O stupid gardener! watch their reappearing, and tear them away from their native soil, until no seedling be left to propagate—and rot” (*Mis. 343:20*).

The more we attend to this gardening the more we find that “[our] kingdom is not of this world.” The peace we find in a more spiritual adherence, through spiritual apprehension, separates us from “this” world. We find we are living in a more spiritual world, where what appeals most to those in the world no longer appeals to us. We are making the return journey. We are heading home, to the kingdom of God which has always been within our spiritual consciousness.

BRIEF 39

“THE EDUCATION OF THE FUTURE WILL BE INSTRUCTION IN SPIRITUAL SCIENCE”

MARY BAKER EDDY THE ONLY CHRISTIAN SCIENTIST IN 1866



In 1866 Mary Baker Eddy was the only Christian Scientist. She got the divine message by revelation. She took it on faith and wrote it down. After she understood it she began teaching and writing, and soon there was an active group of Christian Scientists who began to practice the healing art of Christian Science.

During the first six or seven decades that followed, many millions of articles, items, pieces of Christian Science literature were distributed. For many years the *Journals*, *Sentinels*, and *Monitors* were dispensed from countless literature racks which the faithful installed—and kept filled—in bus and train stations, beauty parlors, barber shops, grocery stores, department stores, and manifold other likely locations.

The country was literally flooded with Christian Science literature as it flowed from every site where a receptacle for Christian Science literature was allowed. The author remembers her parents putting up these literature racks and keeping them filled.

This rapid-fire, concentrated, massive, continuous delivery and outpouring of Christian Science literature had an incredible leavening effect on world thought and its spiritual progress. In sales, only the Bible exceeded *Science and Health*. The book most frequently borrowed from public libraries in the United States in this period was *Science and Health*. Books written by Christian Science students helped to spread the message. This outflow of literature has continued to enlighten and supply spiritual insight to Truth-

opinion, and so are rarely recognized or followed. Ultimately, however, their different, radically new vision influences their field. Gradually the entire body of knowledge changes to incorporate the new findings, and a paradigm shift occurs. [But] this shift can happen only if the initial pioneers are willing to step out from the crowd and follow their vision, no matter where it leads.

Mrs. Eddy saw this was true of her revelation of divine Science. It was so radically new to the human mind that it would be asking too much of the general public to immediately agree with her highest and holiest statements. Therefore she counseled:

Drifting into intellectual wrestlings, we should agree to disagree; and this harmony would anchor the Church in more spiritual latitudes, and so fulfill her destiny. (No. 45:20).

That the world is slowly coming to the divine Science point of view, is evidenced by another famous physical scientist, David Bohm, who declared:

It will be ultimately misleading and indeed wrong to suppose that each human being is an independent actuality who interacts with other human beings and with nature. Rather, all these are projections of a single totality. To fail to take this into account must inevitably lead to continued confusion in all that one does.

Professor Bohm is beginning to agree with the Christian Science point of view that Mind, the divine Mind, is the only cause, and when rightly viewed all that we are aware of “are projections of a single totality.”

A hundred and twenty years ago, when physical science was approaching its materialistic height—with matter as substance firmly in the saddle and the world was rushing toward total materialism—

Mrs. Eddy revealed to mankind that “laws of nature are laws of Spirit” (1910 ed. 183:19). She supplied mankind with the constructive revelation that all is infinite Mind infinitely manifesting itself, as itself, as Mind; and that this one Mind is individual Mind, meaning the Mind of each individual. Therefore this Mind is the only Mind out of which anything could be created however much the physical senses contradict this great truth. Pondering this will enrich us forever.

Our highly progressive new physical scientists are standing on the brink of a totally new world view. They are seeing that, in the past, physical science, in its preoccupation with matter, was misdirected. Today they are glimpsing that Spirit, not matter, is reality. Formerly, only that which could be observed with the physical senses, and measured, was real, was meaningful. Suddenly, for the most advanced physicists, only the spiritual is true.

In a television interview a German scientist said, “*The subject of the 21st century will be Spirit.*” Hearing one of our new physical scientists saying: “*Man is the actualization of the divine Principle, Love,*” vindicates the tremendous breadth of Mrs. Eddy’s vision when more than a hundred years ago she wrote: “*Material history is drawing to a close. . . . The education of the future will be instruction in spiritual Science.*”

Our new physicists are seeing that a completely new type of consciousness, a spiritual consciousness, is needed to solve today’s world problems.

Mrs. Eddy asks: “Who dare say that . . . mortals can evolve Science? (*Mis.* 22:5). The Science of Mind evolves Science, people do not; and “spiritual evolution alone is worthy of the exercise of divine power” (1910 ed. 135:9).

SCIENCE DROPS THE CURTAIN ON MATERIAL MAN



ary Baker Eddy’s great discovery, which brought the Second Coming of the Christ, will lead to “the baptism of Spirit, or final immersion of human consciousness in the infinite ocean

BRIEF 40 CONCLUSION

“THE WHOLE WORLD WILL FEEL THE INFLUENCE OF THIS MIND”



rs. Eddy has indicated that it is not teaching, writing, lecturing or even healing that will bring humanity to accept Christian Science. Rather it is gaining a true sense of her who discovered, revealed and founded in human consciousness the Science of man's being. Endless love and loyalty are due our Leader for exposing the universal hypnotism that has hidden from us our divine identity as Love, as having the kingdom of God within our consciousness.

The author in her books on our Leader has tried to set forth a true sense of Mary Baker Eddy, to create in the heart of the reader a great sense of love and gratitude for her; to call into existence a sense of the homage due her faithfulness in recording what God dictated to her; to instill a veneration for her courage in persevering in spite of the treachery and malignant persecution that beset her every forward step.

As resistance to Mary Baker Eddy, the human representative of the woman of the Apocalypse, is overcome, the world will overcome its resistance to Christian Science.

Loyalty to Truth is also loyalty to its representative; without one, we gain no understanding of the other. God, and the means through which He has revealed Himself, can never be separated. Therefore guard well this point, and the avenues of Truth will be ever open to your thought which will continually unfold and reach heavenward in the sunlight of Truth understood, until all error is overcome, and man is seen in the image and likeness of his Maker. (*Christian Science Journal*, Vol VI, p.438).

When at length the Christ-truth contained in the textbook, *Science and Health*, is understood, demonstrated, and seen as the world's savior, it will then also be seen that this revelation of Christian Science is the most sublime discovery of all history, "impelling the greatest moral, physical, civil, and religious reform ever known on earth" (*Pul.* 20:16).

With the advent of Jesus the Word was made flesh, but with the advent of Mary Baker Eddy the Word is made Spirit, and dwells among us as divine inspiration displacing erudite systems of philosophy and religion. Despite opposition from hierarchical ecclesiasticism, Mrs. Eddy's teaching remains a beacon for all who long to live the life of Love, that is, to *be* Love.

It is "the seed of the woman" (woman meaning Science, revelation) that bruises the serpent's (error's) head, and restores man to his forfeited Eden.

Mary Baker Eddy, like Jesus, led the way for the rest of us. Mrs. Eddy practiced and demonstrated the healing power we each have in ourselves. She wrote *Science and Health* as a textbook we could use to learn how to access this healing power. It is imperative that we assimilate its message. To fully understand Mary Baker Eddy's momentous, unparalleled revelation is the Holy Grail of the dedicated Christian Scientist.

The earth is in a state of great discord and spiritual famine. In this age of Truth error is being brought to the surface so its nothingness can be found out and pass into oblivion as we move on to a recognition of the ever-present millennium, the age of Love. Seemingly the world slumbers on in its erroneous dream. Howbeit:

The last trump has not sounded, or this would not be so. Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims; but the awful daring of sin destroys sin and forshadows the triumph of Truth. [Great darkness is the forerunner of great light,

and even now] the world feels the alterative effect of truth through every pore. (1910 ed. 223:26)

Top priority should be given to getting Science and Health into as many hands as possible. Though the world may be unaware, it is yearning to know the truth contained in this book which teaches man his divine identity. Assimilating its contents the human consciousness will be immersed “in the infinite ocean of Love” (*Mis.* 205:14). “Eagerly the world is waiting for just a little word of love; it is weary of its hating, and is crying out for love.” As humanity becomes acquainted with the truth about itself as presented in the writings of Mary Baker Eddy, this acquaintance will lift it from its woes and help it find repose in its Christ-destiny which is Love itself.

As the truth in Mary Baker Eddy’s writings is ever more widely assimilated, the prophesied “remnant” will increase and eventually be enough to convert the world; “for . . . the whole world will feel the influence of this Mind” (*Mis.* 279:28), and be governed by it.

Mary Baker Eddy wrote in an attic room by the light of a single candle, but the light of what she wrote is transforming civilization. This light is destined to expand until all darkness is banished—until the slavery of self-imposed materiality and bondage has been banished from the human mind, leaving only the divine Mind as the omnipresence of present perfection.

BOOK LIST

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Bible, The King James version

The Christian Science Journal, 1883 to 1910

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Morgan, John L. *Mary Baker Eddy's Other Writings*

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—*University City of Divine Metaphysics*

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—*Mary Baker Eddy's Six Days of Revelation*

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Grekel, Doris. *The Founding*

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Eustace, Herbert W. *Christian Science: Its Clear Correct Teaching*

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Tomlinson, CSB, Irving C. *Twelve Years with Mary Baker Eddy*

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Putnam, Robert C. *The Science of Life*

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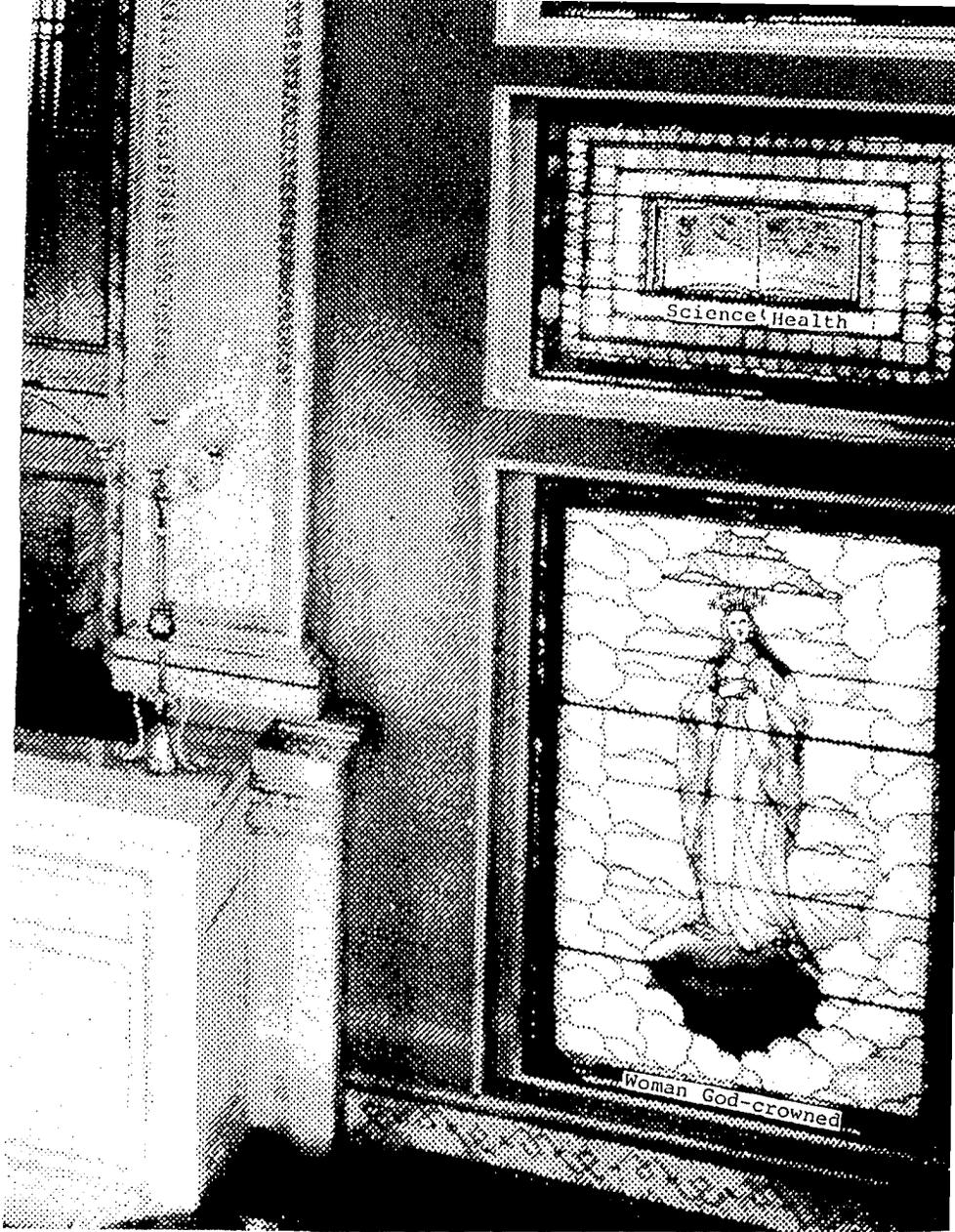
Soule, Richard, *Dictionary of English Synonyms*

Most of the books listed can be obtained from:

Rare Book Company, P.O. Box 957, Freehold New Jersey, 07728

The Bookmark, P.O. Box 60184, Pasadena, California 91106

The Bookmark, 24-a, Cranley Road, Guildford, Surrey GUI 2JS,
England



LEST WE FORGET who it was that walked among us during the last century and in the first decade of the present, this book ends with again displaying the stained glass windows in the original Mother Church, depicting the fulfillment of Revelation chapter XII and X:1&2. It is crucial for Christian Scientists to remember that Marjorie Baker Eddy was the human representative of the Woman of the Apocalypse shown here. She brought forth the prophesied “man child,” **SCIENCE AND HEALTH**, the Science of God, the Second Coming of the Christ—the second Coming of Jesus in his wholly spiritual depiction which reveals the total unreality of evil.