

**MARY BAKER EDDY
REVEALS
YOUR DIVINITY**

**Continuing An Examination of
the First Edition of SCIENCE
AND HEALTH**



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**Continuing An Examination of
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AND HEALTH**

Helen M. Wright

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If Mary Baker Eddy's Manual Were Obeyed

America: Cradle for the Second Coming of the Christ

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Dedicated to my beloved husband, Bill and TO ALL SPIRITUALLY-MINDED READERS

“Our Master said, ‘The kingdom of heaven is at hand [it is within your consciousness].’ 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).

“All the people need, to love and adopt Christian Science, is a true sense of its founder. In proportion as they have found it, will our Cause advance.” (*We Knew Mary Baker Eddy*, Vol. I, p. 40).

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*.

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*

Po *Poems*

Man *Church Manual*

Prose Works is often referred to as *Mary Baker Eddy's Other Writings*.

Six Days is the abbreviation for *Mary Baker Eddy's Six Days of Revelation*, by Richard Oakes.

EOF is the abbreviation for *Essays and Other Footprints*, compiled by Richard Oakes.

DCC is the abbreviation for *Divinity Course and General Collection*, compiled by Richard Oakes.

References to the last edition of *Science and Health with Key to the Scriptures* by Mary Baker Eddy are shown in parenthesis: (S&H 522:10).

References from the first edition of *Science and Health* are in **BOLD** print, beginning with the page and line, or are distinctly marked as a first edition reference.

Mrs. Eddy did not capitalize *Science* in her first edition. However in the quotes selected for the author's four volumes on the first edition, *Science*, when referring to Mrs. Eddy's revelation and 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 sometimes 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.

“*Science and Health*,” like the Bible, is not italicized in the author's books on Mary Baker Eddy.

Readers familiar with Christian Science will discern that the truths herein presented all have their origin in the “hopelessly original” writings of Mary Baker Eddy.

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INTRODUCTION—IMPORTANT!

The world today is looking for a larger and truer version of what Christ Jesus taught. It is looking for that which will solve the basic human problems of tension, fear, worry, inferiority, loneliness and doubt. What has survived in churches as Christianity is a mere caricature of what Jesus taught and demonstrated two thousand years ago. He who came to give you joy which “no man taketh from you . . . that your joy might be full,” said that when we *understand* his teaching we can do greater work than he has done. He meant what he said.

He fed the multitudes, healed the sick, raised the dead, walked on the water, stilled the tempest and performed many other wonders, because he had overcome a *material sense* of the world or what Mrs. Eddy called hypnotism, animal magnetism. He said, “I am the way, the truth, the life.”

Jesus never thought of himself as different from you and me. He spoke of himself as “a man [just as you are] that has told you the truth” (John 8:40).

This truth that Jesus demonstrated had, until the advent of Mary Baker Eddy, been regarded by the churches as just “pure transcendentalism.” Before Mrs. Eddy’s time religion was largely a matter of creed and dogma, of sentiment and emotion. Little was known of infinite good’s true nature. Mrs. Eddy’s great revelation and discovery changed all that. She saw and explained the true spiritual meaning

of what Jesus so faithfully demonstrated, and which she too was able to demonstrate because of her innate purity and spirituality. Only when mankind rises to “the secret place of the most high” will the great work on earth of Mary Baker Eddy be fully understood and appreciated.

She rose entirely above the human mind, revealing man’s true Mind to be God, and man’s true identity to be one with God. She saw that “the kingdom of God within you,” within your consciousness, expresses itself as idea, to which all good is possible. Her “doctrine was not [hers], but His that sent [her]” (John 7:16).

So fierce was the opposition of old theology to her revelation and teaching that it is beyond the present sense of mortals to comprehend what it cost her to found this Truth in human consciousness. Her strength came from the conviction that the Cause was Truth’s Cause, not hers; that she was sharing with humanity a vision of spiritual reality. This lifted her above anxiety and a sense of human frailty.

Today, proportionately as we understand the Science of our being set forth in her writings, we will eventually do greater works than the “miracles” Jesus performed. The reason we are not yet doing the greater works is because we have not *understood* our divinity—have not yet understood what we really are, here and now, as God-beings, or having glimpsed it, we, as St. James says, “straightway forget what manner of man” we are.

The truth that Jesus demonstrated and which Mary Baker Eddy explained and demonstrated—namely, that mortal body and material man are delusions that spiritual understanding destroys—like the truth of the multiplication table, “is straight and narrow.” It doesn’t tolerate any deviation, but again, just as $2 \times 2 = 4$, its application is infinite.

Because Jesus had the right answer, from which he did

not deviate, namely, that man is spiritual—he had complete dominion in the so-called physical as well as the mental realm. Mrs. Eddy saw that mankind's great difficulty lies in ignorance of what God, infinite good, is, and wrote, "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual"; but as "The Apostle says, 'if a man think himself to be something, when he is nothing, he deceiveth himself.' This thought of human material nothingness, which Science inculcates, enrages the carnal mind and is the main cause of the carnal mind's antagonism" (S&H 427:23; 345:28). Notwithstanding this opposition, Jesus firmly insisted, "it is the spirit that quickeneth; the flesh profiteth nothing."

The real you, the "I" of you, existed "before Abraham . . . Lo, I am with you always," and has nothing to do with the flesh. This is why Mrs. Eddy said the healing of the flesh, of physical disease "is only the bugle call to thought and action in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin [materiality, all that hypnotism, using the five physical senses as its avenue or vehicle, causes you to see and believe in, sickness, poverty, loneliness, discord of any kind]" (*Rud.* 2:24).

Before Mrs. Eddy discovered the Science of the Christ, organized religion had decreed that Adam, not God or divine Mind, was our progenitor, that man was mortal, material, and subject to sin, sickness, and death. Mrs. Eddy forever liberated humanity from that bondage.

Jesus said if we know the truth it will free us from every trouble, but this "truth" includes the *practice* of it: "If ye know these things, happy are ye if ye do them" (John 13:17). The truth is that man (the visible you) is not a matter body, an object living in time and space and subject

to the conditions the physical body sets up. The truth is, you are a God-being, as big as God, since you are God's image and likeness, and thus have dominion over all the earth.

Both Jesus and Mrs. Eddy insisted that the purpose, the essence, of their teaching was not physical healing but love for God and man. Here it should also be remembered that in the June *Journal*, 1892, Mrs. Eddy made it clear that the name "Christian Science" should not apply just to a particular class of people called Christian Scientists. "It will be seen by the careful reader," she said, "that whatever partakes of eternal Truth . . . is Christian Science." This is why Mrs. Eddy said she did not find her authority for Christian Science in history, (including the works of Christ Jesus) but in revelation.

All that the heart of humanity has cried out for since the beginning of time lies in an understanding of what Jesus demonstrated and Mary Baker Eddy also demonstrated, and explained in her writings. Understanding has always been the answer. It is the answer today. It will always be the answer.

We attain it by "*growth hourly* by 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 the earth" (DCC 72:20).

Mary Baker Eddy's scripture-fulfilling dynamic first edition of *Science and Health* was launched in a world steeped in the long night of materialism. Through the Mind of Mary Baker Eddy "the rays of infinite Truth, . . . gathered into the focus of ideas, [brought] light instantaneously" (S&H 504:23).

The first edition's amazing revelations instructed its readers how to regain, how to realize, their divinity, their ever-present God-being. Its radical spiritual statements de-

scended upon the human mind with startling power. Its divine unveiling of man's true identity as spiritual quickly conferred an awesome power to heal. Within a few short years this healing power spread over the entire globe. By 1910, the year she left us, there was scarcely a village or hamlet in which were not to be found living witnesses to the healing power of this Truth.

"The first edition of [her] most important work, *Science and Health*, containing the complete statement of Christian Science . . . was published in 1875." She called it "The Precious Volume" (*Ret.* 37:1). It is the prophetic "little book" in the hand of the angel. (*Rev.* 10:1 & 2).

While her subsequent 431 editions continually clarified the system of divine metaphysics set forth in the first edition, there are no statements in these following editions that go beyond certain mountain-top declarations found in her first edition. In it she clearly spells out the momentous spiritual truth that "Principle and its idea is one and this one is God [your true being]" (*S&H* 465:17). See, for instance, first edition, pages 222:14 and 51:13.

She states she revised *Science and Health* only to give a clearer, fuller expression to its original meaning. Spiritual ideas unfold as *the reader* advances. The following statement by Gilbert Carpenter explains:

Mrs. Eddy revised *Science and Health* . . . because it did not present Christian Science in a form sufficiently adapted to the needs of the world . . . No one will ever know the spiritual thought and effort Mrs. Eddy expended in order to *step down* and *accommodate* revelation as it came to her, so that it could be *comprehended by the beginner*. [She knew that "that which when sown bears immortal fruit, enriches mankind only when it is *understood*" (*S&H* 361:28)]. . . . In fact she once remarked that she had brought *Science and Health* down as far as she could, without losing it. [She reduced it to a system which

would enable the learner to demonstrate the divine Principle upon which Jesus' healing was based. (See S&H 146:31)].

Mrs. Eddy knew that God wrote Science and Health, "I simply held the pen," she said. "I was a scribe under orders" transcribing what God indicted—"a scribe echoing the harmonies of heaven in divine metaphysics" (*Mis.* 311:26; *My.* 115:7). This is why she was an ardent student of Science and Health, and always saw new and higher meaning in what God had dictated.

So holy, so high, so far above our human comprehension was her discovery that only by small degrees does the human mind catch glimpses of the wonders of her revelation. Her mission was to find the way of salvation for all mankind. What her students had to overcome was their fear and the seeming reality of evil, error, sickness, sin, death; therefore Mrs. Eddy *stayed down on their level* seeking to find a way by which they could meet the hypnotism that kept them in darkness. Constantly divesting them of their ignorant view of God as a limited Person, she gave them a better understanding of God as infinite unlimited good, and imbued them with a love for spreading over the world the Gospel which had been revealed to her.

There are a few who contend her sacred first edition, prophesied in Revelation 10:1 & 2, should not be read. This is the enemy sowing tares among the wheat. We know that Mrs. Eddy always showed profound tenderness and affection toward her first and all early editions, which were written at the same time she was writing most of her other writings; and we do not think the illumination in Science and Health was less than what was written concurrently with it in her lesser works, such as *Miscellaneous Writings*.

In 1891, sixteen years after Mrs. Eddy wrote the first

edition—and after it had been succeeded by four subsequent major revisions, including the 1891 50th edition—she gave us her high estimate of the first edition in the above-mentioned article, “The Precious Volume.” This lofty evaluation of the first edition will remain forever intact in *Retrospection and Introspection*.

Few are aware of the sacrifices and cross-bearing Mrs. Eddy endured to “break earth’s stupid rest.” Her students, for the most part, preferred to stay in the Adam-dream state so long as it was pleasant. While she was realizing the unreality of *all* materiality, her earthbound students were asleep in the dream of good matter—health, prosperity and success in matter, blind to the necessity of overcoming the false claim of material good, which is no more real than material evil.

Transformation of Consciousness Called For

Many statements in the first edition make it clear that your own right Mind is God. Mrs. Eddy’s profound writings call for a mental and spiritual transformation of consciousness. They call for the “[detaching of] mortal thought from its material conceptions” (S&H 463:8) in order that we may give birth to the divine idea. This, in turn, fosters practical daily living of “the kingdom of God within [us]”—within our individual, spiritual consciousness.

Before Mrs. Eddy began writing, she proved the wondrous healing power of the Truth she had discovered. It enabled her to reveal man’s innate divinity, to heal hopeless cases of sin, disease, death, and to teach others to do so. Her words and deeds were the offspring of the divine Love that had become her Mind. This made her the “wayshower” to this age. It enabled her to teach the reader that his Mind, his true consciousness, is God, Spirit. This teaching initi-

ates the phasing out of materiality—of belief in matter as a reality.

While the *material* Christian Science organization is disappearing, Mrs. Eddy's ideas are taking hold in the higher branches of learning. They are not called Christian Science, but they are the ideas that were "hopelessly original" with her, that she voiced and wrote a century and a quarter ago.

This truth that she taught is today incipiently preached from pulpits, and is also beginning to be taught (and practiced) by the world's foremost medical men, as well as by today's leading physical scientists. Additionally, her ideas are gaining acceptance by the general public. The next ten years are bound to bring a tremendous change in mankind's viewpoint.

Healing, Mrs. Eddy taught, is but the result of right thinking and right living, knowing the truth, having the right viewpoint. Love is the secret of it—Love, which forgets self and dwells in the secret place, in the realm of the real.

Since God, infinite good, has already made everything perfect, prayer cannot change anything except to bring us into harmony with what already has always been. God's "work is done" (S&H 3:9). Christian Science has come "to reveal man as God's image [the idea of the infinite good that is the kingdom of God within our own consciousness]—God giving all and man having all that God gives" (*My.* 5:8).

Therefore whatever changes result from prayer must come in our thinking, since infinite good, our Principle, "is already pouring forth more than we accept." No one can destroy this inalienable heritage that makes you the "I AM" that is one with God. "True prayer [then] is not asking God for love; it is learning to love" (*No.* 39:17); it is laying down the mortal concept, putting off the hypnotism that makes us see mirages—see evils, discords, troubles right where

only infinite good is actually present.

But the practitioner must consider his ability to cope with a case. "Wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute. . . . Christian Scientists are harmless citizens that do not kill people either by their practice or by preventing the early employment of an M.D." (*Mis.* 288:13); (*Mess.* '01. p.33:29). Disregarding Mrs. Eddy's admonition on this important point has recently caused unfavorable press publicity. Medical doctors can lose millions of cases. It is routine. But if one child dies under Christian Science treatment it is cause for great concern; hence Mrs. Eddy's timely counsel.

Evil of any kind is nothing more than a mistaken concept. It is not a *result* of wrong thinking, it *is* wrong thinking. Therefore, as we correct our thinking, right manifestation takes care of itself. If the healer *realizes* the truth, his patient—either himself or another—will be healed, since "there is only one I or Us [only one Mind or consciousness]" (*S&H* 588:11), and "one with God is a majority" (*Mis.* 245:29).

Because in reality "the Christian Scientist is alone with his own being and with the reality of things," he possesses "sovereign power to think and act rightly" (*Mess.* '01. 20:8; (*Pul.* 3:7). In mathematics the principle doesn't come to us and give us the answer. We get the right answer only as we learn the principle and are in harmony with it. God can give us no more than He has already given us, namely, all. Because everything hinges on understanding, Mrs. Eddy zeroed in on Jesus' statement: "Ye shall know the truth, and the truth shall make you free." We must gain a correct knowledge of the letter of Truth, and then abide in that correct letter. This alone enables us to make the transition to spiritual life and *reality*.

Jesus and Mary Baker Eddy were Saviors because they showed mankind by example and teaching how to heal every trouble by gaining a correct view instead of believing the hypnotism of the five physical senses that hold humanity in bondage.

Many times Mrs. Eddy tells us that “the enduring, the good,” and the true are spiritually real but that only when *we* express “the enduring, the good, and the true” in our thinking will our life-experience correspond. Only as *we do* God’s will do we experience divine goodness. She therefore urges, “Be of good cheer: the warfare with oneself [the laying off of the hypnosis that has held us in bondage] is grand” (*Mis.* 118:24).

Seek ye first the kingdom of God. You do this when you turn away from listening to error, and entertain right ideas. Awakening yourself from the dream of life in matter you gain the understanding of the allness of Spirit and the consequent nothingness of matter. You live, move, and have your being in reality, in Love, since the one Mind is your Mind. Your clear perception of the reality which is wholeness, harmony, and health will free you of any error that tries to come to you to give it life. By seeking first the kingdom of God, you gain the only thing that is real, namely, Love—the Love that must flow out from you, and which alone is your true being.

The vanquishing of matter is the central event of the twentieth century. Everywhere the powers of mind are ascendent. World thought is rising morally and philosophically to free itself from the canker of materialism, and accept Mary Baker Eddy’s teaching that “All is infinite Mind and its infinite manifestation for God is All-in-all.” We will find increasingly good experience only as *we understand* the nature of being and are “lifted up from the earth.”

The divine revelation of Christian Science brings to

view the world of Spirit, of reality. It proves practically that the ideal is the real.

The purpose of this fourth volume in the author's "Mary Baker Eddy series" is to specifically call attention, through the use of Mrs. Eddy's own words, to the many ways in which she shows you your divinity—that you, in reality, are not mortal but immortal; you are a divine being at one with the Mind which is infinite good.

The references selected for consideration from the first edition of *Science and Health* will reveal your divinity.

This book also calls attention to the many ways in which Mrs. Eddy arouses and awakens mankind to the universal hypnotic suggestions which hide humanity's divinity—which hide *your* divinity.

Mrs. Eddy's work on earth is an astounding achievement. It completely fulfilled the Bible prophecies concerning the Comforter promised by Jesus, the "little book open" in the hand of the mighty angel (Rev 10:2), the woman of the Apocalypse (Rev. 12), as well as the many other prophecies made concerning her work on earth in both the Old and New Testaments.

Her name, like the name of Christ Jesus, will become ever more sacred as her God-appointed mission to complete his works on earth is more and more fully comprehended.

It has been said that Mrs. Eddy was like a star whose light is long in reaching this world. Her divine inner life was hid with Christ in God and manifested the working of Spirit. It enabled her to bring the Second Coming of the Christ to suffering and sinful humanity. We are still too near her advent to take in more than a fraction of the height, depth and breadth of what she brought. This will better be done a thousand years hence. At this time the magnitude of her accomplishment cannot be calculated or even imagined.

To attempt to present her in her true light and life by calling attention to her highest teaching—which has been the purpose of the author's volumes on Mary Baker Eddy—not only glorifies Mrs. Eddy but also glorifies the reader in proportion to his understanding of what she teaches.

Her life work was such a tremendous spiritual achievement that no human pen or tongue, other than her own, can possibly honor or portray it. Yet books that explain the Science she brought to humanity are needed to help translate thought out of the mortal, the hypnotic state, into the immortal. They help all mankind make the transition from the material to the spiritual point of view and to establish her revelation securely in our consciousness. She therefore warned:

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).

This volume goes forth with the hope that it will help “propagate,” (“to extend or enlarge”—Webster) your understanding of your divinity as you bear with Mrs. Eddy “the burden of discovery and share with her the bliss of seeing the risen Christ, God's spiritual idea” (*My.* 120:9)—which in reality you are.

January, 1990

Helen M. Wright

PART I

LET THERE BE LIGHT

Brief 1: HUMANITY ASKS FOR ENLIGHTENMENT

Understanding Brings Light, Dispelling Darkness

In Homer's Iliad, thought to be the oldest surviving work of Western literature, there is a scene in which we hear a fervent cry for light. In this story of war and human passion, we come to a fierce battle raging on the blood-stained plain before the city of Troy. The battle is between the warriors of Troy and their Greek enemies. The god Zeus, in order to help the Trojans, causes darkness to cover the battlefield. In that awful darkness a Greek warrior prays with a loud voice:

Father Zeus, deliver us from the darkness and make the sky clear. Let us see with our eyes. Slay us in the *light*, if slay us you must. (Iliad, 17:645-647).

The Greek warrior's prayer for light expresses an irresistible compulsion to see and understand even if that light would mean his death.

Long before the Greeks, and long before the Trojan war, the hunger for light existed. Six thousand years ago in the fertile crescent of the Middle East the ancient Chaldees initiated what we call civilization. Their contemplation of the star-studded heaven with its "beauty, grandeur, order" created the urge for a deeper knowledge of their surroundings.

Civilization Began with the Hunger for Light

The Chaldees' yearning—indeed the whole Western world's burning desire for understanding, which ran parallel with Bible revelation and history—has carried mankind forward. As "desire [for an understanding of God] is prayer" (S&H 1:11), this insatiable longing for more light has, through the ages, step by painful step, enabled man to gain a higher and clearer vision of man's true identity.

A great leap forward came about 500 B.C. when Greek philosophers emerged from mythology and began to reason with ideas. Following close upon the Greek emergence from mythology, a second giant, progressive leap came in the *spiritual* realm, with the advent of Christ Jesus, the one anointed with light, the Founder of Christianity.

Guided by the twin torches of reason and revelation, mankind continued its search for nearly 2000 years, until Mary Baker Eddy came to show the way out of the night of illusion into the clear daylight of reality—of our true being—proclaiming that a hypnotic state alone hid from us our everpresent divine perfection.

Chapter IV of the first edition of *Science and Health* opens with the proclamation:

The evermore of Truth is changing the universe; thought is expanding beyond words; we are losing our swaddling clothes, asking for more light; yea, reaching forth to the stature of Soul [our true identity] outside the body. "LET THERE BE LIGHT," is the demand of Life and Love, changing chaos to order and discord to the music of the spheres.

And so it came to pass that with the advent of Mary Baker Eddy came the fulfillment of Bible prophecy, namely, "the Comforter . . . the spirit of Truth," promised by Jesus.

Mary Baker Eddy Weds Reason and Revelation

In fulfilling this promised Comforter, divine Science, the spirit of Truth, Mrs. Eddy combined the reasoning inherited from the Greek philosophers, with revelation.

The Christian world had for almost 2000 years been schooled in the reasoning and logic begun by such Greek philosophers as Parmenides, Democritus, Socrates, Plato, and Aristotle. Mary Baker Eddy saw that, in order to make her spiritual discovery and revelation understandable to the Christian world and Western thought, she would have to begin where her readers were. They had been accustomed to reasoning in a two-value logic, namely: that both good and evil are real, that *both* Spirit and matter, *both* life and death, are real.

Mrs. Eddy used an infinite logic, a divinely scientific logic, to reason with her readers, showing them that good is all, evil is unreal; that Spirit is the real and only, and matter is mortal error; that Life is real, and death is the illusion. When this reasoning, this divine logic and revelation, is understood it will have "for you a light above the sun, for God [the kingdom of God within you] 'is the light thereof'" (S&H 558:15).

Prehistoric man used torches to drive away the darkness from his cave and to overcome fear of the unknown. Similarly a great ever-expanding consciousness results as Science, this “light above the sun,” explains your true identity, your divinity, revealing that you are not mortal, you are immortal. Mary Baker Eddy, God’s Great Scientist, brought the light the world is hungering for when she broke through the eons-old conviction that man is mortal, wombed and tombed in matter, and revealed mortality—a flesh-blood-bones man, and a matter universe—as illusion only, as the product of hypnotism.

“Light was the Symbol of the Life-giving Creator” (First ed. p. 233:13).

Science lifts the veil that human birth casts over you, which hides from you your present oneness with divine Love. This Science, this Second Coming of the Christ, enables you to understand and realize your true divine identity. But this Science must be learned. “Reason, rightly directed, serves to correct the errors of corporeal sense” (S&H 494:19).

Learning that “man and the universe are evolved from Spirit . . . that man springs solely from Mind [the Mind that is your true Mind, the kingdom of God within your consciousness]” (S&H 69:2; 543:28), brings deliverance from the claim of mortal mind. This claim, illusion, or false belief is that you have a mind of your own separate and apart from the one Mind, the Mind that is the all-knowing infinite good. We all must learn that spiritual facts have nothing to do with mortal illusions, material conceptions.

The Spiritual Cause

St. Paul speaks of the blinding of our minds by “the veil untaken away in the reading of the Old Testament, which veil is done away in Christ” (II Cor. 3:14). Of this same veil, Isaiah promises that in a high state of consciousness—“mountain”—God will destroy “the face of the covering cast over all people, and [will destroy] the veil that is spread over all nations”—the veil being the belief of having been born humanly instead of having existed “before Abraham.” This veil hides from us our true identity, the I AM that knows no beginning, no ending, but holds you “forever in the rhythmic round of unfolding bliss.” The kingdom of God within you, *understood*, will swallow up death in victory; and the Lord God will wipe away all tears from off all faces” (Isa. 25:7, 8).

Paul tells us to forget those things that are behind. As we learn, we must daily be unlearning what it has cost us no small labor to acquire. The same principles which have swept away traditional abuses, are continuing to strip the thin, tawdry veil from attractive superstitions, and are working actively in literature and society to promote our release from misconceptions.

Spiritual evolution—impelled by the Life that is God—has always been at work, causing the search for light, for understanding. It is this insatiable desire to know, to discover, that will eventually cause man to “look out from [the stars] upon the universe” (S&H 125:29), and to have complete dominion over all. It is always the spiritual cause that is behind mankind’s advancement.

Today our most advanced physical scientists are beginning to glimpse Mary Baker Eddy’s reasoning that: “In the

material world *thought* has brought to light with great rapidity many useful wonders. With like activity have thought's swift pinions been rising towards the realm of the real, to the SPIRITUAL CAUSE of those lower things which give impulse to inquiry" (S&H 268:1, emphasis added).

What did the "spiritual cause" give impulse to?

It gave impulse to "inquiry," meaning such things as the Greeks' inquiry in their cry for light, the Chaldees' hunger for understanding, the whole Western world's burning desire for spiritual knowledge. Down the ages, since the beginning of recorded time, this has been the force, the drive that impelled exploration, research and study. The divine urging of the Christ has released infinitely greater power in human history than any that physical science has delivered. The greatest of these powers is the miracle of Love that is silently working, transforming human consciousness. It is today culminating in a great spiritual evolution, as mankind stands at the threshold of comprehension, turning away from the illusory sense of mortality, to behold its divine nature, its divinity, the godliness which truly animates every man, woman and child on earth.

Brief 2: THE SEARCH FOR TRUE IDENTITY

False Images Hold Mankind in Bondage

In his dialogue *The Republic*, Plato, a disciple of the venerable philosopher Socrates, presents us with an imaginary cave. In this cave, facing its rear wall—and bound in such a way that they can only look at the rear wall, unable to turn their heads—are people who have spent their entire lives in the cave's darkness. They have never seen anything but this wall. A blazing fire is behind these people. Its light is used by puppeteers to create shadow images on the wall. The prisoners (representing mortals) believe these shadows to be reality, since the shadows are the only thing they have ever known, just as mortal mind and its false images are the only things mortals have ever seen.

Plato's prisoners were not conditioned by the darkness as such, but rather by the false images projected through use of light from the fire at the back of the cave. So today, from birth to death, false images hold mankind in bondage to these false beliefs: first, that there *is* matter, and second, that there is life, truth, intelligence and substance in matter.

Twenty-five hundred years after Plato, Mary Baker Eddy's great revelation brought the all-pervading light of

Truth, dispelling these shadow images, discerning them to be merely universal hypnotic suggestion. She revealed the entire material world and corporeal man to be illusions, totally unreal. She saw that mortal man and his material world—both the good and the evil of it—is the Adam dream, nothing but a misconception of reality.

As long as there is but one *infinite* God—which all religions accept—and this God is infinite good, what can there really be, when the universal hypnotism that blinds mankind is lifted, except omnipresent perfection?

But as long as we believe in a selfhood apart from God, we are hypnotized by the five physical senses to believe in human birth, sin, sickness, death.

“By universal consent, mortal belief has constituted itself a law to bind mortals to sickness, sin, and death. . . . Matter is nothing beyond an image in mortal mind [illusion]. . . . Mortal thought transmits its own images and forms its offspring after human illusions (S&H 229:15; 116:18; 259:22).

Christian Science lecturers often instructed their audiences on the power of the imagination, using such illustrations as a two-foot-wide plank laid on the ground. No one would be afraid to walk on it; but if it was raised 25 or 30 feet in the air, not many would venture across. Your imagination tells you that you can walk across the plank on the ground; you have an unerasable image of yourself doing it. But what does your imagination tell you about walking that same plank 30 feet above ground? This applies to your everyday attitude toward all your ventures in life. This is why it is so important to cultivate “I can do all things through Christ which strengthens me. . . . He performeth the thing that is appointed for me.” This right attitude and understanding overcomes our imagination, our

fear, that we cannot do what we would like to do, or know we should be able to do.

The Early Greeks and their Philosophy

As the primordial cave-torch was gradually replaced by Athena's lamp which began to provide enlightenment for mankind, Greek philosophy tried with the power of the human mind to understand and to replace the darkness of the unknown. As early as the 5th century B.C. Parmenides, according to *The Columbia Encyclopedia*, taught that "change and plurality are illusory, that being is one. For how could Being be produced? Either from not-Being, which is non-existent, or from Being, which already is. Hence Being is changeless, eternal."

Of Socrates, Mary Baker Eddy writes: "Having sought man's spiritual state, he recognized the immortality of man" (S&H 215:30). His immortal words, "Know thyself," implied a search, not a destination—a search for that understanding which is already yours. Socrates' extraordinary eloquence attracted many thinkers, but his questionings enraged the pompous, the vain-glorious, and the spiritually ignorant—as spiritual utterances have ever done.

When in 399 B.C. Athenians gathered to sit in judgment over the 70-year-old Socrates for, among other things, introducing strange divinities, what they heard was not a plea for forgiveness but a proud, dignified accusation of the verdict. Socrates declared that what he deserved was not the death sentence but rather a reward for attempting to force his fellow citizens to face truth and justice.

Regarding individual liberty and human dignity, Socrates' words ring as true today as they did two-and-a-half millennia ago when he addressed the misguided Athenians. Socrates believed his mission was to teach men that the

unexamined life is not worth living; he defended that mission before his accusers who condemned him to death. He learned that if you want to make enemies, try changing something. An Indian proverb says, "He who would speak the truth should have one foot in the stirrup."

As it was long ago with Socrates, so it was with Mrs. Eddy a century ago. She could not speak openly concerning much of what came to her. The world was not ready for it, and telling it would have been "casting pearls before swine." Today when we bring to the world's attention the deeper truths revealed to Mary Baker Eddy, we are doing for her what she could not, in her day, do for herself when the world's antagonism and hatred toward her was so intense, so overwhelming.

Only by using great wisdom, did she prevail. She never failed to return good for evil. She maintained her Cause by her unflinching trust in God and by ceaselessly showering all mankind with spiritual blessings.

How to Know Oneself Rightly

With Socrates and the early Greeks the question was how to know oneself rightly. Thus the quest for light began with the search for the right questions that would endow facts with purpose and significance, and as early as 500 B.C. the Greeks began asking those right questions, questions which were never answered until the advent of Mary Baker Eddy and the divine Science she discovered, revealed and founded in human consciousness.

Jesus had demonstrated Truth, but how he did it was soon lost. In the opening chapter of Stanford Veira's new book, *Awake Thou That Sleepest*, is an interesting and factual account of how true Christianity was lost when materialism, worldliness, doctrines, creeds, ritualism, and desire

for human power—the two times two equals five mentality—entered the Christian church and drove out the purity, spirituality, and love for one another that had made possible the spiritual healing practiced by Jesus and his followers.

True Christianity was thus lost to the centuries until the advent of Mary Baker Eddy and the Second Coming of the Christ—the “Comforter,” promised by Christ Jesus.

Mrs. Eddy’s great Revelation and Discovery, in 1866, gave her the inspiration and insight to interpret the Scriptures spiritually. This brought to humanity’s attention a totally new standpoint, a new reality, something entirely different. A complete revolution of thought came with her momentous divine revelation and the founding of it in human consciousness. It taught us not to judge by the appearance that hypnotism causes us to see, namely a material world, rife with inharmony, sin, sickness, death and sorrow.

“The one evil is hypnotism,” Mrs. Eddy wrote to Augusta Stetson, Mar. 7, 1907.

“Is mortal life a dream?” she asked. “No, it is hypnotism.”

For this cause came Mary Baker Eddy into the world: to destroy the works of hypnotism.

“In the flesh we are a partition wall . . . 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). The stone has been rolled away by human suffering.

Making the Transition to the Spiritual

The question now is: What can be done to help humanity in this transition period to learn the truth through *understanding* rather than suffering?

Through study we can begin to understand Mrs. Eddy's great revelation that we are never dealing with sin, sickness, death, and sorrow, because, in reality, none of these exist. We are dealing only with universal hypnotic suggestions, illusions, since "outside the material *sense* of things, all is harmony. . . . Existence separate from divinity, Science explains as impossible" (S&H 489:28; 522:10).

For this reason you do not have to struggle for God-like qualities. You have them. You are a composite of every quality found in infinite good, just as a ray of light is a composite of every quality found in the sun. And when you affirm this truth, even though human reasoning and sight say it is not true, you will bring it to pass because it is already the fact.

Your existence can never be extinguished when you come to realize you are not a physical body but are an individual consciousness in which imperishable Life and limitless Mind find individualization as the visible you, the incarnated you.

The baptism of the spirit of Truth will cleanse from all sin, giving mortals new motives, new purposes, new affections, all pointing heavenward. The accession of spirituality will govern our aims, acts and ambitions, giving prudence and energy—giving steadfastness to resolve, and success to endeavor.

Because her discovery that hypnotism alone veils our present perfection, and "the basis [she] laid down for physical and moral health, was so hopelessly original, and humanity was so unfamiliar with the subject" Mrs. Eddy knew she would have to demonstrate this discovery, this Science of the Christ, before a book on it would be practical. She then spent the next nine years healing all manner of sin and disease and teaching others how to do so, before publishing her first edition of Science and Health in 1875.

As the world progressively gains spiritual understanding, the effect will be similar to waking from a dream. The most solid conviction held in a dream vanishes utterly, while an existence—of which the dreamer was completely unaware in the dream—becomes (upon awakening) a fact immediately taken for granted.

Mrs. Eddy brought to light the understanding of the kingdom of heaven, the reign of harmony that today and forever exists between infinite good and its expression called “man.” Discerning the Principle of Jesus’ holy heroism and Christian example, she apprehended in his healing ministry the operation of divine law. With ineffable awe she perceived Jesus’ purpose in not questioning those he healed as to their disease. She saw the power of Truth in the power of Mind over the illusion, called matter, when Jesus said, “Stretch forth thy hand. . . . And the [withered] hand was restored whole as the other.” The healing didn’t take time anymore than a teacher needs time to correct $2 \times 2 = 5$ on the blackboard.

To a student Mrs. Eddy explained, “Jesus knew that God’s substance does not cease to be perfect just because we are ignorant of its perfection, nor does it become perfect because we find out the truth. Its wholeness does not depend upon our degree of enlightenment. It is eternally perfect because it is eternally just what God, infinite good, is. [Only illusion hides its perfection.] There is no power anywhere to make it anything else. If we are looking at it through a mental fog, opinions, doubts, fears, confusion, we shall not perceive its perfection, but that does not change the body itself anymore than looking through a fog changes the sun.

“All the thought that the earth was flat didn’t flatten the earth. . . . The only thing that changed was man’s thought about it. Of course until he reached that place, he lived as though his ignorance was the truth.”

Mrs. Eddy realized that the understanding Jesus had, must, through spiritual education, become our understanding also. All that our present ignorance does is to affect our vision, our view of things. It does not change anything infinite good has made, anymore than an ignorant view of mathematics could change the principle of mathematics.

The Science of being recognizes you as an undying manifestation of God just as Jesus recognized Lazarus even though he had lain in the grave four days.

Jesus, never thinking of himself as different from you and me, said, "I go to your Father [Mind] and my Father [Mind]." He recognized all humanity as his family. When alerted that his mother and brethren were waiting for him outside, he "answered them, saying, Who is my mother, or my brethren? He looked . . . on them which sat about him, and said, Behold my mother, and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

What was the "will of God"? It was Love, Truth, Life. When the leper cried, "I am unclean," Jesus saw only the perfect man, clean as infinite good itself. When the five thousand that followed him into a "desert place" were hungry, Jesus entertained no thought of lack, but told them to sit down, and he multiplied the loaves and fishes, just as easily as he took the tribute money from the fish's mouth, or as easily as you and I would multiply $2 \times 5 = 10$. At the tomb of Lazarus, he prayed only to "the kingdom of God, the "Father" within his own consciousness, knowing that this "Father," his own right Mind, "hearest me always."

He said, "I and my Father are one" (John 10:30). How could it be otherwise when he knew that the kingdom of God within his own consciousness was his "heavenly Father"? This "Father," infinite good, the divine Principle,

includes all within itself, just as the principle of mathematics includes all calculations within itself.

To the Christ Mind that was the Mind of Jesus, the material world which always sees two times two as five, with all its sin, sickness, and death, was just “the mist” that “went up from the earth” and hid the correct view of everything. Behind this mist, Jesus at all times saw the real man, the real universe, ready to be revealed to anyone willing to cultivate spiritual understanding.

What prevents our seeing reality? Hypnotic suggestion alone blinds us. Universal hypnotic suggestion fosters our belief in two powers. Hypnotic suggestion alone stands between us and the instantaneous healing of any seeming evil or error. We know how instantly we correct $2 \times 2 = 5$. The hypnotic suggestion that grips the world is the same as if the entire world believed that twice two makes five. There is but one right answer to twice two makes five, just as there is but one right answer to the plagues of evil that seem to beset mankind.

Jesus knew there was but one power, namely Spirit, and declared, “It is the spirit that quickeneth; the flesh profiteth nothing.” He emphasized: “The *words* that I speak unto you, *they* are spirit, and they are life.” Belief in the flesh and corporeality is the lie and the father of lies. When the Bible speaks of “laying down your life” it doesn’t mean the life of the body, but rather the human mind’s *concept* of life to which Spirit, divine actuality, is but a dream, while the flesh (“which profiteth nothing”) is the solid reality.

“The wretched man” within us all that St. Paul speaks of is the human mind under a hypnotic spell—the flesh lusting against the spirit, the twice-two-makes-five mentality. The only way we can rid ourselves of this bondage to illusion is through spiritual education which transforms our thinking and enables us to put on the Mind of Christ.

The human mind “is enmity against God” *only* until the fact of Spirit, and the fiction of matter, becomes clear to this mind. Then, “as mortals awake from their dream of material sensation [and catch a glimpse of reality] . . . all earth’s hieroglyphics of Love [which in the mortal day-dream appear as matter] will be understood.” They will be understood as Mind being “its own great cause and effect.” And Mind can only produce Mind; Mind is the power that forms the image.

Mortals find it hard to believe Jesus’ teaching that God [infinite good], is Spirit “and they that worship Him must worship Him in spirit and in truth.” Mortals find it hard to believe that God, infinite good, being Spirit, and being All, must then be the only substance out of which anything can be formed, including their true identity. It must be remembered that there isn’t God *and* you, or God *and* countless other forms. There is only God, infinite good, expressed *as* these forms. It is “the determination to hold Spirit in the grasp of matter [that] is the persecutor of Truth and Love”; and this makes it hard for humanity to “crown the power of Mind as the Messiah” (S&H 28:6; 116:14).

What is evil? Jesus called it a lie. Where did it originate? Where did $2 \times 2 = 5$ originate? Evil is always hypnotism or “that which seemeth to be but is not.” Death, and everything that leads up to it, is an illusion, beginning with the illusion of human birth. Evil, error, illusion, has no more real existence in the understanding of our being than two times two equals five has in the understanding of numbers. To every problem whether it be in mathematics or our life, the fact, the solution, *has always existed*. The illusion has to be about something real.

What, then, caused the agony in the garden of Gethsemane?—an agony so severe that “[as Jesus] prayed more earnestly, his sweat was as it were great drops of blood falling down to the ground”? (Luke 22:44). Surely it wasn’t

fear of death. He had consistently raised the dead with a word, stilled the tempest, walked away unseen by the crowd gathered to stone him, and within the hour he would restore the ear of Malchus, cut off by Peter's sword.

No, something far greater, infinitely higher than fear of death was the cause of his agony. It was his concern for the salvation of the whole world. The success of his mission depended upon those few disciples who only recently had been quarreling among themselves as to who should be greatest. Had they caught the real meaning of his life's work? Could they stand? Could they press forward?

The evidence was all against it. All save John would forsake him at the crucifixion. Peter, whom he trusted as a leader, would deny him. Jesus must have been sorely perplexed. Was this really the right time to leave them? Or did they need more instruction? There was no written script to guide, or to remind them of his teaching.

On this holy night Jesus was preparing to make the highest demonstration a human being has ever made. Twice, after praying, he returned to his disciples for encouragement, but found them sleeping. The third time that he went away to pray, the answer came. An angel message assured him that heaven and earth could pass away but his words would never pass away. And even if his disciples failed, "the very stones would cry out" and reveal how materialism had been shattered, and how man's true identity as one with God had been demonstrated.

In my book, *Mary Baker Eddy: God's Great Scientist*, Vol. III, p. 107, is the comment: "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 contin-

gency 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 disciples or followers [he achieved 'his mighty, crowning, unparalleled, and triumphant exit from the flesh' (S&H 117:21)].

Exit from the illusion of the flesh alone can bring lasting happiness, which all humanity is seeking. Like all that is good, happiness is not something to be produced. It is an abiding reality, always present. We must tell the truth concerning the lie, and persistently claim happiness. Then sooner or later as consciousness frets itself free from the bonds of matter, a change will come in which happiness is found within you; "and your joy no one [no material condition] taketh from you."

When Savanarola spoke out for the truth, the Florentines followed him. But when they saw he was in earnest and meant business, they burned him at the stake. In today's period of transition out of materialism, the world, though still fighting every step of the way against its own deliverance, is being forced to come out from under the rule of persons, into the rule of Principle. This is so since heaven, through becoming universally recognized as a state of mind, has been brought down to earth.

We who have glimpsed the truth and have been greatly benefited by the teaching of the First and Second Coming of the Christ have a duty to proclaim it, to speak out, to broadcast this truth, to give clearer views of the glory that is not something to be revealed in the hereafter, but is present in the world for us *now*. Suffering humanity needs to be continually instructed that Spirit, infinite good, is the only substance, and that matter has no place in Spirit.

For many dreary ages this ever-present divine truth

has been hidden. But the writings of Mary Baker Eddy have lifted the curtain on man as spiritual and immortal; and a great advancing tide is on its way, is surging ahead, revealing one power only.

*The Science Discovered by Mary Baker Eddy
Reveals the Spiritual Idea of God*

Having made the discovery that the five physical senses (being the channel through which hypnotism works) misconceive everything, Mrs. Eddy began the arduous task of teaching reality to mankind.

She could not fill vessels already full. The mind of humanity must therefore first be emptied; mortals must be taught what reality is *not*, as well as what it *is*. To teach reality and our true identity to a world believing that man lives in a matter body, Mrs. Eddy had to start every thought from infinite good, divine Mind, since only divine Mind's knowing is real.

There is only one infinite divine consciousness, the Christ consciousness, your consciousness. In a way, it isn't *your* consciousness, it is infinite good's consciousness, but that is the consciousness which you are, and it is out of that *realized* consciousness that all good flows. See Un. 4:12. It is the kingdom of God within your consciousness. It has no awareness of that which does not exist other than as illusion. Infinite good is only aware of itself; it is not touched by mortal ignorance, just as the sun is only aware of itself and is not touched by even the darkest clouds that would hide it. It continues to shine by being the light it is.

In order to explain what man is not, Mrs. Eddy had to use an infinite scientific divine logic which, to a reader steeped in the two-value logic (taught in schools), might seem dualistic. But the careful reader sees that Mrs. Eddy

is always teaching that good is real, evil is unreal; Spirit is real, matter is unreal; life is real, death is the illusion. In no other way could she teach mortals that there is no corporeal man; there is, mistakenly, a corporeal *sense* of man (resulting from the belief in human birth) but there is not actually a corporeal or physical man.

“The universe of Spirit is peopled with spiritual beings” (S&H 264:32) that were never born into fleshly corporeal bodies. “Infinite space is peopled with God’s ideas” (*ibid.* 503:15) that are neither old nor young. The only thing that keeps us from being aware of living in this “infinite space” is that “looking through a glass darkly,” alias being under a hypnotic spell, we are unable to see what is really there. What is really there, Science teaches, is the divine, eternal you “who lives in good, lives also in God,—lives in all Life, through all space [just as honesty, integrity, loving kindness or even $2 \times 2 = 4$ lives in all Life, through all time and space]” (*Pul.* 4:20). In reality, we form our own world of experience, since we are always “alone with [our] own being and with the reality of things” (*Mess.* ’01. 20:8). As we know the truth, our world becomes harmonious; we find that “spiritual ideas, like numbers and notes, start from Principle [the kingdom of God within our consciousness] and admit no materialistic beliefs.” (S&H 298:20). Infinite good gives all, and what is called “man,” infinite good’s expression, has all that this infinite good gives.

We of ourselves are makers of ourselves by virture of the thoughts we entertain.

“Mind is the Master power that moulds and makes,
And Man is Mind, and evermore he takes
The tool of Thought, and, shaping what he wills,
Brings forth a thousand joys, a thousand ills:—
He thinks in secret, and it comes to pass:
Environment is but his looking-glass.”

Brief 3: UNDERSTANDING OUR PREEXISTENCE

The Five Corporeal Senses Deceive Man

Answering the question: “Is it possible to know why we are put into this condition of mortality?” Mrs. Eddy said:

It is quite as possible to know wherefore man is thus conditioned, as to be certain that he *is* in a state of mortality. The only evidence of the existence of a mortal man, or of a material state and universe, is gathered from the five personal senses. This delusive evidence, Science has dethroned by repeated proofs of its falsity. (*Mis.* 64:25).

The five corporeal senses—which hypnotism uses to keep us mesmerized—continually attempt to crucify Mary Baker Eddy’s great revelation that belief of human birth is the Pandora box from which all evils spring. These evils are illusions, induced by a state of hypnotism which causes mankind to view everything wrongly and therefore to suffer needlessly.

In Christian Science we learn that “personality is not the individuality of man . . . there is no such thing as mortality, nor are there properly any mortal beings, because being is immortal . . . being and Deity are inseparable” (S&H 491:25; 554:4). The real “I” of you and me is immortal.

That "I and the Father are one" must be so if "the kingdom of God is within you." Before Mrs. Eddy's time this could not be seen since she had to show a flesh-blood-bones personality as merely hypnotism, the hypnotic view of the five physical senses.

Christian Science teaches that "if mortals are *instructed in spiritual things*, it will be seen that material belief [the testimony of the corporeal senses], in all its manifestations, *reversed*, will be found the type and representative of verities priceless, eternal, and just at hand," because "every material belief [illusion] hints the existence of spiritual reality" (*Mis.* 60:29; 60:28). A lie is always a lie about some truth, just as $2 \times 2 = 5$ is a lie about $2 \times 2 = 4$. There can be no lie or illusion about "nothing."

The crucial point in this study is that error cannot be reversed until we are first *instructed and enlightened in spiritual things*. This instruction lifts the veil—the wool that has been pulled over our eyes by the universal belief of having a corporeal body.

Jesus knew of his preexistence, and prayed, "Now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was"—before this dream of human birth and mortality overtook me.

If Mind, the only Mind—therefore in reality *your* Mind—"is its own great cause and effect" (*Mis.* 173:12), and "is both noumenon and phenomena" (*Mis.* 23:18), must you not then "have preexisted in the All and Only?" You "will lose [your] sense of mortality . . . in the proportion that [you] gain the sense of [your] spiritual preexistence . . . as the offspring of good, and not of . . . a fallen man" (*ibid.* 181:25).

"The meek Nazarene's steadfast and true knowledge of preexistence, of the nature and the inseparability of God

and man [and that neither he nor anyone else was the offspring of fallen man]—made him mighty” (*ibid.* 189:8).

This great truth of your preexistence and immortality substantiates your spiritual, divine identity. For this reason, today’s great challenge, “instruction in spiritual things,” must become a global priority, in order that the error which has caused human consciousness to “journey in a far country” may be conquered and we find our way back to the “Father’s house”—the kingdom of God within our own spiritual consciousness. To this end publishing the Word of God—“feeding Thy sheep,” feeding the world’s hungry hearts—is a crucial necessity.

All Must Learn their Present Divinity

With divine logic Mrs. Eddy had to show mortals that what they believe to be matter is actually Spirit when rightly seen and spiritually understood. Job said, “Yet in my flesh shall I see God”—that is, *now and here* shall I behold infinite good’s omnipresence. Only hypnotism keeps us from seeing everything as God’s presence, and not what it appears to be to the five physical senses which are the vehicle through which hypnotism operates.

Mrs. Eddy was trying to teach Adam Dickey this great truth—trying to resurrect him out of the grave in which material sense had buried him—when she touched his arm and said, “Adam, this is Spirit.” Of course Adam didn’t understand. Thoroughly schooled in two-value logic, like most of us, he mistakenly thought of himself as a material body. The resurrection is when we never see the material man, the illusion, but see the real spiritual man that was never in matter.

What has happened to matter in the last 100 years? Within the memory of many still living, matter—which in

Mrs. Eddy's day was solid as steel in men's thoughts—has long since crumbled into immaterial "particles" of radiation.

Mrs. Eddy, in this instance, was teaching Adam to stop denying that he already was spiritual consciousness alone. She wanted him to see that there was only one; not two of him—not one a spiritual consciousness, and the other a material consciousness. There is only One, the divine identity. A corporeal, flesh-blood-bones man is illusion, the product of belief, the product of universal hypnotism.

Christian Science has come to tell the truth concerning the lie that man is mortal and has a selfhood separate from God, his own right Mind. Mary Baker Eddy revealed the impossibility of existence separate from divinity, since how can you be separated from your own true Mind, your true consciousness—"the kingdom of God within you"?

She taught humanity *how* to know itself as divine, how to rid itself of the mortal viewpoint, how to remove the veil, the hypnotism, that makes you think you are a mortal. Once you see you are not a human being, but you are a divine being, having all the qualities and attributes of God, then hurts and insults no longer bother you; for unless someone has called you the Son of God, he has not identified you correctly.

"In divine Science, divine Love includes and reflects all that really is, all personality and individuality" (*Mess.* '00. 4:27). Only illusion, universal hypnotic suggestion, hides from you this truth, this great spiritual reality that you never left heaven for earth. Only in illusion do you appear to be the prodigal son that left heaven, and now, through divine instruction, are returning.

Socrates had counseled: "Know thyself." Mary Baker Eddy taught humanity *how* to know itself as divine. She revealed the human and divine coincidence, explaining that

there can be no selfhood apart from God, since the kingdom of God is all and is ever-present. It is within you—within your individual, infinite spiritual consciousness, making you and God one, in accordance with Jesus' teaching: "I and my Father [Mind] are one. . . . He that seeth me seeth Him that sent me."

"Jesus said, Let not him who seeks cease until he find, and when he finds he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom, he shall 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 *ye are that city*." (From an ancient manuscript found at Oxyrhynchus in Egypt. (See *Christian Science Journal*, Vol. 16, p. 114.)

Mankind Unaware of its Dream-existence

But mankind, generally, still lives in a cave. Trapped by its shadows and mental darkness, humanity is unaware that the entire mortal existence is only a dream, mere shadows on a wall. All, however, are destined to awake from this false sense of life and mind in matter, with its feet of clay. The "flesh and blood" we believe we are is the result of animal magnetism, Mrs. Eddy's name for hypnotism, for that which results in human birth with its sin, sickness, discord, and death. The veil that human birth drops over us engulfs us in a hypnotic state which is responsible for every error we become aware of. Eventually we will all turn from the shadow images, from the hypnotism that makes error seem so real, and we will learn reality, learn Life in and of Spirit, for "flesh and blood cannot inherit the kingdom of God" (I Cor. 15:50).

The discordant false images—produced by the mesmeric state of being born into a belief of matter—are like the blazing fire-light used by the deceitful operators in Plato’s cave to create shadow images on the wall. These shadow images represent the ignorance that has held mankind in bondage since the beginning of time.

These “mist” (Genesis 2:6) images must be seen as pure illusion. They must then be corrected with the light of spiritual understanding that we are not material personalities but, correctly understood, “we are spiritual beings here [and now]” (*Peo.* 1:18). Proportionately as we realize the truth, we become the vehicle for the activity and operation of divine consciousness. As long as we think of ourselves as separated from God we can do nothing, as Jesus indicated: “Of mine own self [of my own power, of my own knowledge, or strength] I can do nothing,” since it is “the Father within me that doeth the works.” Jesus was the vehicle, the instrument, through which the “Father” (Jesus’ own divine consciousness) could work. This is why Jesus said “The Father is greater than I [who am the expression of the Father.]”

Through realizing the truth, you, like Jesus, become the messenger, the instrument, used by divine Providence, meaning by the “kingdom of God within you”—within your own consciousness with which you are always one. Your real divine being is both the message and the messenger. “I and the Father are one.”

Therefore, you, John or Mary, are the vehicle, the instrument, for the “I” (the divine consciousness) of you that is God. But still, the “I” that is God (S&H 588-9) and the “I” that I am, and “I” that you are—are one. There is only infinite Mind expressing itself *as itself* as its form, its activity. (S&H 468:10); but the activity of God and God’s incarnated forms are not something different from God; they are God manifested. If a sculptor has a huge block of marble

and makes this marble into innumerable forms, he doesn't have marble *and* innumerable forms; he has marble *expressed as* innumerable forms.

Again, since God, infinite good, is All, it can only express itself as what it is. This expression is called generic man or the spiritual idea of God, which "the woman in the Apocalypse symbolizes" (S&H 561:22). Our work is to bring the human character into accord with the divine. "The human self must be evangelized" (*ibid.* 254:19). We can work out the spiritual, which determines the outward and actual, only as we abandon the material. In this way alone do we become aware of our divinity, our true identity.

Many ask: "What is the spiritual idea of God?" Under the marginal heading "Spiritual idea revealed" (S&H 562:3), Mrs. Eddy indicates that it is the *spiritual understanding* of the Second Coming of the Christ, namely the Science found in the writings of Mary Baker Eddy which include the teachings of Christ Jesus, as promised and prophesied by Jesus when he said:

I have yet many things to say unto you, but ye cannot bear them now. (John 16:12). But the Comforter [Divine Science (S&H 55:28)], which is the Holy Ghost [meaning "the divine Principle of activity, divine Science, everywhere at work, executing the will of God"], whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John 14:26). When he, the Spirit of truth [divine Science], is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak. (John 16:13). [The "Comforter," Science, explains "the spiritual idea of God," your infinite harmonious Christ-expressing selfhood.].

Two thousand years ago humanity was not ready for a *Science* of being. Jesus' hearers were steeped in mythology. "Jesus taught by the wayside. . . . He spake of Truth and Love to artless listeners and dull disciples. His immortal words were articulated in a decaying language, and then left to the providence of God. Christian Science was to interpret them; and woman . . . was to awaken the dull senses, intoxicated with pleasure or pain, to the infinite meaning of those words" (*Mis.* 99:32).

When the conviction dawns that, in reality, there is nothing but infinite good—your own divine Mind, the kingdom of God within you—the ills that flesh is heir to will disappear. The Mind that is God, your Mind, never expresses itself as corporeality or a physical man. The belief of a corporeal or physical man, born of the flesh, with life in matter, will ultimately be seen as universal illusion, aggressive mental suggestion only. Then will Mary Baker Eddy's great revelation that "Principle and its idea is one, and this one is God" (S&H 465:17) be realized. It will be seen that "the kingdom of God within you" (Luke 17:21) "is both noumenon and phenomena" (*Mis.* 23:18).

Civilization is today slowly awakening to a realization of humanity's present divinity, since "Truth, through her eternal laws, unveils error [unveils mortality as error, and brings immortality, divine Love, to light.]" (S&H 542:7). The hypnotism that overtook man with the belief of human birth, making him believe that he "fell from grace" and became a physical, corporeal mortal is what needs correcting. Human birth is an illusion no matter how real it seems to the five physical senses. You, as a mortal "have a very imperfect sense of [your true selfhood] and of the infinite range of [your] thought. To [you] belongs eternal Life. Never born and never dying, it were impossible for [your real being] under the government of God . . . to fall from

[your] high estate . . . mortal thought [hypnotism] transmits its own images, and forms its offspring after human illusions" (S&H 258:25; 259:22).

Through spiritual education this universal hypnotic suggestion, this lie, is being exposed. Mrs. Eddy said, "Mankind is face to face with the last enemy, human birth, and knows it not" (recorded by Gilbert Carpenter, Sr). But the more than 120 years of Christian Science instruction has been changing man's consciousness, awakening him out of the Adam dream of life in matter. Of the dream-state Mrs. Eddy writes:

Our material, mortal history is but the record of dreams [like the shadows the puppeteers caused to appear on the wall of the cave], not of man's real existence, and the dream has no place in the Science of being. It is "as a tale that is told," and "as the shadow when it declineth." The heavenly intent of earth's shadows is to chasten the affections, to rebuke human consciousness and turn it gladly from a material, false sense of life and happiness to spiritual joy and true estimate of being" (*Ret.* 21:13).

Our Oneness with God will Gradually be Accepted

Divine logic tells us that if God is All and is the substance of all form, then there is only God to lead on the centuries. But this infinite good must be understood. For Mrs. Eddy to gain this great understanding, she had to "get Mary out of the way." Just so, we must get a corporeal sense of self out of the way. This enables us to realize our divine identity as one with God—to know that all that is embodied in universal divine consciousness is embodied in individual consciousness, for they are one. Every spiritually good thing is an infinite ever-present idea. Our only prayer should be to become consciously aware of the ever-present divine perfection which constitutes our being.

“Existence separate from divinity, Science explains as impossible” (S&H 522:10). Little by little humanity *is* beginning to realize there is only infinite good—the kingdom of God within individual, spiritual consciousness—expressing itself as itself, as every form of good. This is true since one infinite good (God) could have but one infinite reflection. “Man” is the name of this infinite reflection—the name for all that reflects the one Mind, Spirit, Soul, Principle, Life, Truth, and Love.

First Edition Openly Reveals Humanity’s Divinity

Science and Health makes it plain that God, infinite good, with which we are one, is, in reality, the All and Only. It teaches that Good cannot come to us; it is already where and what we are. Therefore since it is already our own Mind, it must flow out from us.

Infinite good does not come from God to man; “man” is only a name for the manifestation of infinite good or God. Human birth brings on a state of hypnotism that saddles humanity with the belief of the five physical senses. These senses falsely bear witness to the existence of matter, to corporeal bodies that suffer and die. Christian Science has come to teach humanity that “all is infinite Mind,” your Mind, infinitely manifested. Eventually we will all learn to “crown the power of Mind as the Messiah” (S&H 116:14).

Christian Science teaches the transformation of consciousness. Mrs. Eddy, always seeing out from infinite good, shows mortals how to transform or translate consciousness to its original unity with the Mind that is Love, where “Love is both noumenon and phenomena.” Soul, in Christian Science, is characterized as this translating, transforming power. Transformation takes place as the truth of man’s being is poured into consciousness.

Through this transforming power we will discover evil, error, corporeality, to be merely illusion, a wrong point of view, a misconception. Therefore when we declare, "I am perfect in God," it is *never* said of the seeming corporeal identity, the false concept of ourselves, but is said only of the "I," the Christ, the "expression of God's being." This "I" that I am is the Christ; it is "the divine manifestation of God, which comes to the flesh (the erroneous human concept) to destroy incarnate error" (S&H 583:10). It comes to destroy "the last enemy," the universal illusion of human birth, the Adam-dream.

Our true divine identity, as God-beings, burst with overwhelming clarity on Mrs. Eddy's thought in her great initial revelation of February, 1866. This is why the term Soul—the synonym for God which she characterizes as *identity, our true, changeless, Christ identity*—appears so frequently in the first edition of Science and Health. Mrs. Eddy was leading with her strongest card: *Soul*. She had discovered man's real divine identity, and that in reality he had never fallen from grace. Soul, in her writings, is characterized as spiritual understanding, the kingdom of God within; Soul signifies the resurrection from the tomb of false beliefs. She characterizes Soul's opposite as mental malpractice, body, lust, sin, suffering, sorrow, mortality. Her God-impelled mission was to lead us out of this miasma of evil and error to "find the shoreless sea where Life is infinite, and all that seems to be and is not, is swallowed up in the reality of Life and Love."

Brief 4: FOR YOU "A LIGHT ABOVE THE SUN"

The Textbook Reasons with Illusion-laden Readers

Mary Baker Eddy stated that "future ages must declare what the pioneer has accomplished." What has "the pioneer" accomplished? Mrs. Eddy's writings brought the Second Coming of Christ. Using divine logic, her textbook, *Science and Health*, reasons with illusion-laden readers, held in hypnotism's grip, ignorant of reality and of their real Christ selfhood.

Christian Science is logical. Given certain premises, such as that God is All and is good, which are accepted by all Christians, the conclusions of Christian Science are inevitable. For, if God is All and is good, how can there be discord, sin, disease, death?

The Science of Truth Mrs. Eddy brought from God enables man—who in reality is one with God—to rouse himself from the curse of materialism, induced by hypnotism, to awaken from the Adam-dream world in which mankind has been living since the beginning of time. Mrs. Eddy's writings lead us to see that because "God is all true consciousness" (*Un.* 4:12), God is your consciousness, your Mind, and you can't exist separate from your Mind, your

consciousness. Since all is Mind manifested as Mind, a matter body can be nothing more than a mirage, a misconception.

We know that many spiritually minded men and women have throughout the ages gained a direct knowledge of God and have communicated that knowledge to their followers. But Mary Baker Eddy did something unique, unmatched in the field of religion. She not only gave humanity the full definition of the nature of infinite good (God), but she also analyzed evil—the materialism which, since the beginning, has held mankind in a bondage from which it had never found a way to escape. But “here 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.* 27:9). They are hypnotic suggestion only.

Mrs. Eddy has shown how we can escape the unreal clutches of this universal hypnotic suggestion and become aware of its nothingness. Her writing and her demonstration in healing the sick and sinful and raising the dead, as no one since Christ Jesus had done, brought the watershed, the turning point, in human history as scripturally prophesied.

Through her teaching, given in the form of a Science that all can learn, all can realize their oneness with infinite good. In time to come Mary Baker Eddy—because of the Christ-Mind she expressed which clothed her in unsurpassed selflessness, profound wisdom, spiritual discernment and understanding—will be generally recognized as the greatest woman ever to walk on this planet. Mrs. Eddy and Christ Jesus will one day be universally recognized as the two most exalted prophets and benefactors mankind has ever had.

THE INCORPOREAL SAVIOR

*Science and Health Came as Direct Revelation
"No Human Pen or Tongue" was Involved*

Science and Health came as direct revelation to Mary Baker Eddy. "No human pen nor tongue taught me the Science contained in this book, SCIENCE AND HEALTH" (S&H 110:17). In a class Mrs. Eddy stated: "I do not find my authority for Christian Science in history, but in revelation. If there had never existed such a person as the Galilean Prophet, it would make no difference to me. I should still know that God's spiritual ideal is the only real man in His [infinite good's] image and likeness" (*My.* 318:31).

After her great revelation and discovery she looked to the Bible for confirmation and found it there, much as Jesus looked to the Old Testament. Her writings, the Second Coming of the Christ, inherently includes all that is in the Bible, just as Jesus' teaching inherently included what was in the Old Testament.

Mrs. Eddy came not to repeat, but to *complete* the work of Christ Jesus on earth. Jesus was the founder of Christianity. Mrs. Eddy's mission was to lift Christianity into Science—into the Science of which she was the Discoverer, Revelator, and Founder.

Christianity's symbols are the crucifixion and the resurrection—the laying down of the mortal sense of man and the resurrection of the immortal sense. St. Paul said, "For I determined not to know anything among you, save Jesus Christ, and him crucified." So real was the crucified Jesus to St. Paul that it caused his martyrdom. It is the crucifixion of the mortal *concept* that is necessary, not the crucifixion of the mortal body. Christian Science is therefore "determined not to know anything among you, save Jesus Christ,

and him *glorified.*" (S&H 200:27). This is Science. It eliminates crucifixion. While the Science Mary Baker Eddy discovered embraces Christianity, it eliminates those footsteps of Christianity that are below the eternal glorification of our present divinity here and now.

Mrs. Eddy began where St. Paul left off. Christian Science resurrects consciousness into the spiritual, where there is no material body to be laid down or crucified. This is indicated in Chapter 12 of the Apocalypse by the five additional stars on the head of the God-crowned woman. (Rev. 12:1). Her divine message sets at naught the testimony (induced by hypnotism) of the five physical senses, the only source of evil. The Christ Science exchanges these physical senses, which testify to illusions, for the spiritual senses which testify to reality. Through the spiritual senses, which abide in Love, we become aware of our oneness with God, divine Principle, and this oneness with God endows us with every quality and attribute of infinite good.

The twelve stars on the woman's crown stand for the "representatives of Soul, the offspring of Spirit, who having wrestled with error and sin, are governed by divine Science" (S&H 583:7). The stars represent our "fast circling on from zone to zone" or our step by step overcoming of the illusions and misconceptions that the "last enemy," human birth, has imposed upon us.

Accomplishing the twelve stars, we arrive at the "Father's house," as did the prodigal in Jesus' parable—we arrive at the understanding of the kingdom of God within our individual, infinite, spiritual consciousness, where we realize that our own divine Mind is the source and condition of all existence. The prodigal returned to an awareness that from his own consciousness, the kingdom of God within his spiritual consciousness, alias the "Father's house," flows all health, happiness, harmony, and heaven.

THE GREAT RED DRAGON

The Dragon Fought the God-crowned Woman

Why did “the great red dragon,” this seemingly all-powerful dragon, also appear in heaven with the woman God-crowned? (Rev. 12:3) This great red dragon is described as having “seven heads and ten horns, and seven crowns upon his head”—all symbols showing how powerfully entrenched is this “drag-on” of hypnotism, in the form of old theology, in human consciousness.

The God-crowned woman, on the other hand, is “clothed with the sun, and the moon [is] under her feet, and upon her head a crown of twelve stars” (Rev. 12:1).

Why did the dragon appear in heaven at the same time the woman appeared? Because for the first time in human history, the present perfection of God and man was revealed and seen on earth. For the first time the “full effulgence” of divine Principle and man’s divine identity appeared in heaven, that is, appeared in the Mind of woman, in the Mind of Mary Baker Eddy. And this was a challenge to the material sense of man—a challenge to the “drag-on” of old theology. Mrs. Eddy’s great discovery of the unreality of evil and error started the warfare in the human consciousness—warring against the great red dragon of old theological beliefs: namely, that man is a sinner needing reformation and purification. “Heaven” in the conventional orthodox Christian church *was* the dragon of old theology. This is why the great red dragon appeared in heaven.

While Mrs. Eddy knew that “material organization wars with Love’s spiritual compact” (*Ret.* 47:2), she permitted a church organization in the early stages because she saw the students had not yet attained her spirituality, her

spiritual vision. Therefore church as a place to go for remission of sins, was necessary temporarily, but only to complete its “suffer-it-to-be-so-now” history, while “spiritual education, spiritual rebirth, and spiritual translation” were taking place. Material church activity becomes a hindrance once the God-seeker begins to glimpse that he already is and always has been perfect and one with God.

In using the dragon’s methods to arouse Adam-dreamers, Mrs. Eddy could have said to her students, as Jesus said to Peter who tried to protect him with the sword (Matt. 26:53-54): “Thinkest thou that I cannot now pray to my Father [the kingdom of God within my own consciousness], and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?” Jesus indicated the same to Pilate, when Pilate thought he had the power to release or crucify Jesus: “Thou couldest have no power at all against me, except it were given thee from above.”

Jesus knew his crucifixion and resurrection would be the fulfillment of prophecy, and for the great spiritual advancement of all mankind. In the same way Mrs. Eddy, in order to empty her students’ mind of old theology, had to use the “heavenly dragon’s” methods of “laws of limitations for a Christian Scientist” (*My*. 229:26).

The belief that man’s origin is in “brute instinct” is the Adam dream. This universal illusion of human birth seals you into the tomb, into the charnel house of believing you live in a sentient material body. The great stone rolled in front of this sepulcher is the false belief that mind and life exist in matter. The great stone (hypnotism) symbolizes all that would try to obstruct your resurrection to Life in and of Spirit.

Before the great stone can be rolled away from the sepulcher, the human beliefs which war with spiritual facts

must be dispelled. The human mind must be set right concerning the Adam legacy; it must be disabused of the false "belief that the human race originated materially instead of spiritually" (*Ibid.* 585:25). "The time cometh when the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be understood and demonstrated" (S&H 325:26).

A "change will come as to the nature and origin of man, and this revelation will destroy the *dream* of existence, reinstate reality, usher in Science and the glorious fact of creation, that both man and woman proceed from God" (S&H 529:6).

At the laying of the church cornerstone in Concord, Mrs. Eddy said: "We live in an age of divine Love's adventure to be All-in-all. . . . It points to the new birth, heaven here, the struggle over" (*My.* 158:9). The struggle to awaken from the Adam-dream is "over" proportionately as we rise above the illusion that man is a corporeal entity subject to sin, alias human birth resulting in death. (James 1:15). The truth that makes us free has been revealed in Mrs. Eddy's writings. "It [now] needs only to be practiced" (S&H 174:20).

In divine Science, evil and sin—alias human birth, "the Pandora's box" (S&H 170:30)—and death are obsolete. "His kingdom is come as in the vision of the Apocalypse,—where the corporeal sense of creation was cast out, and its spiritual sense was revealed from heaven." (S&H 56:10). In Revelation 19:2 human birth and death which Jesus came to destroy, are found ripe for destruction: "for He hath judged the great whore, [hypnotism], which did corrupt the earth with her fornication."

A long and sustained effort was involved in discovering the exact words, the language, the form that would embody what her vision of "Life in and of Spirit" meant—what she

saw and felt—and how it could be made plain to others. Yes, “the kingdom of God is within you,” and reveals all; but the eons-old illusions of life in matter draw a veil over the ever-present Truth—the truth of man’s infinite harmonious Christ-expressing selfhood; it draws a veil over man’s freedom from the fetters of the flesh. Mrs. Eddy had to lift this veil, and see what lay beyond it.

Today, in fulfillment of Revelation’s chapters 13-20, error, in every phase of its wickedness, is being exposed. This world-wide uncovering of sin, meaning materiality, as nothing other than universal hypnotic suggestion, the Adam-dream, will cause mortal man, as we know him today, to gradually disappear from human consciousness, leaving only the divine. He will disappear just as the flat earth disappeared through correct perception and teaching, since as before quoted, “our material, mortal history is but the record of dreams, not of man’s real existence, and the dream has no place in the Science of being.”

“True history,” Mrs. Eddy said, “is the record of the development in the human consciousness of a truer idea of God and man,” namely, that they are one. The teachings of Christian Science are continuing to “overturn, overturn, overturn” humanity’s false thinking. Through this overturning mankind will reach God’s absolute Science, Truth. Then “boundless thought walks enraptured” (S&H 323:11). But today, through shameful disobedience to her *Manual* instructions, demonstrations of the marvelous healing power of Christian Science have almost vanished, and “Christian Science” is often referred to in newspapers as a cult—if, indeed, it is referred to at all.

Brief 5: THERE IS NO MATERIAL PERSONALITY

*Jesus' Ascending Mission Transcends Birth and Death
Showing the Way to God-consciousness*

Mrs. Eddy's *descending* mission "was [as] a scribe under orders" (*Mis.* 311:26) to write absolute Truth. She firmly maintained, "God wrote the textbook." Her teaching and writing complete the works of Christ Jesus on earth.

"Jesus [whose origin was more spiritual than that of other men] assumed for mortals the weakness of flesh, that Spirit might be found 'All-in-all.'" He "came to rescue men from the very illusions to which he seemed to conform: from the illusion which calls sin real, and man a sinner, needing a Savior." (*Mis.* 63:30; *Un.* 59:19).

That Jesus was born of a virgin, in accordance with Isaiah's divine prophecy (7:14) is a cardinal point in Christian Science. Those who repudiate this momentous fact of Jesus' virgin birth, upon which the Christian religion was subsequently founded, also repudiate the Bible. Mrs. Eddy said of the immaculate conception: "Jesus was the offspring of Mary's self-conscious communion with God, hence he could give a more spiritual idea of life than other men, and could demonstrate the Science of Love—his Father or divine Principle" (S&H 29:32).

This made Jesus the mediator between the beliefs of the flesh and the truth, the things of the Spirit. Through seven *ascending* steps (explained in a later Brief as Mind, Spirit, Soul, Principle, Life, Truth, Love) Jesus demonstrated the way out of the flesh. He was our great Exemplar, but he left no written record of how he overcame the belief in corporeality.

*Descending Mission of the Comforter
Brings Heaven Down to Earth*

Mary Baker Eddy's mission, in contrast to that of Jesus, was to write the textbook revealing the Principle which Christ Jesus knew himself to be. Her work was to show through Science, instead of the senses, the power of Spirit, of good. In this she fulfilled Revelation 21:1-4 which prophesied that "the tabernacle of God is with men," and will be understood as our very own consciousness here and now. Her revelation enables man to escape from the illusion that he lives in a matter body, that is, it enables him to escape from the hypnotic testimony of the five physical senses.

In the Book of Revelation, Jesus held seven stars in his right hand. The woman of the Apocalypse was crowned with twelve stars. How did Mrs. Eddy fulfill this prophecy? The woman God-crowned with twelve stars symbolizes the bride. The bride is the Word (*My.* 125). It is the *whole* Word, Science, since Mary Baker Eddy's writings embrace the teachings of Christ Jesus, whose teachings, in turn, include those of the Old Testament. Thus, her writings are the Word, Science, or the "bride." As our purified human consciousness—scripturally called the Lamb—weds the bride, we become this Word, incarnated.

The five additional stars on her crown symbolize her mission to redeem the five physical senses—the deceitful

corporeal senses—from sensuality and sin. “The suppositional antipode of divine infinite Spirit . . . [is the testimony of] the five senses,—the flesh that warreth against Spirit. These so-called material senses [that hypnotism uses to enslave us] must yield to the infinite Spirit, named God” (S&H 200:20).

Mary Baker Eddy revealed the physical senses to be liars, universal hypnotic suggestion, appearance only, never reality. Her revelation, which she founded in human consciousness, will cause the human mind to “rise above all material and physical sense, exchanging it for spiritual perception, and exchanging human concepts for the divine consciousness” (S&H 531:10). Then the senses become the senses of Truth and Love in which, “I, if I be lifted up from the earth, will draw all men unto me” (John 12:32)—in which as I am lifted up spiritually, I will behold only the spiritual universe and man.

ABRAHAM LINCOLN'S PRAYER FOR THE UNION

Material and corporeal selfhood disappear in divine revelation and your true God-selfhood is understood. At crucial moments in human history this realization—answered prayer—has come clearly to great spiritually-minded leaders such as George Washington and Abraham Lincoln.

When the battle raged at Gettysburg, thoughtful people, North and South, realized this would be the turning point in the cause of a united or divided nation. As the North steadily lost ground there was no time when the Union cause trembled in the balance so much as then.

General Sickles, whose great valor and courage made him an immortal and who lost a leg at Gettysburg, afterwards asked Lincoln: “Were you not alarmed during the

battle of Gettysburg?" Lincoln, who always believed that there was a higher power within him to direct and guide him, and to shape the destiny of his life, and the cause of the Union, said: "No, not one moment's anxiety," for he had gone into his room, closed the door, got down on his knees and told the Lord that the burden of carrying on the cause, in which he so firmly believed, was greater than he could bear, and that Omnipotent power must guide and direct to make successful the great Union cause.

Lincoln said that when he had finished his confession of man's limitation and established his faith in the power of Omnipotence, there came within his soul a peaceful assurance that all was well and, although the news kept coming from Gettysburg of one Southern advance after another, of the weakening of the forces of the North, yet he was not disturbed for one moment—had no fear or anxiety—for God had spoken to him just as clearly as He had to Abraham, Moses, and Jacob. To many at that time it was hard to explain, but to Lincoln it was reality. (For the great spiritual significance of the outcome of the Civil War, see the author's book *America: Cradle for the Second Coming of the Christ.*)

Mrs. Eddy Understood Jesus' Most Profound Sayings

Because Mrs. Eddy discovered and revealed the Science, the Truth, that enabled Jesus to perform his mighty works, her teaching and writing removed the veil from his sayings. Before the advent of Mary Baker Eddy scarcely any attention was paid to Jesus' most profound teachings, such as:

"I and the Father are one."

"He that seeth me seeth Him that sent me."

"The kingdom of God is within you."

“I, if I be lifted up from the earth will draw all men unto me.”

“Ye shall know the truth, and the truth shall make you free.”

And certainly few, indeed, saw Jesus’ cardinal, momentous teaching on human birth, such as:

“Blessed are the wombs that never bare.”

“I am come to destroy the works of birth.”

Many other deeply spiritual instructions were never given attention until Mary Baker Eddy taught and emphasized that “his earthly mission was to translate substance into its original meaning, Mind” (*Mis.* 74:16).

In Scripture we read: “God is no respecter of persons” (Acts 10:34). I used to wonder what that meant. In Christian Science we learn the infinite nature of infinite good or God, and that this God appears as His Son, or as you and me, in reality. This means that God, the infinite invisible, the “kingdom of God within you,” appears visibly as its manifestation—God appears as you, as me and as All. This is why Jesus could say, “When thou seest me, thou seest Him [the Father, the kingdom within] that sent me. . . . For I and the Father are one.” Since infinite good or God is “no respecter of persons,” this must be an unlimited or *universal* relationship. If the same relationship that existed between God and Jesus did *not* exist between you and God—between all and God—Jesus’ lifework would be of no value to mortals. If Jesus and Mary Baker Eddy were special, they could hardly be called Wayshowers. But God being “no respecter of persons” means that we can all attain what these two Wayshowers attained.

As you develop listening for God’s voice, then whatever you need to draw from this “kingdom of God within you,” is already there, and will flow out from you as “you live and move, and have your being in the awareness that God is

your consciousness, and your consciousness is the substance of all form or activity, since “All is infinite Mind [your Mind] and its infinite manifestation” (S&H 468:10).

Worshipping the Personal Jesus has Hidden the Truth

The Truth has been hidden because mankind has been led to worship the personal Jesus instead of worshipping the Truth he manifested. Mrs. Eddy stressed that it was not what Jesus said, but what he *did* that challenges us to emulate him. She emphasized his works in order to assure us that his triumph over a corporeal body—“his triumphant exit from the flesh”—is possible to all.

Her *descending* mission began where Jesus’ *ascending* mission left off. Science and Health, through its many editions, gradually evolved by expanding its message to meet Jesus’ progressive prophecies in Revelation, chapters 10, 11, 12, 19, 21, and 22. In fulfillment of Jeremiah 31:22:—“A woman shall compass a man”—Mrs. Eddy’s manhood mission as Founder, and her womanhood mission as revelator, included the teachings of Jesus, who said: “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth” (John 16:12, 13).

The descending mission of Mary Baker Eddy (the demonstration of our God-being) *impels* the ascending way of understanding for humanity, the prodigal son. Through her revelation and founding of Truth in human consciousness we will all individually make the spiritual journey back to “the Father’s house.” It is a journey in consciousness, in which time and space are not factors. Our footsteps heavenward are always expanding revelation.

The omnipresence, omniscience, and omnipotence of infinite good is ours now, just as all of $2 \times 2 = 4$ is ours now.

Why, then, are “the footsteps of thought rising above material standpoints” so slow? Because the heavenly kingdom is gained only by “putting off the old man”—by “dying daily” to the things of “this world,” which alone enables the new man to be “born” as us. Jesus said, “My kingdom is not of *this world*.” The heavenly kingdom is gained at a high price, “Sell all that thou hast.” What does “sell all,” mean? It means “the self-renunciation of all that constitutes a so-called material man” (*Mis.* 185:70). It means paying the price of learning to see through the hypnotism that seems to blind us. Christian Science isn’t improving a mortal man; rather (as we accept Truth) it is making us die daily to our belief in mortality, and in its place is revealing our Christhood.

Deliverance “from the snare of the fowler and from the noisome pestilence” is *only* guaranteed to him “that dwelleth in the secret place of the most high”—to him that holds “thought steadfastly to the enduring, the good, and the true” (S&H 261:4).

Sometimes you wonder, when you strive to do right, why you have such difficult experiences. All must go through the “wilderness” experience, seeming failure. But resurrection and ascension follow. Divine Love is working in you to fulfill your mission for *Love’s* purpose and glory. So if you go through deep waters, severe trials, it helps the world to see the power of overcoming. The conviction grows that “He that is within [you] is greater than he that is in the world.” Moses, the prophets, Jesus, Mary Baker Eddy, and others proved this power of overcoming, just as you will continue to prove it. Failure is only temporary to those who keep trying. To mortal belief, perfection requires the hand of time.

In this transition from the man of earth to the man whose being is in God, “the weary pilgrim” doesn’t have to

walk on broken glass all the way or agonizingly rediscover the wheel each and every time. Through Christian Science he can lay down, at the feet of spiritual progress, the illusions humanity has been entertaining since time began.

The *theory* that infinite good and I are one is quickly seen; and, *conceptually*, it is easy to adopt this point of view. But it is quite a different matter to actually rid oneself of the deeply ingrained misconceptions that keep one in bondage to matter beliefs.

“Canst thou by searching find out God?” No. It is our disappointments and the lacerating experiences resulting from belief in the supposititious life of matter that finally turn us to seek the kingdom of God which is already within our spiritual consciousness. The goal our expanding revelations, our heaven-bound footsteps, lead to, is love for one another. “‘Love one another’ (I John 3:23), is the most simple and profound counsel of the inspired writer” (S&H 572:6).

It was love that enabled Mary Baker Eddy to perform her many wonderful healings. Clara Shannon, who lived in Mrs. Eddy’s home, relates that Mrs. Eddy invited the high diver she had watched at the Fair to visit her at Pleasant View. Mrs. Eddy talked to him in a heavenly way, and “one could see by the expression of his face how enlightened he was.” Then Mrs. Eddy said, “You are able to dive because you have overcome fear.” He said, “Yes.” Then she said, “Use that overcoming of fear on your eyes.” The man had dark glass on, and said, “Well, I damaged one eye so that the eyeball had to be taken out, and this is why I wear the glasses, because the eye is unpleasant to look at.”

“As [Mrs. Eddy] talked to him, I could see and feel that his fear was removed, and his thought was full of hope and joy, although he did not then realize the blessing he had received. A day or two later the cabman who drove Mr.

Norin to the station told them that when Mr. Norin got to the station and took off his dark glasses, he had two perfect eyes."

Mrs. Eddy knew that in our present development we seem to need eyes for seeing and ears for hearing, but these senses are only necessary in our present limited sense of life. When we grow into a higher awareness such as she had, we shall be conscious of the entire universe without the aid of the five physical senses. Not good eyes but good thoughts are the medium of true perception.

Healing was a daily affair with Mrs. Eddy. In an earlier volume the author told of the healing of a man called to Mrs. Eddy's home to do light work. Mrs. Eddy noticed that he was wearing an iron shoe. The workman explained that about eighteen years ago he had fallen from the third story of a building and had badly broken his leg in three places. The doctors advised amputation but when he said he would rather die, they equipped him with an iron shoe. When Mrs. Eddy observed his condition, and his cane, she said, "I suppose you expect to get out of this some time." He said, "No, all that can be done for me has been done." Mrs. Eddy said, "Sit down and I will treat you." Then she said, "You go home and take off that iron shoe and give your leg a chance to straighten out." Later the workman told a friend, "I did as I was told, and now I am so well, that as far as I know, one leg is as good as the other."

THERE IS ONE POWER ONLY

The "T" Within is the Only Power

Mrs. Eddy discovered that God, infinite good, being All, evil would have to be unreal, would have to be illusion,

nothing other than the impersonal carnal mind, a nothingness which God never endowed with actuality. Consequently, there are not two powers.

At the tomb of Lazarus, Jesus did not pray to a God outside of his own consciousness. If Jesus had turned to a God outside of his own consciousness—outside of the kingdom of God, the “I,” within him—he would have been in the same Adam-dream state that the friends and relatives of Lazarus were in.

Jesus’ understanding of the truth about body was very practical. He simply commanded Lazarus, who had been buried four days: “Come forth!” And Lazarus came forth with a perfectly normal, healthy body. Jesus said, “Loose him, and let him go”—that is: don’t think of him as a matter body that died, but rather as a body of spiritual qualities that is eternal and harmonious.

Mrs. Eddy Too Raised the Dead

Like Jesus, Mrs. Eddy knew that mortals are all Lazarus, “buried above ground in material sense.” Christian Science is calling us to come forth from the tomb in which human birth has buried us. When the lifeless form of Calvin Frye, Mrs. Eddy’s secretary, was carried into her room late one night, it was an awesome, electrifying moment for those who stood around the bed as Mrs. Eddy called on Calvin Frye to wake up and disappoint his enemies. She knew it was *mental murder*, and she called on Calvin’s divine being to come forth from the tomb of false belief—to lay off the graveclothes of the universal hypnotic suggestion of a mortal selfhood that dies.

Mrs. Eddy did not pray to a God outside her own “I” to restore Calvin to life and usefulness, since she knew God, Life, infinite good, is everpresent and is the only presence.

She was fully aware that what faced her was an illusion, the personalization of the impersonal carnal mind, a belief that there was a power apart from God. In restoring Calvin Frye she was demonstrating her teaching, "There is no power apart from God . . . Nothing apart from [infinite good] is present or has power" (S&H 228:25; 473:9). And Calvin Frye responded.

The appearance of death did not deceive Mrs. Eddy. She knew the "I" within her own God-consciousness, that knew no death—was the *only* power, and to acknowledge any other power would be to dishonor God. There are not two powers. Like Jesus, she knew that if she looked to a God outside the "I" within her own consciousness, she would have been in the same dream as those standing by, believing Calvin Frye was dead. She knew that looking to, or depending upon, a power outside the kingdom of God within our own consciousness has been the error of the ages.

When we see evil of any nature as something real, and begin to resist it, we are resisting an illusion. Evil and error are always the impersonal carnal mind, illusion, personalizing themselves. You, like Jesus and Mrs. Eddy, can heal and harmonize when you realize there is never an evil condition or person confronting you. "Outside the material sense of things all is harmony" (S&H 489:28). We are never dealing with sin, sickness, inharmony, death. There isn't any. We are dealing with illusions, hypnotism.

Evil and error, being universal hypnotic suggestion, are not power, but appearance only, like the mirage in the desert. We overcome the carnal mind by recognizing that it is made up of a belief in *both* good and evil. "You are not flesh, but rather the ray of divine light that, shining upon flesh, makes it appear alive. This *you* is spiritual. . . . Remember, power is exerted by merely stating a truth. All truth is the word of God. Assert it constantly, even though

your so-called mind screams falsehood. It is to acknowledge Him [the kingdom of God within your own consciousness], to have your mind stayed on Him, to be directly benefited by the activity of good" (*DCC* 64).

There are not two powers, just as there are not two multiplication tables in arithmetic. Each person has the whole of it. In the same way there is just one power, and you have all of it. There is only one Life, and you have all of it. The spiritual realization of this oneness of the "unity of God and man, including the universe" (*S&H* 502:26), starts us correcting the belief that man is mortal and material, and reveals our divinity.

With the Second Coming of the Christ, the world began its transition from a material sense of things to a spiritual sense—a transition that will continue until you realize your divinity and the "final immersion of human consciousness in the infinite ocean of Love. . . . This omnipotent act drops the curtain on material man and mortality. After this, man's identity or consciousness reflects only Spirit, good, whose *visible* being is invisible to the physical senses: . . . but man born of the great Forever, lives on." (*Mis.* 205:13).

It all depends on learning the Science of our being and living what we learn.

Brief 6: THE GREAT DISCOVERY

Review Of The Great Discovery

Let us go back for a moment:

It was February, 1866. Mrs. Eddy (then Mrs. Glover) lay on her deathbed as the result of an accident. Suddenly the truth, that had for many years been slowly dawning, burst upon her waiting thought with indescribable power and inspiration. It was a moment of ineffable awe, wonder, and exaltation as she suddenly realized that Life is God; God was her life! She found herself healed. Such a revelation could only come through the noblest and purest type of womanhood.

It must be remembered that Mrs. Eddy's divine revelation came direct from God, not from the Bible. It was "hopelessly original." It was only after receiving this astounding revelation, and searching the Scriptures for confirmation of it, that she was able to interpret the Bible in a new and spiritual light.

"That short experience," she wrote, "included a glimpse of the great fact that I have since tried to make plain to others, namely, Life in and of Spirit; this Life being the sole reality of existence" (*Mis.* 24:14).

Mary Baker Eddy Fulfilled Prophecy

Mrs. Eddy wrote:

In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing" (S&H 107: 1).

With this discovery and "final revelation" scriptural prophecy was fulfilled. Jesus said, "Scripture cannot be broken." If we believe the Bible then we know that eventually someone, sometime, will fulfill scriptural prophecy. That Mrs. Eddy was fulfilling Bible prophecy was not seen by many anymore than two thousand years ago it was seen by many in the case of Jesus. People may believe the prophecies, but in both the case of Jesus and of Mary Baker Eddy the *person* who was fulfilling prophecy was rejected by all except a few spiritually-minded followers.

When Mrs. Eddy read from Revelation's chapters 10 and 12, she could have said to her listeners, "This day is this scripture fulfilled in your ears." But because the world focused on the corporeal Mary Baker Eddy—just as two thousand years ago it had focused on the corporeal Jesus—it failed to perceive the incorporeal Christ, the animating and impelling divine force back of Mary Baker Eddy's and Jesus' lifework.

Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. [Only a Science can abide with us forever]." Unheeded by the world in general, is this promise and prophecy by Jesus, which Christian Scientists realize has been fulfilled in the Second Coming of the Christ which Mary Baker Eddy brought to humanity.

Mrs. Eddy knew St. John was not prophesying her *person* or the personality of any individual, but rather that his vision symbolically depicts spiritual truth—the spiritual truths revealed to Mrs. Eddy and recorded in her writings—that man is the spiritual, incorporeal expression of infinite good. This divinely scientific identification is true generically, that is, it is true of every individual in the world. What demonstrably fulfills St. John's prophecy is the *lifework* of Mary Baker Eddy as Discoverer, Founder, Revelator, Demonstrator, and Leader of Christian Science.

In this age Mrs. Eddy's discovery and establishment of Christian Science represents a permanent dispensation of the truth concerning humanity—of the transcendent vision of reality prophesied by St. John.

No one before Mrs. Eddy's time discovered the Science that lay behind Jesus' so-called miracles. It took the fullness of time for God's self-asserting ever-presence to dawn on the consciousness of the one most ready and most able to discern it, helped by the many saints who down the centuries had given their all, the Protestant Reformation, the invention of the printing press (which caused a great rise in literacy), the founding of the United States for religious and political freedom, and the abolition of slavery in America. (See the author's *America: Cradle for the Second Coming of the Christ* for these contributing factors which led up to Mary Baker Eddy's great discovery and fulfillment of prophecy.)

*Meaning of the Missions of Melchizedec,
Jesus, Mary Baker Eddy*

Mrs. Eddy reminds us that the words of St. Matthew, "It is not good to marry," have special application to Christian Scientists; but after marriage is assumed she insists

on faithful allegiance thereto, just as to any debt or church obligation. Jesus contracted no such debts; Mrs. Eddy all of them. But she became what is biblically called the "bride" when she was forced to find the scientific solution for them and show humanity how to become, as "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedec" (Psalms 110:4). Why is this important to us?

Because Melchizedec appeared on earth "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Hebrews describes him as "King of righteousness . . . King of peace." (See Heb. 7:2, 3; 5:6.)

This is important because (1) Melchizedec appeared on earth "without father, without mother." (2) Jesus next appeared with only one parent, a human mother. (3) Mary Baker Eddy—in the Second Coming of the Christ—appeared with both a human father and a human mother. She had to work out the entire problem of the "last enemy," mortal birth, and so give to mortals the scientific explanation of how they too can work out of mortality, and inherit the promise given in Heb. 7:21: "The Lord sware and will not repent, Thou [meaning *you*] art a priest for ever after the order of Melchisedec."

Your real being "having neither beginning of days, nor end of life, made like unto the Son of God," never had a human birth ending in death. "Which hope we have," says Heb. 6:19-20, "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." In proportion as we understand *and demonstrate* the Word of the Second Coming of the Christ, we are "made a high priest for ever

after the order of Melchisedec," and begin to understand, "Before Abraham, was I am," fashioned after the endless life that Mrs. Eddy caught a glimpse of in the great revelation that came to her in 1866, "namely, Life in and of Spirit; this Life being the sole reality of existence."

Mrs. Eddy chose God above all else. This choice spiritually prepared her for her mission to fulfill prophecy and reveal to the world the promised "Comforter," divine Science, which now needs only to be practiced. Mrs. Eddy's writings are her autobiography in cryptogram. This is why we find her only in her writings. (See *My*. 120:2.) Her writings are your autobiography too in proportion to your understanding and demonstration of these writings.

She saw all humanity—each individual—enfolded in the Love that maintains and sustains our divine identity forever. This is why her message in the secular press (*Boston Globe*) (*My*. 140:18) is addressed to "Beloved Christian Scientists." She knew that in reality every individual on this planet is, in reality, a Christian Scientist.

Contemplating the one and only Cause, which was Love, Mrs. Eddy knew it could produce only harmony, wholeness, peace, and perfection. Problems stem from that lack of awareness of who and what we actually are as God-beings. (See *Peo*. 1:18.) The problem is never a condition or a person. It is material sense, personal sense, hypnotism, or the universal belief in a selfhood apart from God. Our work is to realize "I AM" what God is.

The spiritual universe, "the kingdom of God within you"—constituted of Mind, Spirit, Soul, Principle, Life, Truth, Love, as it operates in the fourfold calculus of Word, Christ, Christianity and Science, on four levels of spiritual consciousness, Science itself, divine Science, absolute Christian Science, and Christian Science—in which there is no matter, is complete here and now. Being does not

grow out of yesterday. It is always the infinite origin made present, like any concept of mathematics.

Nothing can be added to this kingdom of God. Nothing can be taken from it. This realization heals unwanted growths since the only growth is the unfolding awareness of reality; and it heals a sense of lack in, or wasting away of, the body, since there is only the wasting away, the falling away, of all that obstructs our vision of the allness of infinite good, Spirit. Spirit is the only substance, and it can't diminish any more than $2 \times 2 = 4$ can diminish. Nor can anything be *added* to divine perfection. In Spirit, your divine consciousness—the kingdom within you—there is only infinite divine activity; there is no warfare, no conflict, nothing that can irritate.

Is someone sick or dying? There can be no death since there is no material body to get rid of. Mrs. Eddy never ceased trying to awaken her students to present immortality. The help is not to heal a disease, or raise the dying, but to realize spiritual identity and the nature of our true being. Remember, there is never a life to be saved since life is continually unfolding from the standpoint of divine Principle, from the I that I am. It is unfolding from *fulfillment*, never from physical effects.

Is someone malpractising on you or your loved one? God, infinite good, alone is power; human thoughts are not power, except to human false belief. Mrs. Eddy urged us to stay with infinite good, with Love which alone is Life, and which is our spiritual identity today and always. "Keep your thought going out in Love to all mankind," she urged.

Little Recognition Given Mrs. Eddy Today

Many today are unfairly publishing, as *their own* revelation, what they learned from Mrs. Eddy's writing, without

giving her credit. But, while this is dishonest, it can only, in the end, bless and glorify her sacred God-directed mission. As she herself commented on injuries done her, "When these things cease to bless they will cease to occur" (*My*. 143:24).

It was only after Mary Baker Eddy began teaching her great discovery that the most spiritually minded of humanity began to understand infinite good sufficiently to do, to a large extent, the same healing work, throughout the entire world, that Jesus had done in Galilee. Joseph Mann, who for seventeen years lived in Mrs. Eddy's home, wrote, "All Christian Scientists have shared in a greater or less degree the blessing of being healed, and of seeing others healed; but all have not acknowledged to the world their individual experiences; for if they had, the world would resound with their united voices with the praises of still more wonderful healing than it has yet witnessed." Nevertheless, by 1906 it was estimated that two million healings had already directly resulted from Christian Science treatment. Thus was ushered in with "signs and wonders" the holy, hallowed Second Coming of the Christ, revealing man's present divinity.

THE "I AM THAT I AM" IS GOD

There is No Existence Apart from God

As we see ourselves from the standpoint of Principle, we become aware of the oneness of being. Then each one can say, "I am that I am" that is Principle, God. Jesus never saw himself as something apart from God, and neither should we. Proportionately as we lay off the illusion that we have an existence separate from infinite good, we too can say, "He that hath seen me hath seen the Father [Mind]."

Mrs. Eddy once said that the reason “church Scientists do not demonstrate supply is because they consider themselves man [effect, image, manifestation, reflection] instead of God [Mind],” when all the while the kingdom of God is within their very own spiritual consciousness. As Jesus said, “I and the Father [Mind] are one.” There are never two; there is only the One manifesting itself as you. This one includes all supply. “When will mankind awake to know their present ownership of all good” (*My.* 356:1), and realize that since they are already one with infinite good there is no need to acquire anything, or to achieve something?

But, of course, until this is spiritually realized we must strive, since God helps those who help themselves. God works as we work, that is, as we let *Him* work. We work to get a mortal sense of self out of the way so that “I,” our divine identity, our oneness with God, is realized. Then “He [the kingdom of God within you] performeth the thing which is appointed for me” (Job 23:14).

If we demonstrate our God-being, our present perfection, then everything needful is added. “Desire is prayer,” but only the desire to understand God. Desire for material things—things that must be sacrificed in order to reach spiritual understanding (S&H 16:1)—is not prayer; it is sin in Christian Science.

Realizing there is only *one* being, only one “I,” brings the awareness that there are no matter bodies to separate us from each other. The “I” of you is also the “I” of me, since “there is but one I or Us” (S&H 588: 11).

When this individual “I” of you is understood it will overturn, overturn, until good alone reigns supreme in your consciousness. “Science and understanding, governed by the unerring and eternal Mind, destroy the imaginary co-partnership, matter and mind . . . This suppositional partnership is already obsolete, for matter examined in the light

of divine metaphysics, disappears" (S&H 274:27). "One moment of divine consciousness . . . obtained and retained . . . 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" (*ibid.* 598:23). His divinity would be revealed.

But the mortal in us dies slowly. It wants to be somebody. Only sharp experiences and ceaseless woes finally turn us to divine Love, and we begin to learn life in divine Science. Mostly, students have two creations, a false material one that they have to overcome, and a true spiritual creation they think they must demonstrate instead of *recognize* as the everpresent and only creation.

In a letter Mrs. Eddy said, "The danger to the student is popularity and power, self-seeking instead of self-abasement. I have washed their feet and continue to do so, and they must wash one another's feet instead of elbowing each other, or they never can follow the example of our Exemplar . . . Envy is the atmosphere of hell."

"Woman," Meaning Science, Explains

"Divinely defined," Mrs. Eddy says, "Science is the atmosphere of God." Infinite good, our Mind, conscious only of itself is the atmosphere of God. Thus Science represents the fact that our Mind, which is God, knows only itself, but since Science operates as the redeemer of mankind, Mrs. Eddy shows how the divine concept translates itself from the divine Science level to the human consciousness, so she adds: "Humanly construed [because mortals have to learn this Science step by step in order to lay off the illusion of being a mortal], and according to Webster, it is 'knowledge, duly arranged [because a Science cannot be learned as one

amorphous mass—it must be presented as an infinitely *differentiated* oneness], and referred to general truths and principles on which it is founded, and from which it is derived.’ I employ this awe-filled word in both a divine and human sense” (No. 9:25).

Only as we pore over her writings—the “final revelation of the absolute divine Principle of scientific mental healing” that she received in 1866—applying ourselves with extraordinary diligence, dedication, perseverance and consecration, do we progress in learning the system of divine metaphysics which Mrs. Eddy worked forty years to state perfectly.

Jesus manifested the fatherhood of God, Mary Baker Eddy manifested the motherhood of God. (See S&H 562:3.) Science is symbolized as “woman.” Woman symbolizes that which explains, makes a subject clear to the human mind as Jesus indicated the “Comforter,” divine Science, would do. (John 14:26). Could arithmetic or any other science be explained unless it had a system (a Comforter)?

“Divine Science has now been reduced to a system” (*ibid.* 146:31). Her discovery reveals the scientific system of divine laws that constitutes the one being. An honest, earnest, consecrated study of the divine symbols in Mrs. Eddy’s writings guides our thought to a definite understanding of the divine laws which constitute reality. Learning these laws results in a cultured spiritual consciousness. “As we rise, the symbols disappear,” and thought flows spontaneously. Much research and study has been done, and dedicated students have written and lectured extensively on this “system of divine metaphysics” contained in the Christian Science textbook.

Brief 7: THE NUMERALS OF INFINITY

Our Body and the Seven Synonyms for God

Divine Science, to be a *Science*, must have a system. The term “system” is applied to any set of interrelated principles or laws, and Mrs. Eddy writes that in the year 1866 she was led “to the discovery of the *system* that she denominated Christian Science” (*ibid.* viii: 26). With an understanding of her system, divine Science can continuously unfold like music or mathematics, bringing to light man’s divine identity, causing darkness to disappear.

Reading the first edition’s Chapter IV, “Creation,” we must bear in mind that no shadow of darkness found a place in Mrs. Eddy’s interpretation of the seven days of creation. In her final edition she speaks of them as “The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error disappears and thought accepts the divine infinite calculus” (*ibid.* 520:10) as our true divine identity.

These numerals of infinity, namely, Mind, Spirit, Soul, Principle, Life, Truth, Love operate in a divine infinite calculus of the Word, Christ, Christianity, and Science.

In her “system,” to which she reduced divine metaphysics, these numerals—in their divine, infinite calculus—operate on four levels of spiritual consciousness, namely: Science itself, divine Science, absolute Christian Science, and

Christian Science. Readers schooled in scholastic logic, unaware that Mrs. Eddy is constantly writing on four different levels of consciousness, may question her divine infinite logic; nevertheless, it is a faultless scientific logic—a logic which coincides with revelation, from which there is no escape since it is the logic of Truth, of divine light.

Mrs. Eddy revealed infinite good or God as a Science, as a universally available Life-Principle which operates according to divine laws, which can be *taught*, as she tells us repeatedly in all 432 editions of Science and Health. Of course, it is the spirit that makes it alive. The letter alone, without the spirit, killeth. This must be remembered in the explanation of the review of the seven synonyms that follows.

Could arithmetic be taught to the learner if it had only one numeral instead of ten? or if all ten meant exactly the same thing—i.e., if a 2 meant the same as a 6 or 7? Could music be taught to a child if it had only one note, or if all seven notes meant exactly the same thing? Could arithmetic be taught without media through which the numerals can operate, such as addition, subtraction, multiplication and division? Could music be taught unless there are the media or tone, rhythm, melody, and harmony, through which the seven notes of do, re, mi, fa, so, la, ti, (do), operate?

In her writings Mrs. Eddy has endowed each of the seven synonyms for God—“the numerals of infinity”—with special qualities and attributes. They all refer to one indivisible God—the one divine Principle includes them all—just as in arithmetic all the numerals refer to one indivisible principle. In divine Science, can this one infinite Principle be explained to the beginner other than by investigating the ideas that individually characterize each

of the seven synonyms, which, taken together, constitute Infinite Good's nature?

The ideas characterizing the seven synonyms differ greatly from each other, even though they blend harmoniously. Certain qualities and attributes are always used with certain synonyms except when the qualities and attributes are used to correct a negative; then ideas which intrinsically characterize a synonym are sometimes used with another synonym. For instance, "power" intrinsically belongs to Mind; but when a negative needs correcting we might read: "the power of Love" is necessary to correct the illusion of hatred; or the power of Life is necessary to correct the belief of death; or the power of Spirit to overrule mortal material sense, or to prove the power of Spirit over the flesh.

Let us take a moment to look at these seven synonyms for God.

The Seven Synonyms For God:

(1) *Mind*: There is only *one* Mind and that is infinite good expressing itself out of itself, through itself, as itself, and for itself, for its own glorification. This one Mind that is God is your Mind, in reality.

The qualities and attributes which characterize the seven synonyms for God constitute your divine body, they constitute the "I" of you, and are the real body, the temple of the living God.

Let's see what it is that makes up your true divine body:

In Mrs. Eddy's writings we find this Mind expresses itself, and is characterized by such qualities and attributes as all-acting, all-hearing, all-knowing, alertness, basis, cause, control, creates all. "There are not two groups of creation, one spiritual and the other material; rather, the

objects of sense when correctly seen are really ideas of Soul," as Mrs. Eddy told Martha Wilcox.

Mind directs, discovers; Mind is energy, expression; Mind is first. It is image, idea, law. It forms everything; Mind is the power that forms the image; it is intelligence, influence; Mind is force; it includes all. The "I" that is Mind is a law to the body, and the body moves according to the decree of Mind. All the information that is needed for perfect action and being comes through Mind, through the recognition that all that God is, I am.

Mind is further characterized as light, as that which leads, guides, as that which makes; as medicine; origin; one, the one and only power; Mind produces, presents, reveals. It reveals itself to the expectant consciousness. "Become conscious for a single moment that Life and intelligence are purely spiritual . . . [and] you will find yourself suddenly well" (S&H 14:12).

(2) *Spirit*: The qualities and attributes of Spirit that constitute your true divine body, your eternal body, are those which keep everything pure, therefore Spirit is characterized in Mrs. Eddy's writings as *the only*. It keeps our Mind "stayed on Thee"—on the real; it keeps our Mind "dwelling in the secret place of the most high"; it focuses on the purity of Mind's creation. Since all is begotten of the divine Mind, all creation is pure Mind, or a spiritual creation.

Spirit is understanding, but it is not the understanding of the human mind. It is God's understanding—that understanding to which divine Science is lifting us.

Spirit is characterized as the baptism (of Love), as that which blesses, as spiritual birth. Spirit is the substance out of which the image in Mind is formed. Spirit, being understanding, reality, is therefore the only substance.

Spirit is the “firmament” that separates the unreal from the real, the right, and true; that which always chooses the good. Spirit discerns, develops, and unfolds what Mind initiates. Spirit is characterized by such qualities and attributes as order, nature, gratitude, good, illumination, progress, patience, strength. “Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts . . . in order that the [holy] purpose may appear” (S&H 506:18). These qualities and attributes constitute your true body and your divinity, your understanding which, of course, is infinite good’s understanding.

(3) *Soul*: The qualities and attributes of Soul that constitute your spiritual and real body have much to do with identity, the one “I or Ego” (*ibid.* 588:9). The “I,” the divine Ego, that constitutes your being is your true divine identity. In Soul you become aware of that which you already are, and always have been, as a divine being, and that there is no such thing as mortality.

Soul is the synonym for God that Mrs. Eddy used most in the first edition of Science and Health. She had seen man’s true identity as forever intact, forever one with God. There is only *one* Soul, and that is God, expressing itself as itself, as your true selfhood, as spiritual sense, spiritual understanding, as your unchangeable, spiritual, sinless identity. Science and Health also characterizes Soul as that which reverses error, reforms, transforms, satisfies, is free, that which shows everything to be intact, having “the seed within itself.”

Soul makes everything we learned in Mind and Spirit definite and changeless. Soul is that spiritual sense that resurrects our true divine qualities, where we know we have no qualities of our own other than the qualities and

attributes that constitute that I that I am. In Spirit, spiritual birth takes place. Then in Soul, through the spiritual birth process, we exchange sense testimony for spiritual understanding, which brings freedom, and we gain a balance on the side of good. This spiritual understanding, this Soul-sense, enables us to rebuke and reverse error, bringing repentance and reform. This in turn brings freedom, because repentance and reform bring to light our true identity. The intactness of Soul wipes out all that is not God-like. Soul is that quality that exchanges mental malpractice for sinless spiritual integrity.

The discords in human life arise from the false belief that the matter body you see in the mirror is you, when it is merely illusion, no more real than the mirage you see in the desert. Your real body is “the temple of the living God.” Infinite good is your selfhood. Because of the nature of your true, sinless identity nothing can enter from “without” to mar or touch your true being. Soul’s capacity for joy, beauty and spiritual integrity, is unlimited. These qualities and attributes of Soul constitute your real divine body, and your divinity, here and now.

(4) *Principle*: The qualities and attributes of Principle which constitute your true divine body—the body of the “I” that I am—the body that goes with you wherever you go, are characterized in Mrs. Eddy’s writings as harmony, honesty, demonstration, proof, ever-operative, indivisible, fundamental, government, impersonal, infinitely applicable, inseparable, obedience, practice, spiritual power, Science, universe, work, structure, system. These qualities and attributes make up your true body, the only real body. The material body is only your ignorant concept of yourself which has to be laid off.

There is only one Principle, which Mrs. Eddy says you are (by reason of the fact that “the kingdom of God is within you.”) Principle manifests itself as an infallible, self-operating Science of being; it demands that you reason wholly from Principle, your own right Mind.

Principle cannot be separated from its idea. $2 \times 2 = 4$ cannot be separated from its principle; neither can you as idea, expression, manifestation or reflection be separated from Principle that is “the kingdom of God within you.” These qualities are indivisible, and every idea, by reflecting the whole, reflects every other idea, so we are never without the needed idea or supply; it is at hand, as were the loaves and fishes. Principle is omnipotent in the realm of belief as well as in its own realm.

When you are one with Principle, that which is Principle-like is exemplified in you—the harmony of divine Principle translates itself to you as *spiritual* honesty and obedience. You begin to understand as Principle understands. This Principle that you are, manifests itself as infinitely individual, but always remaining the whole of Principle, just as the principle of mathematics or music manifests itself as infinitely individual, but always remains the whole. Who could split up the principle of mathematics or music?

A burdened personal sense of things is lifted when you see that Principle is operating as you. Therefore, recognize yourself as the operation of the impersonal idea which is always one with its Principle. You seem to always be dealing with persons, but in reality what you are dealing with is God’s presence. You are alone with what you accept as real, as principled. Abiding in Principle, your understanding unfolds from divine Principle. Within the Principle that you divinely are, everything is in harmonious manifestation.

These qualities and attributes of Principle constitute your spiritual body and reveal your divinity.

(5) *Life*: The qualities and attributes of Life that constitute your true divine spiritual body—the body of the “I” that is your true eternal being—are consecration, aspiration, inspiration, ascension above and beyond all materiality. There is only one Life, which in Mrs. Eddy’s writings is characterized as self-sustaining, provision, immediateness, spontaneity, newness, irrepressibility, impulsion, ever-presence, multiplication, indestructible being, individuality, experience, eternal existence, continuity, coincidence, that which is perpetual, and preserves. Life is that which loves the spiritual and follows it, for “Love alone is Life.” Life is that which demands the laying down of the mortal viewpoint.

In Life everything tends upwards—towards ascension, exaltation, refinement. Life is infinitely individualized; it manifests itself as the life of everyone, but still remains the whole of Life. If there is but one I or Ego, then you are that one I or Ego because you know you exist. Each individual can say, “I am that I am,” that existed before Abraham.

(6) *Truth*: The qualities and attributes of Truth that constitute your divine body—the body of the “I” that you are—are characterized in Science and Health by such terms as Christ, Exemplar, ideal, consciousness, self-revelation (your own spiritual consciousness is the revelator); ideal, expression, compound idea, manifestation, man, standard, true form—these constitute “the form divinely fair.” “Truth, through her eternal laws, unveils error” . . . Truth uncovers; “casts out all evils”; the sword of Truth annihilates all error; Truth sets right “the fabled fall of man”; conquers; gives the remedy; health; affirmative; alterative.

These qualities and attributes of Truth constitute your true body here and now. The corporeal body is an illusion, the same as the flat earth.

(7) *Love*: The qualities and attributes characterizing Love that constitute your real, your divine body, and are eternally yours and you, are found in the textbook to be: fulfillment, peace, inexhaustible, infinite giving, abides, accepts, all-embracing, amplitude, blesses, bestows, bride (that which embraces both the manhood and womanhood qualities); encircles, crowns, glory, holiness, impartial, imparts, optimizes, plan, purpose, rest, sublime, chastens, compensates, perfection, universal salvation. Womanhood symbolizes the inseparable union of Principle and idea; "the woman," and womanhood represents the spiritual idea of Love; Love reveals that the "I" of you includes and imparts all bliss (S&H 253:5). The one Mind, your Mind, is inexhaustible Love. These qualities and attributes of Love make up your real body, which will be realized as the mortal viewpoint is laid down and you experience the awesome release from ignorance as you see horizons pushed beyond and above all mortal illusions.

From this brief synopsis we can see how Mrs. Eddy endowed each of the seven synonyms for God with different offices and characteristics, which taken together constitute your present/real/body. This true body comes to light as the corporeal *sense* of body is laid down, since we have always been the Life that impels Mind to act; that impels Spirit to unfold the action of Mind; that impels Soul to make this action definite and changeless. We have always been that circle of Life that makes Principle explain Mind, Spirit, Soul as one operation. We have always been immortal Life. We have always been Truth (the Christ) that makes the

operation of Principle factual and right. We have always been the Love that accepts Love's purpose and plan, peace, fulfillment.

To accept our identity as Mind, Spirit, Soul, Principle, Life, Truth, and Love, we need only awaken out of the hypnotic sleep that makes us believe we are mortals. As we continue to study the revelations in the Second Coming of the Christ, the veil is lifted. Our divinity shifts into light.

The careful reader can see that Soul, as Mrs. Eddy uses it, differs in characterization from Mind and Spirit in the qualities and attributes she uses to characterize them. This is true of all seven synonyms for God; but they all reflect each other, blending harmoniously. And all together they constitute your real present divine body—the body of the "I" that you are.

Mind, Spirit, Soul wedded into one becomes your Principle, the Principle from which Life, Truth, and Love ceaselessly flow. Life individualizes all the God qualities. These God qualities appear in ever new forms (Truth); these forms are the spiritual facts of being—the facts of the body that constitutes the "I" that you are. In Love's plan and purpose these facts constitute salvation for all mankind. They constitute your divine identity.

Brief 8: HOW TRUTH IS CHANGING THE UNIVERSE

The Reception Accorded Science and Health's First Edition

When *Science and Health* first appeared in 1875 the press laid down a barrage of maledictions, one reviewer calling it “bad physiology . . . mounted for perdition on a long-eared animal.” Another reviewer, excoriating its grammar and wording, said he “fainted and fell on fustian at the word ‘happify’—not found in the dictionary . . .’

After reading the execrations heaped on her—which never ceased until 1910 when she left the earthly scene—Mrs. Eddy wrote one editor, stating, “Our motive in writing this book was to do good to our enemies and friends (if we have any) . . .’

When these early newspaper attacks on Mrs. Eddy temporarily abated, almost endless trouble with renegade students began. She wrote of the “timidity, of self-distrust, of friendlessness, toil, agonies, and victories under which she needed miraculous vision to sustain her when taking the first footsteps in this Science” (*Rud.* 17:11). Valiantly she strove to introduce her spiritual discovery through the churches—to teach anyone who would listen. But the continued aggressive attacks on her from pulpit and press

caused her to gradually hide her great revelation in a rewording of it, knowing that when a student was spiritually prepared, Truth would become self-revealing.

Thus came about the fulfilling of Jesus' prophecy in his parable of the "leaven which a woman took, and *hid* in three measures of meal, till the whole was leavened." Lida Fitzpatrick recorded, in Volume II of her Association addresses, Mrs. Eddy's statement to Laura Sargent: "There, Laura, I have hidden it, and hidden it, and hidden it, and if I hide it any more, they will never find it." She had hidden it from the carnal mind that would destroy it if put out too openly.

Today mankind cannot perceive even one millionth part of what her discovery, revelation, and founding mission means to mankind, as it reveals all error and evil to be unreal, hypnotic suggestion only.

Mrs. Eddy stands alone. She referred to herself as the transparency through which the light of Truth has come to our age. Before she left us, millions knew she was the greatest woman ever to walk the earth. Yet, today, we are still too near her advent to properly appraise her divine greatness, and to assess the incredible suffering she endured to bring Christian Science to humanity. But as the centuries roll on, her monumental work for mankind in bringing the Second Coming of the Christ will come ever more fully to light.

CONTINUOUS SPIRITUAL EVOLUTION

Man's True Identity as Divine, Emerging

Spiritual evolution, which is impelled by the Life that is God, has always been at work. There has always been

spiritual evolution—the world has always gone forward even before there was man or human thought. It is spiritual evolution that has caused the search for light, for understanding. It is always “the spiritual cause” that is behind mankind’s advancement.

We ask: if spiritual evolution has gone on for millions of years to produce what we today, call “Man,” why should it suddenly stop? Why shouldn’t evolution continue and bring to light something entirely new? Why shouldn’t the Christ-man rather than the mistaken, illusory mortal man be seen everywhere, just as today the round earth is seen everywhere, when only 500 years ago the flat earth was mistakenly seen everywhere? As spiritual education continues, why shouldn’t the divine nature, the godliness which animated Jesus, also animate and inspire everyone? Why shouldn’t what Mary Baker Eddy discovered, revealed, and demonstrated in the Second Coming of the Christ be realized as the true and real identity of every individual on earth? Remember, the kingdom of God is within your consciousness, your Mind. It only awaits your awareness—your “growth in grace.”

Right now, all good is omnipresent, but it can only be seen as we lay down misconceptions, the mortal viewpoint, the sense of being mortal, the sense of separation from God, and learn that we are the one “I” that expresses itself in all the qualities and attributes of God.

The facts of being are Truth—the Truth that contains every truth. This Truth harmonizes with Love’s plan and purpose to bestow every possible blessing. Truth *is*, and its *isness* has no opposite. To a student Mrs. Eddy explained Jesus’ teaching: “Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest” (John 4:35). “The leading beauty of [this] text

is the possibility it presents of the unlimited power of Mind [your divine Mind, the omnipresence of present perfection], and its denial of any other law. Was this power peculiar to Jesus? Not if you admit his own words on this point. But had he not a divine nature? Yes, and so has everyone who will accept it" (*EOF* 126). To be free we must claim our "infinite harmonious Christ-expressing selfhood . . . All the truth and beauty of God's creation is yours and you."

THERE IS NO CORPOREAL SELFHOOD

Universal False Beliefs Are Disappearing

The sense of a matter body, of a corporeal selfhood, hinders our accepting our divinity. This consciousness of corporeality must be outgrown. Why is the great spiritual fact that God, Mind, is your Mind, and that "man is the idea of [this] infinite Mind [that is your Mind] not so easily accepted"? (*Mis.* 247:22). Why does that which is illusory and temporary, namely, mortal man, a flesh, blood, bones man with sensation in matter, still seem solidly substantial? Why is it so difficult for people to understand that "the body is an expression of mind, and reflects harmony or discord according to thought"? (*ibid.* line 26).

It is because the illusion of a corporeal man and a material earth is *universal*. It is universal just as a few centuries ago the illusion that the earth was flat, was universal. We now know the flatness was merely a misconception that existed only in mankind's mentality. In the same way all will "sooner or later . . . 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 Spirit" (S&H 223:3).

Every individual is destined to learn he has his being in God and that his body consists of the qualities and attributes of God (summarily set forth in Brief 7), which means you are incorporeal, divine; but always spiritually tangible and recognizable as were Moses and Elias at the transfiguration scene.

Mary Baker Eddy's divine revelation—that evil is unreal, and that man, being one with his Principle, is therefore free and perfect—is destined to be universally understood and demonstrated. But before this can happen, “the consciousness of corporeality, and whatever is connected therewith, must be outgrown. [“The mortal is just the outspit of the devil and must be overcome,” said Mrs. Eddy.] Corporeal falsities include all obstacles to health, holiness, and heaven. Man's individual life is infinitely above a bodily form of existence, and the human concept antagonizes the divine” (*Mis.* 309:19).

Mrs. Eddy, the highest expression of the divine idea in human form since Christ Jesus lived a divinely mental life—infinitely above just a bodily form of existence. Her history is a holy one. She followed Christ in all she did, wrote, and taught. Therefore it is safe to follow her as our forever Leader. The love, the spiritual purity and selflessness that motivated her gave her infinite wisdom. The world was little ready for the divine revelation she was giving it, for only spiritualized thought can perceive spirituality. Few understood what the enemy was or what she taught regarding it. She spent forty-four years endeavoring to open the eyes of men to their present divinity.

CHAPTER IV AND THE GOAL OF GOODNESS

Humanity Can't Escape Eventually Realizing Its Divinity

In Volumes I, II, and III of *Mary Baker Eddy: God's Great Scientist* the author of this book examined salient bursts of light from Science and Health's first editions Chapters I, II, and III. Now Chapter IV, Creation, becomes the focus as we again quote from the pages of that forthright book.

Studying the hallowed revelation in the first edition of Science and Health, spiritually-minded readers will pause in awe and wonder at this divine discovery as it poured from Mary Baker Eddy's God-directed Mind assuring us that "we arrive at the demonstration of scientific being [when] . . . the goal of goodness is assiduously earned and won" (S&H 233:11).

The following excerpts set forth in bold print can only indicate the tone of the first edition. These passages tell the truth about your present, though perhaps unrealized, status as a divine being. Ponder the fact that Mary Baker Eddy, in fulfillment of scriptural prophecy, dipped her pen in the well of Love and wrote each of these sentences to bless all mankind eternally.

As you read them, realize they are the *Second Coming of the Christ*. They are revolutionizing world thought—"for the world feels the alterative effect of truth through every pore." This Second Coming of the Christ will continue to obliterate mankind's false beliefs until each individual realizes his divinity.

Spiritual Goodness Attains Paradise

The last paragraph of Chapter IV, "Creation," in the first edition of Science and Health, ends with the prediction

that the illusion of “error will continue seven thousand years from the time of Adam, its origin. At the expiration of this period, Truth will be generally comprehended, and Science roll back the darkness that now hides the eternal sunshine, and lift the curtain on *Paradise*, where earth produces at the command of Intelligence and Soul instead of sense, governs man.”

“Seven thousand years” is biblical symbolism for reckoning the time required for humanity to arrive at the realization of its present divinity. Each thousand year period shows a definite mutation of the spiritual structure of consciousness. Being, itself, as we have already seen, does not grow out of yesterday, but is always the infinite origin made present, just as all of mathematics is perpetually ever-present.

Jesus said we don’t have to wait four months for the harvest, since all good is omnipresent always. It is only a matter of realizing spiritual identity, reality, and the nature of being.

The “paradise” of Spirit comes to us here and now in proportion as error and evil is seen as unreal, as hypnotic suggestion only. It comes to us as “the goal of goodness is assiduously earned and won” (S&H 233:14).

As “the ages slowly work up to perfection,” man, the prodigal, returns to the “Father’s house.” He discovers that Father and Son are not two, but one, here and now. Only the veil of human birth has hidden from you and me this great spiritual fact. (Father and Son are mythological symbols for Principle—which you are, and for “idea,” Principle’s expression—the expression of the kingdom of God within your spiritual consciousness.)

The whole world, and all that is seen in it—human beings, animals, plants—is God manifest; but we see only

our *material concept* of it because each one interprets it in the light of his individual experience, background, environment, education. But “this deflection of being, *rightly viewed*, serves to suggest the proper reflection of [infinite good] and the spiritual actuality of man” (S&H 502:11).

Only as material elements decay and perish—as they are rapidly doing today—only as “the wedding of the *Word* to all human thought and action” (*My*. 153:28) takes place, do we put on the “wedding garment,” and make spiritual progress towards the attainment of “Paradise.” (“*Word*” here means the *Word* as found in the writings of Mary Baker Eddy, the Second Coming of the Christ, which include the teaching of Christ Jesus.) We put on the “wedding garment,” Mary Baker Eddy counseled, “as we first desire above all to be Christ-like, to be merciful, forgetting self, and caring for others’ salvation; to be temperate, humble, pure, whereby appetite and passion cease to claim our attention, and we are not discouraged to wait on God—to wait for the test of our sincerity—longing to be good, and seeking, through daily prayer, for divine teaching.”

Only through assimilating truth, assimilating the divine character as taught in this Science which is absolute and final, are you able to attain the spiritual discernment that sees what is actually present. This alone wins the goal of goodness—the realization of your divinity—and breaks hypnotism’s grip and enslavement.

Brief 9: MANKIND CLINGS TO THE WORLD AND THE FLESH

Physical Scientists Glimpse Reality

Recently a videotape on Public Broadcasting System showed a group of the world's top physicists discussing Albert Einstein's "unified theory of the earth." It seems that one of Dr. Einstein's last acts was to put this theory into a mathematical equation.

Since his passing, these physicists had endeavored to carry out his intent, which was to solve this equation for the purpose of shedding some light on the meaning of man's existence here on earth. This meeting was to reveal their findings. Although they had used every method open to them, they admittedly had not been able to discover the solution of the meaning of man.

Here are some of their conclusions on Dr. Einstein's unified theory of the earth: "Matter is temporary—a passing fancy—a stage in the ongoing dance of energy, governed by one Intelligence." It is not surprising that Dr. Einstein's mathematical genius transcended the laws of physics. Mary Baker Eddy quotes a famous British essayist, Thomas De Quincey, as saying: "Mathematics has not a foot to stand upon which is not purely metaphysical" (S&H 113:14).

When the illusion of human birth overtakes us, a veil is pulled over our eyes and we no longer see as we should

see. We are still in heaven—heaven is here and now, and we are in it; but being born into the flesh closes our eyes to it, and universal hypnotic suggestion takes over, distorting our vision. This is why Mrs. Eddy taught that bringing a child into the world was “murder” (*DCC* 256), and why Jesus also referred to this action as the “murderer from the beginning” (John 8:44), teaching, “Call no man your father upon the earth: for one is your Father, which is in heaven.” Hence the Scripture: “It is He [“the kingdom of God within you”] that hath made us, and not we [hypnotic suggestion] ourselves.” God *is* your origin. “Life and being are of God.”

Adam, made of the dust of the ground, is the belief of Life in matter that rose from the dust (nothingness, illusion, aggressive mental suggestion). This lie claims that man depends on material structure instead of on a spiritually structured understanding of being—of the kingdom of God within. Mary Baker Eddy’s writings have come to reverse this grim hoax that brought the scourge of human birth and death and sorrow into the world.

*Creation springs from Spiritual Understanding
Science Lays the Axe at the Root of Illusions*

On the first page of Chapter IV (221: 15) of the first edition, Mrs. Eddy states, “**There is but one God, yet there are many persons, and to worship personality would be to have ‘gods many.’**”

What is she saying here? Isn’t it that human birth, which begins the belief in personality, must be overcome before death can be overcome? We have “gods many” only in illusion. What can the illusory concept of anything produce or experience other than the evidence of the mistaken concept? When the fact concerning anything is *known* the

mistaken concept disappears. just as in mathematics, we become aware of the mistake and correct it. Where has it been corrected? Right where the error seemed to be. Chapter IV, "Creation," will show that:

Whatever diverges from the one divine Mind, or God,—or *divides Mind into minds*, [as human birth does], Spirit into spirits [material bodies], Soul into souls [material identities], and Being into beings [corporealities],—is a misstatement of the unerring divine Principle of Science . . . [this "misstatement," which is hypnotism] interrupts the meaning of omnipotence, omniscience, and omnipresence of Spirit (*Ret.* 56:5).

Willingness to listen for the divine voice that speaks to us in the writings of Mary Baker Eddy, the Second Coming of the Christ, brings spiritual conviction, causing error to disappear. This voice of Truth warns us that "flesh and blood cannot inherit the kingdom of God." It instructs us that the masculine and feminine of infinite good's creating are grand spiritual *qualities* which must be cultivated in order to reach the realization that I ALREADY AM all that God is.

God's, infinite good's, creation has nothing to do with the mortal dream of corporeal beings that bring forth other corporealities and minds many, as Mrs. Eddy clearly explained to William G. Nixon, her publisher, whose wife had just given birth to a child. Mrs. Eddy pointed out to him that since God had created all, man *is not, cannot be* a creator no matter how much the physical senses declare against this great truth of Christian Science. "Cause does not exist . . . in physical forms" (S&H 262:31). "To the senses," she told him, "you have gotten a child, but not in Science have you a mind in matter, any more than you have sickness, diseases, 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*" (DCC 123).

In a letter to her brilliant student, William McKenzie, whose wife had just given birth to a baby, she said, "Give my love to your wife, kiss the baby for me and know I love it—but I pity it for the inheritance it has to overcome." Everyone born of the flesh has the same inheritance to overcome.

Mrs. Eddy had seen that "heaven is not a breeding ground for mortals," that human birth is the last enemy, and she labored ceaselessly to make sure her advanced students understood this fact in Science. To a teacher she wrote: "Teach your class that the pleasures of material sense are to be overcome as well as its pains. None but the pure in heart can see God. The sexual element is not natural if nature is God, and it certainly is God, for matter is not God; material sense has no law and no gospel [it is merely the expression of hypnotism]. Of course that which takes the place of God, creating men and women, and sees everything material will fight the spiritual."

Her instruction to Mr. Nixon "lays the axe at the root of the illusion that life, or mind, is formed by or is in the material body" (S&H 303:16). Life or Soul does not exist in the thing formed, anymore than the principle of arithmetic is confined to $2 \times 2 = 4$.

There is nothing the carnal mind resists more relentlessly than the truth, which robs it of its power to procreate. Once chastity and purity are enthroned, the carnal mind's power to maintain itself through corporeal creation—through human birth—will vanish. "Mankind is face to face with the last enemy, human birth, and knows it not." (Mary Baker Eddy, preserved by Gilbert Carpenter, Sr.)

The *real you* never had a material conception or birth. The real you was not born of the flesh, of mortal mind, illusion, and is not the reflection of mortal beliefs. Your true identity has always been the “I am that I am”—the I AM that God is. In *Science of Man*, answering the question: “What is man?” Mrs. Eddy wrote:

You are not man or woman, you are the Soul [the Principle] and those [meaning that which is called man] the shadows and ideas of you. [She had just previously said:] You will please remember as the leading points in Science, that man has neither substance nor intelligence, that these belong to the Soul, and that the Soul reflects itself in man; therefore man is the reflex shadow of the Soul, and borrows all substance, intelligence, and life from the Soul.

We learn in Science that spiritual facts have always been; they never were created, just as $2 \times 2 = 4$ never was created. These spiritual facts are Truth. And Truth has always been Love—the Love which endows these forever facts with the quality of being just right to meet the need. Love is all-bestowing, all-fulfilling, all-enfolding, all-imparting, always according the maximum of good.

In Science we gain the realization that all there is, is God appearing as individual you and me. Material *sense*, hypnotism, presenting discordant pictures, produces the entire dream of human existence, which is a state of mesmerism. To the editor of *The World* Mrs. Eddy wrote: “There is a universal insanity which mistakes fable for fact throughout the entire testimony of the material senses . . . Neither life nor death, health nor disease can be produced on a corpse whence mind has departed. This self-evident fact is proof that mind is the cause of all effect made manifest through so-called matter.”.

*Mortal Man Disappears as Spiritual Reality Appears
Your Own Real Mind Creates All Identities*

On Page 222:6 Mrs. Eddy states: **Material and finite man is not the image and reflex shadow of God. Intelligence is Substance, and nothing can hold or embrace Intelligence, because it embraces in itself all things Principle is expressed in one entirety or full idea.**

Note how Mrs. Eddy returns again and again to the fundamental point that material man, born of the flesh, is illusion, and is not the image of the kingdom of God within your individual, spiritual consciousness. On this same page she states, "Under the microscope of Spirit matter disappears." What is really there and ever-present is the generic man, the spiritual idea of God, that which shadows forth the kingdom of God which is within your individual spiritual consciousness. But "the individuality of man is no less tangible because it is spiritual and because his life is not at the mercy of matter" (S&H 317:16).

One sometimes hears: "The basic teaching of Christian Science is that there is no matter." But such an abstract statement is hard to understand unless one first has knowledge of the premise on which it is based. Standing alone, without explanation, many would take it to mean that everything we see is non-existent. Christian Science, however, teaches that all things are real, though not as they appear to mortal eyes or to the five physical senses, which give a hypnotic view. The eyes do not perceive things as infinite good knows them, and as they really are. Jesus said, "Having eyes ye see not."

Of the beauties of the sensuous universe, Mrs. Eddy said, "I love your promise" (*Mis.* 87:8). Christian Scientists do not ignore the material universe. Mr. Farlow, whom

Mrs. Eddy appointed as her Committee on Publication, once explained that when we have some insight into the spirituality of God's creation, we behold in nature a new beauty and satisfaction. As we grow spiritually the things on earth will not disappear but will become more vivid, even as an object beheld through a veil presents fairer and stronger outlines when the veil is lifted. The perishable, imperfect things which we now view will be discerned in all their spirituality, beauty, and perfection as our erroneous human concepts disappear. Nature will be seen bearing the imprint of the divine Mind.

In the *Christian Science Sentinel*, Edward Kimball wrote: "Mrs. Eddy knows that the statement 'There is no matter' is a negation and not a 'first Principle.' Christian Science is not founded on such a statement or discovery. The only Principle she acknowledges is God, and the entire structure of Christian Science rests on the allness of God as Spirit, as omniscience, omnipresence, and omnipotence."

Calvin Frye recorded Mrs. Eddy as saying: "What thou needst to know is that mortal mind [hypnotic suggestion] 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" (*EOF* p.viii). They will appear in a form you can understand, just as two thousand years ago Jesus appeared on earth in a form that could be understood. Matter is not what you see but the way you see it.

Again, explaining matter in a "Watch" she gave to a student, she urged:

WATCH lest you accept the action of treatment as being Truth harmonizing matter instead of being Truth spiritualizing and freeing thought from the false claims of matter. In Science we learn that the seeming disease

on the body is as emphatically mental as is its cause in the [hypnotized] human mind. [She once asked:] “Now what of those who make a claim such as declaring that Truth harmonizes matter, that Truth will heal matter, or in any way make matter a reality to be healed? If we admit there is matter, then we admit all the causes and effect, all the beliefs . . . Then never admit matter. Never for one moment admit a claim of anything to harmonize” (*DCC* 191)].

Your treatment isn't going to do something to someone or something. As you *know* the Truth it sets your patient free.

Mrs. Eddy chided her editors when a *Sentinel* article said that “a diseased body is not acceptable to God,” saying, “Now, will any of you tell me whether God has any more use for a well body than for a sick one? Is the image and likeness of God physical?”

“Outside the material [hypnotized] sense of things all is harmony”—everything in matter is a lie about a spiritual fact or idea, and the spiritual thing is always perfect.

P.222:22 The compound idea named man, is unintelligent; it is a lifeless *image* and reflection of Principle or Soul. [Man, the reflection, receives all it has from Mind, its Principle.]

When a student told Mrs. Eddy how a certain man was suffering from injuries received in the Civil War, Mrs. Eddy quickly asked, “What war?” The student explained, “Why, the Civil War.” Mrs. Eddy again asked, “What war?” Again the explanation, “Why, the Civil War between the North and the South.” Still the same question, but Mrs. Eddy added, “I see you . . . believe there was a war.” With that, the light broke through. Christian Science treatment

stands firmly on the ground that to God and the real man evil never occurs! Mrs. Eddy accomplished her extraordinary healings through an absolute realization of *evil's unreality*.

She repeatedly explained that "we are Soul," and that the invisible Principle or Soul is the Life, Intelligence, and Substance of the visible manifestation, *you*, the incarnated expression of the kingdom of God within your own spiritual consciousness.

An article in a science magazine stated that all normal children possess in their infancy qualities of genius; they are geniuses in miniature. But mediocrity soon takes over. However, the "capacity unknown to mortals" is still present, innate, and as we free ourselves from the spell of hypnotism, and become a law to ourselves so "that mental malpractice cannot harm us either when asleep or when awake" (S&H 442:30-32), we become aware of that genius; for the human mind, instructed by Truth, yields to divine power. Then we would no more fear to walk a plank 30 feet above ground than if that same plank were flat on the ground. "Had Blondin believed it impossible to walk the rope over Niagara's abyss of waters, he could never have done it. . . . The feats of the gymnast prove that latent mental fears are subdued by him. . . . The devotion of thought to an honest achievement makes the achievement possible" (*ibid.* 199:25; 199: 19).

As we persevere in the study and claiming of our God-being we will arrive at the promised God-capacity. It has been wisely said that diamonds are only lumps of coal that stuck to their job; and that miracles sometimes occur but one has to work terribly hard for them.

The genius, which seems to depart when the wool of human birth is pulled over your eyes, is still yours—always

has been, and always will be. “Your decisions will master you” (*ibid.* 392:22), so know what you want, and develop an unremitting sense of purpose to gain spiritual sense. Right motives push you forward and resolve any inner conflicts that may be making you unhappy and ineffective. Often our difficulties are imaginary or self-imposed and if we kept quiet and spoke the truth to them they would vanish.

Energy, industry, perseverance are indispensable to success; but attempting to reach the top in a single leap can cause nothing but misery. Remember, “Jesus patiently persisted.” We should not resist the heavenly discipline that pulls down sin’s strongholds but should so absorb its timely reproof that its warning will be within us “a spring, welling up into unceasing spiritual rise and progress” (*Ret.* 80:19). So, we must take ourself in hand, realizing that in reality we have “sovereign power to think and act rightly” (*Pul.* 3:07). Self-discipline is a great accomplishment. We don’t get far without it, and bear in mind no one can “think rightly” when he is full of resentment and other negative qualities. Tears of repentance, and an overflowing love that forgives “as ye would be forgiven,” help immeasurably in becoming aware of that “capacity unknown to mortals.”

We all make mistakes, but we can’t go through life afraid of making them. Failure is meant to teach us something. As before noted, it reveals to us and to the world the power of overcoming, innate in our consciousness. Mistakes are only bad if we don’t learn from them. Let’s extract from a mistake whatever we have learned from it, and press on. Remember, “the flesh strives against Spirit,—against whatever or whoever opposes evil,—and weighs mightily in the scale against man’s high destiny” (*Mis.* 119:15). In Spirit, which is the substance of all form, there is endless strength and immortality. Spirit has no opposite.

235:13 “And God said, let *us* make man after our image and likeness, and let *them* have dominion . . .’ The “Us” used in this quotation referred to Intelligence, the creative Wisdom, and expressed plurality. . . . To gain the right interpretation of this saying, is to admit the “Us” referred to is Life, Truth and Love, even the triune Principle [that is “the kingdom of God within you”].

Here Life impels Mind to bring forth an idea; Truth is that which is the true form of the idea, always right; and Love is that which perfectly meets the need, brings salvation, bestows all good. Remember her first-edition teaching that we all realize ourselves to be this triune Principle when we are no longer satisfied to sleep and dream, but will, with divine energy, arouse ourselves from “the deep sleep in which originated the delusion that life and intelligence proceeded from and passed into matter.”

Life, Truth, Love [the “Us”] must be understood in order to gain the harmony of the Principle of being. Here we have the circle of Life which always (simultaneously) goes back to Mind, the origin of all; and then to Spirit which keeps it pure; then to Soul, which keeps it intact, definite, changeless, always identifying it as itself. These three—Mind, Spirit, Soul, as *one*—constitute our harmonious, ever-operative, impersonal Principle, infinitely applicable. And since Principle is apodictical, absolute, the One, besides which there is no other, it has all the power there is. Of course, being the All and Only, it doesn’t need power.

This Principle, which in reality we are, expresses itself as itself, as Life that is infinite individuality; as Truth, revealing the facts of being, and revealing all true forms; as Love finding these facts, these forms of Truth, to be the perfect answer, impartially imparting inexhaustible amplitude and affection, completeness, fulfillment. “Love is the

universal solvent”; Love is salvation, optimization, holiness.

In Science, therefore, we constantly, in Life, fall back on Mind, Spirit, Soul, which become one, as our Principle. This Principle then simultaneously expresses itself as Life—the Life that is Truth, and the outcome is scientific consciousness (Truth). This Truth is also Love which objectifies itself as the perfection that delivers from every ill that flesh is heir to. It lifts the veil which human birth—“the last enemy”—imposed, and it reveals your present perfection.

It is important to realize that the seven synonyms for God, the seven aspects of God, which constitute “the kingdom of God within you,” are always *concomitantly* at work as your individual spiritual consciousness, to bestow maximum blessings.

Brief 10: THERE IS NO FREEDOM BUT IN LOVE

Establish a Pattern of Love

On page 222:24 of the first edition, we read: **A belief of matter separates man from God and from his fellow man. The Science of being gives harmony to man. Loving God supremely is simply admitting Soul above sense in all things, and loving our neighbor as ourself [for since there is only "One," our neighbor *is* ourself], because all have but one Soul, and should recognize themselves Soul, and not personal sense. [Personal sense is another name for hypnotism or that which believes in a corporeal body and in a mind and an existence apart from God.] Understanding ourself and neighbor one in Principle, we shall hold no divided interests, and find it good to keep the two commandments that our Master said outweighed all sacrifices and burnt offerings, religious rites and ceremonies, and fulfilled the prophecies, ushering in the reign of harmony that is to come on earth, even as in heaven.**

Since we all exist to bless one another, there is always the right thing to do. Insist that you can know what it is. By opening your thought and achieving a state of receptivity, good ideas will come to you as a sort of revelation. And

you will find that the love you express to others is love that is expressed to yourself. "There is only one I or Us" (S&H 588:9). There is only one Self. You are that Self, since there can be no selfhood apart from infinite good.

When you forgive others you are forgiving yourself, because the "I" that you are is the same "I" that I am. There is only one "I." This is why "Love is the fulfilling of the law." Sometimes, *in the human*, that love is expressed in the fine art of knowing what to overlook. As Benjamin Franklin wisely said, "Before marriage keep your eyes wide open; after marriage keep them half shut," remembering that we hardly find any persons of good sense save those who agree with us.

Today's divorce statistics tell the sad story of the human longing for love and understanding, "the reign of harmony"—the state of "no divided interests." The agony and misery these statistics conjure up calls to mind Euripides' words that love may be "the sweetest thing in the world . . . and the bitterest." Mrs. Eddy, in her chapter "Marriage" states that divorces should warn the age of some fundamental error in the marriage state.

Answering the question: "What do you think of marriage?" she replied, ". . . It sometimes presents the most wretched condition of human existence. To be normal it must be a union of the affections that tends to lift mortals higher" (*Mis.* 52:11). A counselor says he advises husbands and wives to ask themselves, "Am I the kind of person I would like to be married to?"

At this state and stage of mankind's development, a minister said that the only time he found people with no problems was when he walked through a cemetery. Therefore, "Ask God to give thee skill in comfort's art; that thou mayest consecrated be and set apart unto a life of sympathy.

For heavy is the weight of ill in every heart; and comforters are needed much of Christlike touch" (*Ret.* 95:4).

"It is love that spins the universe," wrote Dante. Love is the primary force that holds all life together, "for Love alone is Life" (*Po.* 7: 10).

"Choose you this day whom ye will serve"—Love, or a lack of it. Our lives often consist of one small crisis after another when mostly there is nothing more at stake than momentary happiness. Yet we are always dealing with something fundamental, because in every case we must make the decision between love and hate. We should remember that "hatred is a plague-spot that spreads its virus."

We are all here to help each other and gain the feeling that only comes when we have helped another. The more we do loving and good things the more we can respect ourself; but doing selfish, contemptible things hurts our self-esteem, makes us feel unloved and worthless.

Surely the greatest miracle on earth is to raise ourself out of the hypnotism that makes us see ourselves as a mortal. To change our life for the better, to resurrect our mind and body from living death requires constant watching. It requires many positive steps, "having the high goal always before [us]." It is a task that is not consummated by a single burst of explosive energy or effort, but by consistent daily application of what we have learned of the Science of being.

All must become aware that in order to gain love we must give love, must *be* Love. We must cast this bread of Love upon the waters, because only what we "cast upon the waters" can come back to us, since there is only one: "I and the Father [Mind] are one." There is only one Principle. It is the kingdom of God within our own consciousness. It gives all. "Man's real ego, or selfhood, is goodness. . . . God holds man . . . in the immutable harmony of divine law.

Man is a celestial; and in the spiritual universe he is forever *individual* and forever harmonious” (No. 26:16). Think of it! You are forever “individual”—the rarest thing on earth. In all the seventy or eighty billion humans who have walked this planet, never has there been one exactly like you, never will there be another exactly like you, and still, being one with God, you have every quality and attribute of infinite good.

I must do unto others as I would have others do unto me, for, in reality, the I of you and the I of me are the same I, namely, the I that I am. The “I Am” that you are is the same “I” that I am. This calls for unconditional love—helping others and always exhibiting good temper. It means giving up your need to control. “If someone criticizes you,” wrote Epictetus 2000 years ago, “agree at once. Mention that if only the other person knew you well, there would be more to criticize than that!”

Through the amenities of love and diplomacy we discern that indifference to our fellow creatures is the essence of inhumanity. When men mistakenly deified the human Jesus it showed the *enormous value* that humanity puts on love and on the ideal of developing love in the human heart.

We need to remember also that it won't do to have the harmlessness of a dove until we also get the wisdom of the serpent. “The innocence that thinketh no evil,” warned Mrs. Eddy, “not having that wisdom that Solomon demands of the wise man to ‘foresee evil and hide himself’ is but the prey and victim of evil. This innocence is self-deceived, and despite itself deceiveth others. It is the blind leading the blind which terminates with both landing in the ditch” (Frye Diary, June 14, 1896).

Mrs. Eddy speaks of “the loving patience of Jesus . . . Jesus the model of infinite patience.” Your life too can be a model of patience. The lives of great men and

women are models of patience and perseverance not because they had or have more patience than anyone else, but because they *used* their patience.

The basic pattern we establish will determine our degree of happiness and holiness. With each act that is motivated by love, each time you realize that *the one you are dealing with is God's presence*, there goes through the body a health-giving power, pouring in strength, energy, and vitality.

To be whole, love must be embraced in every phase of our daily life for no other reason than that of enlightened self-interest. Love is the fundamental source of human security and achievement. Even the human infant quickly learns that love is the indispensable element in his life. As love's steady desire for constructive action permeates our whole being we give and receive love freely and are spared becoming the easy prey of anxiety, guilt, fear, and resentment.

The vast shrine of love that we know as civilization and culture has been built by the countless legions that have followed the leading of Christ Jesus, St. Paul, Mary Baker Eddy, and other great spiritual leaders who have appeared on earth.

Talking the Right and Living the Wrong Is Foolish Deceit

Today many teachers in our schools—seeing the prevalence of drugs, sensuality, and disrespect for authority—feel that America is at the crossroads in its history. Ethics are simple matters of right and wrong, but it is the practice of ethics that to many seems difficult. Only as *we* do God's will is "Thy kingdom come." The doing is ours. God's work is done. Character is what we are in the dark. When we have a clear sense that the decision between right and wrong is

not negotiable it makes us do the right thing when no one is looking, and so forever blesses and strengthens us.

Dr. Richard Goddard, D.D., Ph.D., Chancellor of one of our great American colleges, the California-based College of Christianity, defends Mary Baker Eddy's teaching on sin when he maintains that talking the right and living the wrong is foolish deceit that keeps even many Christian Scientists in bondage to the letter that killeth. With remarkable intuition and strong analytical ability, Dr. Goddard holds that to the degree we do not completely understand and realize Mary Baker Eddy's vision, then to that degree are we still in sin, missing the mark. The Chancellor insists that students must learn that " 'knowing the Truth' is not merely a mental perception and parroting of same, but rather must Truth be experienced as a living reality."

Dr. Goddard would have his students "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage"—the yoke of drugs, sensualism, and inability to see the difference between right and wrong.

Yes, in Science it is true that the one we are dealing with is always God's presence, since "*God is All*"; but until there is a spiritual realization of this great fact, the evangelization of the human self must continue. The more our instant reaction to every error is: "Infinite good alone is power—the only presence," the sooner we will arrive at the "goal of goodness."

As has been wisely said, "Life is made up of little things. He who travels over a continent on foot must go step by step. He who writes a book must write it sentence by sentence. He who learns a science must master it fact by fact. What is the happiness of our life made up of? Little courtesies, little kindnesses, pleasant words, genial smiles, expressions of gratitude for services done, a friendly letter,

good wishes, and good deeds. One in a million, once in a life-time, may do a heroic action. But the little things that make up our life come every day and every hour."

"Love is truly the magician that pulls man out of his own hat." To be happy we need to take the milk of human kindness out of the deep freeze *every day*, not only at Christmas time.

In her article, "Fidelity," Mrs. Eddy points out the importance of loving human relationships, and how they lead to higher spiritual joys. "The lives of great men and women are miracles of patience and perseverance" (*Mis.* 340:26). To a First Reader, Mrs. Eddy wrote: "The little that I have accomplished has all been done through love,—self-forgetful, patient, unfaltering tenderness" (*My.* 247:28). Let not the spirit of love, patience, kindness, desert us. As we exercise these qualities, they rise from within us and become part of us. "In prayer," wrote John Bunyan, "It is better to have a heart without words than words without a heart."

"Love Alone is Life"

The sharp experiences of earth often open our eyes to the realization that health as well as happiness is an inside job. Mrs. Eddy disclosed the secret when she acknowledged that all she had achieved had been done "by getting Mary out of the way, and letting God be reflected. When I would reach this tone, the sick would be healed without a word."

What brings heaven down to earth? What is it we all long for? What are the qualities that wed us to God, that awaken the realization of what we already are and always have been?

Pure humanity, friendship, home, the interchange of love. . . . Who remembers that patience, forgiveness, abiding faith, and affection, are the symptoms by which our

Father indicates the different stages of man's recovery from sin [from the illusion of having been born into matter] and his entrance into Science? Who knows how the feeble lips are made eloquent, how hearts are inspired, how healing becomes spontaneous, and how the divine Mind is understood and demonstrated? He alone knows these wonders who is departing from the thralldom of the senses [a universal hypnotic state] and accepting spiritual truth. (*Mis.* 100:22)

When Mrs. Eddy learned that her student, Carol Norton, had died, she sent for his bereaved widow, to comfort her. Mrs. Eddy asked her to sit on the sofa beside her. "She took me in her arms and kissed me. She was not afraid to express her love humanly, and I did not mistake it, for I learned then and there that divine Love must be expressed humanly in order to heal the broken-hearted. Oh, let us all learn to love as did this precious Christ-idea. Let us love her because she first loved us by teaching us that Life is Love and Love is Life."

An instinctive awareness of the power of touch to convey deep feeling is reflected in such expressions, as having a "touching" experience, being "touched" and keeping "in touch." When words fail, we reach out physically. Helen Keller—almost blind and deaf totally from birth—wrote in her diary:

My dog was rolling in the grass. I wanted to catch a picture of him in my fingers, and I touched him lightly. Lo, his fat body revolved, stiffened and solidified into an upright position. He pressed close to me as if to crowd himself into my hand. He loved it with his tail, his paw, his tongue. If he could speak, I believe he would say with me that paradise is attained by touch.

How often we feel: my hand may not touch yours, but my heart will with tenderness unutterable. When angels

visit us we know their presence by the love they create in our hearts. "Oh, may you feel *this* touch" and let it kindle in you a sound sentiment, for "only what feeds and fills the sentiment with unworldliness can give peace and good-will towards men" (*Pul.* 21:30). This peace comes as we help others see the God-qualities in themselves. This is especially true in marriage. Do we set an example that makes our spouse and others try to emulate us? In all successful marriages or business relationships partners help each other to improve and grow.

"There is a destiny that makes us brothers," wrote Edwin Markham. "None goes his way alone. All that we send into the lives of others comes back into our own." In the same vein Mozart wrote: "Neither a lofty degree of intelligence nor imagination nor both together go to the making of genius. Love, love, love, that is the soul of genius." Mrs. Eddy wrote of Mozart that he experienced more than he expressed.

In 406 B.C. Sophocles wrote: "One word frees us of all the weight and pain of life: that word is love."

Brief 11: EXPANSION OF UNDERSTANDING IS HEAVEN

“We shall Expand into Truth and Self-completeness”

Returning to the first edition, on page 223:15 we read: **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.**

This is one of the most enlightening and powerful statements in the first edition. This realization and expansion is true creation. As we constantly look away from the body, the mirage—knowing that it is what hypnotism is showing us—we incline more and more toward the true creation, the spiritual and immortal. We find the infinite invisible taking over our life and using us as a vehicle for its expression. As we follow in the path of purity, this infinite invisible fulfills itself in our life. It provides us with everything necessary for the fulfillment of the God-message for which we are the messenger that is always one with the message.

P. 225:21 There is no lack in God [the kingdom of God within our consciousness, within the “I” that I

am], but we do not avail ourselves of Spirit, but of personality or matter [the misconception]. Joint heirs with God are the partakers of an inheritance where there is no division of estate [just as in arithmetic, we are joint heirs with the principle of arithmetic, where there is no division of estate; each one has it all. In both the divine inheritance and the arithmetical inheritance, *understanding* alone decides how much we are able to partake of what, in reality, is ours here and now.]

P. 225:24 "We are Spirit, but, knowing this not, we go on to vainly suppose ourself body and not Soul."

Today's Precarious World Situation

Today's precarious world situation will be successfully met only if sufficient individual men and women will use love to conquer hate in their personal lives. Conquering the atom—which has for the past few decades conjured up the possibility of total destruction of civilization—makes it imperative that we work at conquering ourselves. At this historic moment in human history a new surge of love must flow, and *is* flowing forth from the kingdom of God within us to help the world find its way to freedom, and to love for one another.

A friend writes: "The rapid movement of world events over the past few months leaves us all breathless. It represents a tide of human striving for freedom virtually unparalleled in history. It is more than the defeat of Communism. It is a worldwide revolt against centralization. It is a movement not just for the freedom of nations and peoples, but for the diffusion of power within societies, for greater individual liberty and increased self-determination."

As you work at conquering yourself you are toiling "for the spiritually indispensable." All impartations of good come from the divine "I" within you. When you forgive others, this "I" within you knows it and blesses you. In her *Message for 1900* Mrs. Eddy admonishes: "Let no root of bitterness spring up among you, but hold in your full hearts fervently the charity that seeketh not only her own, but another's good. . . . The Passover, spiritually discerned, is a wonderful passage over a tear-filled sea of repentance—which of all human experience is the most divine; and after this Passover cometh victory, faith, and good works" (*Mess. '00.* 14:17; 15:8).

P. 227:6 Reckoning ourself from the standpoint of Soul, instead of personal sense, we progress spontaneously. . . . 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. . . . Look away from your body and you will find [God, reality]; let go the belief you live in matter, and you will grow . . . personality will be swallowed up in the boundless Love [the Love that is the kingdom of God within you] that shadows forth man. . . . This is not losing man . . . but FINDING YOURSELF MORE BLESSED AS PRINCIPLE THAN PERSON, AS GOD THAN MAN, AS SOUL THAN SENSE, and yourself and neighbor one.

Here she is telling you that as you develop spiritual consciousness there will come a point in your experience when the Christ takes over and lives your life for you, as you.

We know this happened to Mrs. Eddy, and it must have happened to some of her students who were taking up to a

hundred patients a day and healing most of them of every type of sickness and discord.

These students were proving that when you are consciously one with God, you are consciously one with the individual consciousness of your neighbor and of *everyone*, since the "I" of you is also the "I" of your neighbor and of everyone. Therefore when the "I" of you knows the truth, it is known for your patient also, and heals him.

When you awake from the Adam dream of living in a material body, you find yourself to be "Love, Life, and Truth because you understand them" (First ed. p. 77:16)—you find yourself to be one with the plan and purpose of all-enfolding, all-bestowing Love, which Life individualizes in ever new forms of Truth, your Christ-expressing selfhood. Thus we arrive at the state St. Paul speaks of: "When that which is perfect is come, then that which is in part shall be done away . . . then shall I know even as also I am known" (I Cor. 13:10 & 12).

Why is this true? Because "God is all true consciousness" (*Un.* 4:12), "God is individual Mind [your Mind]" (*Mis.* 101:31), your true consciousness which knows only itself. Infinite good, conscious of itself, is what is called "man." The illusory mind of man is only aware of itself, of misconception, misinterpretation, illusion; "for what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God [does know]. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (I Cor. 2:11, 12).

What "things are freely given to us of God"? Such things as "our present ownership of all good" (*My.* 356:1). Mrs. Eddy is here teaching us that God has freely given us all that God, infinite good, is. Our work is to let this great

truth awaken us to a spiritual understanding of the all-good that is ours here and now.

When this infinite good is *spiritually understood*, “the consciousness of God as Love gives man power with untold furtherance.” Mrs. Eddy informs us that because “the kingdom of God is within you,” you are “alone with [your] own being and with the reality of things.” You can therefore “know . . . that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love” (*Mess. '02. 8:30; Mess. '01. 20:8; Pul. 3:7*).

In everything Mrs. Eddy wrote it was always your Life—your omnipresent, divine Life—that she was talking about. She wanted you to see that the “I” of you is God. She wanted you to turn to this “I,” the kingdom of God within your own consciousness, and listen for its voice so that it can reveal itself to you—reveal to you your divinity. When this “I” within you speaks, error disappears because it never was there, just as in mathematics, when you comprehend $2 \times 2 = 4$, then $2 \times 2 = 5$ disappears because it was never there.

“Error may seem great and powerful in its apparent magnitude; but speak the truth to it and it collapses. . . . We live in a universe of perfect form,” said Mrs. Eddy. “Not only our body, but all that is formed is literally the body of God and is perfect now. To believe that the infinite substance has been malformed through the ignorant mental activity of the individual, and must be redeemed and perfected through the same activity, is to see not one power, but two. [Love is the only power]. There is no condition in the body, anymore than there is a condition in the mirage on the desert. Both are illusions. There is nothing in the body to be rebuilt or straightened or healed. There is nothing to change. There is nothing needed but to see God [infinite good right where the error appears to be]. Stand ye

still and see the salvation of the Lord.” Your harvest is at hand, said Jesus.

Love Holds the Remedy for Every Discord

In the Bible God often used the least likely person to accomplish His purposes. When Moses complained to God that he could not speak well enough to be a leader, God told him, “I will be with thy mouth, and teach thee what thou shalt say” (Ex.4:12). God can use whatever God-like qualities we possess, in His purpose to “turn and overturn,” until the *Science* of our being is reached and the twelve stars on the head of the God-crowned woman have been accomplished.

Infinite good asks of us to be craftsmen, investing our talents, returning to our work each day, and each day attacking that same old problem as though it were a fresh new one, trying a little harder in our work and in our lives.

In our occupation or calling, St. Paul encourages: “There are diversities of gifts” (I Cor. 12:4). Just as the eagle knows it is supposed to fly rather than creep or walk, as the bee makes its cones, the beaver builds its dam, the bird its nest, the dandelion pushed its head through the concrete, so we too, each having certain talents, should recognize these talents as God speaking to us through our vocational bents, in the same way that infinite good speaks to us through reason, feeling, instinct, impression, or impulse.

It is fascinating, for instance, to read about the gift given to Sherm Chavoor, who himself had never learned to swim, yet he coached Mark Spitz to his seven Olympic gold medals, and his other swimmers to set 60 world records, and 80 American records.

Elbert Hubbard advised: "Try to fix firmly in your mind what you would like to do, and then without veering of direction, you will move straight to the goal. Keep your mind on the great and splendid things you would like to do, and then, as the days go gliding by, you will find yourself unconsciously seizing upon the opportunities that are required for the fulfillment of your desire.

"Picture in your mind the able, earnest, useful person you desire to be, and the thought you hold is hourly transforming you into that particular individual. Thought is supreme. Preserve a right mental attitude—the attitude of courage, frankness, and good cheer. To think is to create. All things come through desire, and every sincere prayer [for "higher, holier, more self-abnegating desires"] is answered. We become like that on which our thoughts are fixed."

Seeking One's Own in Another's Good

The "Love [that] alone is Life," calls on us to express love that is the reflection of divine Love. Love can never be separated from wisdom. We grow into wisdom through the transitional qualities of "humanity, honesty, affection, compassion, hope, faith, meekness, temperance" (S&H 115:26), always remembering that which I am seeking, I am.

How can affection and compassion for one another be expressed while we still appear to be in this Adam dream?

In Mrs. Eddy's article *Veritas Odium Parit* (Truth brings forth hatred) in *Miscellaneous Writings*, (p. 245), she teaches that you can meet hatred by separating sin from the individual, seeing him as a child of God, and loving him, even while you are hating the sin that he manifests. This message is firmly taking root. In today's news media we frequently read or hear people say, "I don't hate him; I

hate what he did,” or, “let’s hate the evil instead of each other,” showing how a new awareness of divine facts is dawning.

We can silently maintain that each individual possesses every quality and attribute of God. Mortals—not yet aware that they are scientifically loved by our heavenly Father-Mother, divine Principle—seem to need a good dose of encouragement and outside approval. Praise for a work well done is always welcome. Do you know anyone who suffers from too much praise?

But many people have been criticized so much that when they are complimented they can’t believe it. It is therefore important in praising someone that we don’t exceed that person’s tolerance level—he must feel it is sincere.

“We must seek in divine Love the remedy for all human discord,” finding “one’s own in another’s good” (*Mis.* 236:23; 127:19). Little acts of kindness make for happiness. William Wordsworth felt this when he wrote, “The best portion of a good man’s life—his little, nameless, unremembered acts of kindness and of love.”

Reflecting the support of God’s grace, we support each other in every right endeavor. No one should be taken for granted or made to feel like a pack animal just working to stay even. So convinced is mortal mind that good is too good to be true, and what is highest and best, the most welcome, is in the realm of the unreal, that some seem never to find the right path until they have bruised their feet on all the wrong paths. It is all a matter of walking in the right path.

To remedy a mistake we must see it as a mistake about something divinely true, and then determine to see only what is true. Happiness is not a product of circumstances, but a great fact of life for time and eternity. When we understand this fact, circumstances can neither give anything nor take anything away.

THE BODY OF SOUL EMBRACES THE UNIVERSE

"God is Noumenon and Phenomena"

On page 229:2, Mrs. Eddy states: **Universal Love is individual . . . embracing every idea from infinitesimal to infinity. And so of joy that issues from Spirit, it is both individual and collective . . . the rich blessing of understanding your individuality in Spirit and not matter, as Soul and not sense, is that you may learn to follow Jesus in this saying, "I and the Father [Mind] are one."**

As we study and practice the Truth taught in the textbook of Christian Science, that Truth, abiding in consciousness, finally brings the realization of "I and my Father [Mind] are one." It causes the power of the divine consciousness to animate our being, and will enable us to do the "greater works."

P. 229:15 That man epitomizes the universe, and is the body of God, is apparent to me not only from the logic of Truth, but in the phenomenon that is sometimes before my spiritual senses. . . . We had made the discovery through spiritual sense, that the body of Soul embraces the universe, and that man is the full *idea* of Life, Substance, and Intelligence.

"Man" is the name for that which "the kingdom of God within you" shadows forth. Our recognition of infinite good pours itself forth as individual being. Each idea is the whole

since one infinite Principle can have but one infinite reflection or “full idea.” Man is the visible manifestation of the invisible infinite. Our oneness with God constitutes our oneness with all being—all spiritual being. The moment we begin to discern that there is but one Life and we are living that Life, we are beginning to break out of the prison of mortality.

In reality, you do not have an existence separate from God, your own right Mind. Remember, you are Principle, as she repeatedly states in the first edition, and what is called “man” is the *reflex* image of this Principle that you will find yourself to be when you awaken from the Adam-dream that human birth imposed on you, causing you to “see through a glass darkly.”

P. 233: 22 Soul [your God-being and true identity] exists not without man and the universe, for it is never separated from the complex and reflex shadow of itself. [Your Mind is not separated from its expression.]

“Reflex”; “Directed back upon the mind or its operation: introspective” (Webster). You gain the meaning of reflex from Mrs. Eddy’s statement that “the spiritual creation was the outgrowth, the emanation, of [Principle’s] infinite self-containment and immortal wisdom” (S&H 519:4). Infinite good contains all within itself. To be one with this infinitude of good we need only “detach mortal thought from its material conceptions”; then the idea we need is “conceived and born of Truth and Love” (S&H 463:8-14). It is born of Truth that sees all angles at once, and is always at one with Love, the universal solvent that is the maximum of good, completeness, perfection, fulfillment. This is the reflex action of infinite good.

“When will mankind awake to know their present ownership of all good?” (*My.* 356:1). The honest, earnest Christian Scientist finds that, “because the destination is desirable, expectation speeds our progress” (S&H 426:9) towards this desideratum of finding oneself to be the Principle—finding oneself to be Mind, Spirit, Soul, Principle, Life, Truth, Love. “Expectation” is often the first step in turning from the false material sense that hides our oneness with infinite good.

Mortals must learn to *love* instead of shrink from the lonely discipline that total commitment to spiritual integrity imposes. Then the cross (spiritual discipline, laying down the mortal) ceases to be a cross because the truth becomes so subjective that we can instantly correct error; we can, with great expectancy, continually sense ourselves journeying towards vast untapped spiritual energies and resources, and towards that happy day when we fully realize the omnipresence of present perfection.

Brief 12: THE KINGDOM OF GOD WITHIN YOU KNOWS ALL

Do We Really Learn from Books?

On page 230:24 we read: Understanding united Principle to its idea. . . . Life, Truth, and Love produced the understanding. [Here again, remember that on page 77:16 she says: "we shall be found Love, Life, and Truth because we understand them." In other words, Life, Truth, Love, the kingdom of God within you, produced the understanding.]

If the child did not have the principle of mathematics already latent within his consciousness he could not learn and understand it. The principle of mathematics is not in your dog, so he can't learn and understand it. In Science and Health Mrs. Eddy has more than 100 references to "learn" and "learning."

We think we learn from books and other media, but we only grasp from a book what we bring to it. To a person who knows nothing of music, a Beethoven score would be meaningless. To a person unschooled in mathematics the calculations of Einstein would mean nothing. We glean from the writings of Mary Baker Eddy only what study and cultivating of spiritual consciousness has made clear to our understanding.

In order to understand music or mathematics we have to culture and cultivate a musical or mathematical consciousness. It is the same if we want to understand spiritual existence; we must culture and cultivate a spiritual sense. Dedicated students who do, have year after year continued to gain higher and higher revelations of Mary Baker Eddy's writings.

Only ever higher glimpses of what is contained in the textbook and her *Other Writings*, together with the daily practice of them, can "lead on the centuries." Nothing else can. With spiritual armor on, we must continue "the line of mankind's triumphal march out of the wilderness, out of darkness into light. . . . God will give to all his soldiers of the cross the proper command, and under the banner of His Love, and with the 'still, small voice' for the music of our march, we all shall take step and march on . . ." (*Mis.* 130:30; 138:25), until "the goal of goodness is assiduously earned and won."

All of Science and Health is already within us. As we study we recognize Truth on the printed page or in the spoken word. Like Elisha, in II Kings 4:2, we should ask: "What hast thou in thine house?" Elisha taught the penniless, distraught widow that she had all within her own "house," her consciousness. Jesus called it "thy closet . . . which typifies the sanctuary of Spirit" (see S&H 14:31-4) in which we find infinite good's allness, not after death, but here and now.

"God is individual Mind" (*Mis.* 101:31). God is also individual Life, Love, and Truth which, again, remember, we *are*, and which "bring forth their idea" (p. 231:9, First ed.) just as the artist brings forth a picture. The artist produces the picture from his consciousness, from his mind where the picture exists in its wholeness, and the artist puts this whole into every detail. A composer brings the symphony

forth from his consciousness. Mary Baker Eddy brought forth her writing—the Second Coming of the Christ—from her God-Mind, the Christ-Mind (which lies latent in us all). She listened for God’s voice—the voice of the kingdom of God within her spiritual consciousness—and wrote down what she heard.

In “Early Papers,” we read that Samuel Bancroft asked Mrs. Eddy: “What, or who, are your scholars studying this Science? If idea, what *need* of our studying? If not, what *use* of our studying?”

Mrs. Eddy’s interesting answer is in three parts. She ends the first part with the statement: “Studying is the process belief employs to gain the scientific man.” In the second part she makes it clear that “man, like the earth [which receives light and heat from the sun] receives its light from the Soul . . . and hath none of its own. The idea has no ‘need’ of studying.” In the third part she makes the all-important spiritual statement: “You, my students, are Soul and not body, are God and not man; holding intelligence thus . . . all error, sin, sickness, and death were destroyed. This is Science: belief[hypnotism] says the opposite of this. . . . You should so hold yourself an infinite wisdom, Love and Truth, that the idea of this would be ever present to you, and you would impart this idea as the birthright of Soul. This is not teaching man, but rather it is destroying the teachings of man” (*EOF* pp. 226-7).

“MAN ORIGINATING IN GOD IS THE PRODUCT OF SPIRIT”

Spirit is the Only Substance

On p. 236:23 we read: **Gender [which is mental, and “means simply *kind* or *sort*” (S&H 508:17)] is embraced**

in Spirit, else God [the kingdom of God within you] could never have shadowed forth out of [Itself] the idea of male and female [which are qualities of thought]. . . .Supreme and universal mind embraced every form of the universe and gave it forth as Spirit and not matter, and *nothing was left for man or for matter to create after Spirit had created it all.*

Mind is the grand creator that forms everything out of Spirit, the only substance. “But there went up a mist from the earth.” A “MISTunderstanding” caused man to think he was a mortal, a corporeal being. It caused him to think *he* was a creator who could create other mortals, other corporeal bodies, in *his* image and likeness.

Mary Baker Eddy’s discovery revealed human birth to be a universal hypnotic illusion from which the human mind must awaken before sickness, sin, death and sorrow can be overcome.

The understanding of the seven synonyms for God—the kingdom of infinite good within our consciousness—reveals God as the only origin of man. And except “for the interpretations of ignorance, the basis of all physical manifestations would have been discovered long ago, and given a scientific explanation” (First ed. 103:12), would have been explained as universal hypnotic suggestions—“a universal form of insanity.”

P. 238:16 Man originated in God; he is the product of Spirit.

“What is Spirit?” you ask. We might express it like this: when we read Science and Health, that is the Word of God, the letter. But when we live the Truth it is presenting,

that is Spirit, reality, the Christ. Inspiration and revelation come from Spirit, not from the flesh, illusion.

In the first edition Mrs. Eddy repeatedly affirms: "we are Spirit," and here she tells us man "is the product of Spirit"—he is the product of the kingdom of Spirit, the kingdom of God within you. Hence, he "is idea . . . even the body of Soul." Because you are Mind and Spirit, all knowledge exists latently within you. Through spiritual education, and the willingness to learn all things rightly, it can be drawn out of you, made consciously conscious to you. True being does not evolve in periods of time. It consists of timeless spiritual facts which can penetrate human consciousness at any instant.

What Hinders Our Accepting Our Divinity?

On page 238:29, we read: God (infinite good) was and is; and man was and is (infinite good's) reflex shadow. [Elsewhere in this edition she tells us, "All formations are shadows of being, and *we* their Soul and Substance."]

P. 241:19 Reproduction is the result not of seed or of soil, but [of] the Principle of man and the universe that produces through Intelligence.

P. 242:8 Science says man has neither birth, growth, decay, nor death [anymore than do numbers and notes]; man is idea . . . spiritual instead of material. [Human birth alone has hidden this great spiritual truth from us and caused us to believe the evidence of the five physical senses through which hypnotism channels its lies.]

If what is called man has neither birth nor death, is neither young nor old (S&H 244:23), then "wherefore signalize the birth of him ne'er born?" asks Mrs. Eddy in *Christ and Christmas*. Every particle of spiritual instruction and

light we get dissolves some measure of the vast illusion of which material sense, mortal mind, consists.

P. 243:2 Spirit alone fashions all things. Birth, decay, and death are a personal sense [an illusory sense] of things . . . Man and the universe are complete and eternal in Intelligence.

ERROR UNCOVERED, ANALYZED, ANNIHILATED

"Native Nothingness of Sin"

We have seen that to realize our present perfection we must work out of the *sense* of evil, "we must put all sin, sickness, and sorrow under *the feet of our God-being*, and rise superior to them" (First ed. 212:18). Mankind can learn to do this, since all that is not God-like is merely illusion. It is all a matter of *learning* our present divine identity, as we put off "the old man," and die daily to the belief of a selfhood apart from infinite good.

In proportion as we become aware of reality, of our spiritual identity, and bend every effort to attain perfect love in thought, word, and deed, we gain the goal of goodness, our consciousness becomes one with divine Love. Mrs. Eddy writes: "The birth out of matter into Spirit is not gained by argument or by force. 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" (DCC p. 72)).

Often people who had an interview with Mrs. Eddy came away, saying, "I have never in all my life felt so loved." Mrs. Eddy saw only God's presence in all that confronted her. Often, too, people came away from a visit with

her, completely occupied for days thereafter with the great illumination of the reality of Spirit and the nothingness of matter.

Our goal is to realize our present perfection as Love. Our aim is to actually realize that right now I AM THAT I AM which is called God. This must be indisputably true, since the kingdom of God is within our spiritual consciousness. As we gain the spirit of Truth, it leads us to this goal—leads us into Truth, to goodness, analyzing, uncovering and annihilating the belief in the last enemy, human birth.

As the Christ-Science works in us, we step by step identify ourselves with Mind, Spirit, Soul, Principle, Life, Truth, Love. As we more and more come face to face with the sad fact that we are not punished for our sins but *by* them we begin to lay off all carnal traits. This is the Christ working in us. How do we become a good mathematician other than by turning to the principle and learning the rules? As we do, ignorance is laid off. Our infinite, harmonious Christ-expressing selfhood represents infinite good's fundamental will to express itself. It is self-existent and self-expressed, and as we learn the Principle of our being and obey the rules, "all the truth and beauty of God's creation is ours and us."

Second Degree: The "Transitional Qualities"

Tolerance and love for one another come under what Mrs. Eddy calls in *Science and Health*, page 115, the "Second Degree." There she lists such qualities as "humanity, honesty, affection, compassion, hope, faith, meekness, temperance," and calls them "transitional qualities." These qualities are the way the Christ first comes to the flesh to translate humanity out of the Adam-dream illusion. They begin to break the bonds of slavery to the physical, the

unreal, which include passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, all of which are sin, leading to sickness and death, and all of which are induced by hypnotic suggestion.

Today even physicians—that is, the most advanced ones—are telling patients they have a choice of either changing their thinking and life-style, or undergoing an expensive, as well as painful, operation. A famous doctor told his patients to pull down a mental curtain each night, shutting out the past, and pull down another curtain shutting out tomorrow and all worries.

It has been said that the two thieves Jesus was crucified between symbolized regret of the past and worry or fear of the future. St. Paul advised “forgetting those things which are behind, and reaching forth to those things which are before.” Then loving God supremely and your neighbor as yourself you will safely bear your “cross up to the throne of everlasting glory” (*Mis.* 328:29).

For most of earth’s people, happiness is made up of the countless instances of pleasure-giving kindnesses, of minute fractions—the little charities, perhaps soon forgotten, of a smile, a kind look, a kiss, or a heartfelt compliment. These are “transitional qualities,” that beckon us toward the spiritual, toward the reality which is expressed in “wisdom, purity, spiritual understanding, spiritual power, love, health, holiness” (*S&H* 116:2). All that is real is right.

In nearly every case a person’s deepest need is for a feeling of self-esteem, a feeling of being needed. Being both loving and useful is an unbeatable combination. Therefore make a constant effort to give others encouragement and show them that you have confidence in them, that you love what is true and right about them.

Scientifically-Christian love is a radiant, powerful, life-giving emotion, charged with healing power both to the one

who learns to love and the one who is loved. We learn it by practice—by practicing the conviction that every individual is endowed with all the qualities and attributes of God. We learn it by keeping our rendezvous with the kingdom of God within our own consciousness.

Being convinced of this truth sustained a friend who was held up at gunpoint. The robber asked for her purse, which she handed over to him. She said she had no fear and knew that—in spite of the appearance confronting her—the “robber’s” Mind was God; that therefore he could only bless her because every living thing lives only to bless every other living thing in one grand brotherhood. The robber returned her purse and quickly walked away. As more and more individuals learn their true identity as God-beings, experiences like this will be commonplace, and robberies, along with other evils, will eventually cease.

Our only foe is that which lurks within our own individual thought. This is wonderfully explained in Mrs. Eddy’s article, “Love Your Enemies” (*Mis.* 8). Jesus said, “A man’s foes shall be they of his own household.” Why? Because when we know all mankind as spiritual, as God-beings, there can be no foe, no opposition. Students of mathematics find no opposition when discussing the multiplication table. Everyone agrees that $2 \times 2 = 4$ because in mathematics we all go out from the same principle. When the Principle of Life is learned in this same way, there will be no enemies poised to ambush us as we strive toward a realization of the perfection we already are.

Doing good is Life in action. It is being “the light of the world” and “the salt of the earth.” Salt doesn’t insist upon its own flavor but brings out the natural goodness of all it comes in contact with. Doing good acts on the realization, first, that (until mankind sees spiritually that each one already has all), there is a universal yearning to be *first with someone*. In reality we are always first with God, di-

vine Principle.

Everyone—until he grows to see that he is one with infinite good—needs to feel there is someone to whom he can turn for strength and encouragement. This is why St. Paul counseled, “Bear ye one another’s burdens” (Gal. 2:6), which doesn’t mean, of course, “share ye one another’s delusions” as a friend once said. There is a basic, a generic hunger to feel needed—feel urgently needed, to feel there is a reason, a purpose for our existence. “Love impels good works. Love is greatly needed, and must be had to mark the way in divine Science” (*Mis.* 358:1). Love must be the governing motive and Principle.

In the decade of the ’80s, *time* came to rival money as the commodity people crave most. Therefore time spent being a good Samaritan, ministering to a neighbor’s need, may be the most precious thing we can give.

In this world we may pass through a baptism of fire, but no risk is so stupendous as neglecting the opportunities to forewarn and forearm our fellow mortals against the evil which, if seen, can be destroyed, as our Leader warns. (See *Mis.* 213:19.) This is being “salt”; and the wonderful reward is that every time you help someone else you are helping yourself, since “there is but one I or us” (S&H 588:11).

Obeying the admonition “Look not every man on his own things, but every man look also on the things of others, . . . in honor preferring one another” (Philip. 2:4; Rom. 12:10), helps to make us “the salt of the earth,” and “the light of the world.” Mrs. Eddy wrote, “How good and pleasant a thing it is to seek not so much thine own as another’s good, to sow by the wayside for the way-weary, and trust Love’s recompense of Love” (*No.* 3:21).

Dr. George Ritchie, in *Return From Tomorrow*, writes: “God is busy building a race of men who know how to love. I believe that the fate of the earth itself depends on the progress we make—and that the time now is very short.”

Brief 13: BIBLE'S CHAPTER I, GENESIS, PRESENTS GOD'S NATURE

Mary Baker Eddy Removed the Mist

Mary Baker Eddy discovered the Science of creation—the Science of creative ability. In her Chapter “Genesis,” (S&H 501) God is presented as good, as wholly *impersonal* good, otherwise it is not the true God. She indicates that it is not so much personal evil as personal good, namely, so-called Christianity, that has become the active resistance to Science. “When a thing is wholly wicked it is wholly nothing, having no foundation in Truth; but when something is partially true and partially false, the claim of its partial ‘good’ blinds it to its partial falsity, for ‘the same fountain sendeth not forth sweet water and bitter.’ So personal good is on the same plane with personal evil.”

Elsewhere, in the first edition, Mrs. Eddy indicates that *personal* good is little better than personal evil—both are illusions. This is what Jesus was teaching when he said, “Why callest thou me good? there is none good but one, that is God” (Matt. 19:17)

Spiritual understanding destroys the delusion that mortal mind and mortal body are real entities. But you will never lose your true identity, since as the mortal seeming is dropped, the conscious awareness of your infinite spiritual

being is gained. When the evidence before the physical senses is corrected by divine Science, the false picture disappears.

As you become convinced that the divine Mind, the only Mind—which is therefore your Mind—made everything perfect, this conviction “acts upon the so-called human mind through truth, leads the human mind to relinquish all error, to find the divine Mind to be the only Mind, and the healer of sin, disease, death” (S&H 251:21).

What is “Malpractice”?

What is the malpractice Mrs. Eddy warns of in her statement: “Unless malpractice is exposed by Christian Scientists the world will be little benefited by Christian Science”?

We malpractice everytime we judge by appearances and see a sick, sinful, or discordant mortal right where we should be seeing God’s presence.

How do we overcome malpractice?

First, by seeing that since God is the Principle of Life, the Father-Mother of *all*, we are brethren, the offspring of that infinite good biblically called “Father.”

When you realize that God is your Father and my Father, and that we are therefore brethren, you can’t help loving me, and knowing that all which this infinite good or Father has is mine and is yours. This begins to break the malpractice. We are *all*, the full reflection of the one Father, infinite good.

This makes a bond between you and all with whom you have dealings. As you recognize this bond that infinite good has established, and bring yourself into obedience and oneness with it, it operates for you. Discerning this, your attitude toward me changes and my attitude toward you

changes. This holds true throughout your entire relationship with others. Perceiving this breaks the malpractice.

This has nothing to do with the human, where if you are good to someone they will be good to you—as you are to others so they will be to you. This is folly, we all know that in the human, this isn't true. Also, if you believe some are good and some are bad, or everyone is both good and bad, this is your belief, and you suffer from this belief because it comes back to you under the law: "There is nothing either good or bad, but thinking makes it so." But in the spiritual, when you have a feeling of heart-felt love toward all you deal with, that love that you pour out must come back to you. "As ye sow, so shall ye reap." The only way to stop erroneous reaping is to stop erroneous sowing. Erroneous sowing takes place only in our consciousness. It is determined by what we see out there. Am I willing to discern that you are the Christ? Or will I continue to malpractice and judge according to human appearance that says you are a mortal? "Choose ye this day whom ye will serve"—Truth or error.

Break the malpractice. Cast thy bread upon the waters—know that what you are looking at is the Christ—and it will come back to you, for "the measure ye mete shall be measured unto you again."

This Truth, this love that you pour out to me, gives you "sovereign power to think and act" rightly toward me; and I begin to feel this love, this truth of being. Why? Because there is only one Mind, and whatever of Truth is taking place in your Mind I feel because I have the same Mind. Whatever Truth the practitioner holds in consciousness the patient responds to. This is the great spiritual truth Mary Baker Eddy taught her students. During the one hundred years following her revelation and discovery, millions of

healings followed, as she founded this Truth in human consciousness.

When you know that you and the Father are one, and that all that the Father has is yours, anyone who reaches out to your consciousness receives that divine truth because it all takes place in the one Mind. In reality no one has a mind separate from infinite good. The truth you are actually *knowing* blesses all who are receptive, and this is why the love that you pour out comes back to you. There is only One. There is not God *and* man. There is only God, infinite good, expressing itself as man, as what looks like you.

Whatever of spiritual truth is operating in your consciousness is felt by me or anyone receptive, because there is only one consciousness, one Mind, and it is this Truth that will return to bless you.

The Truth that you know—the “still, small voice,” the God in the midst of you—compels you to act toward all with kindness and justice; and the Truth you are knowing about me, I will respond to. Awaking to the Truth of being you realize that all evil is an activity of the carnal mind and is no part of you—you are always the Christ, the Son of the living God. Therefore any evil, sickness, sin, old age, poverty, etc., that appears to be in me or you is only an illusion which material sense, the carnal mind or hypnotism, presents. It can no longer fool you, because your own true identity and that of your fellowman has been revealed to you. Infinite good, “the kingdom of God within you,” is not the author of discord.

As we grasp this Truth, we stop malpracticing each other. We stop thinking of ourselves and others as mortals. As human beings we do little besides malpractice our fellowman. We see error continuously. We see ourselves as corporeal bodies, discordant, poverty-stricken, sinning, sick, old, etc. This is what Mrs. Eddy called malpractice and

said it must be overcome if the world is to benefit from Christian Science. We overcome malpractice and free ourselves of the effects of malpractice as *we* consciously stop malpracticing.

I stop malpracticing on you when I do not judge by appearances, but see you as God's presence, the full reflection of God, infinite good, having only the substance of Good, namely, all the qualities and attributes of God, as summarized in Brief 7. When I stop malpracticing, no malpractice can come back to harm me because only that which I pour out can come back to me. When I free you, I free myself. Again, as ye sow, so shall ye reap. "The Christian Scientist is alone with his own being and with the reality of things" (*Mess.* '01. 20:8). When I know the truth about you, that truth frees us both since there is only one "I" (S&H 588:11). There is only one Mind. Mrs. Eddy saw that God was the Life of individual man, and that each individual is the Christ, the Son of the living God. Evil, all materiality, must be seen as only the result of a false belief in *two* powers.

When an individual seeks help from a spiritual healer, the healer turns to God, Mind, Spirit, Soul, Principle, Life, Truth, Love, and knows that all that God is, man is. God, infinite good, constitutes man's being; "Man is the expression of God's being" (S&H 470:23), just as the sunbeam is an expression of the sun or is the sun itself expressed. This is why Jesus could say: "When thou seest me thou seest Him that sent me." So when we see man, we see God or the creative Principle expressing itself.

When the practitioner has this realization it stops the curse of universal malpractice from operating. It stops the malpractice that says you are a mortal, born of the flesh—this is the malediction laid on every human being. Universally we ascribe to ourselves the sins of the carnal

mind. When this universal malpractice is removed we see only God's presence. You have never been a fallen man, since "existence separate from divinity, Science explains as impossible" (*ibid.* 522:10). You only have to recognize this truth in order to heal with it. You don't have to fight error, malpractice, anymore than you have to fight $2 \times 2 = 5$. You only have to recognize the truth about it. If it isn't part of infinite good it hasn't any power. How could Jesus have restored Lazarus who had lain in the grave four days, if he hadn't seen it as the result of malpractice? He admonished: "Loose him [from malpractice] and let him go"! Ignorant of our divinity, we give error the only power it seems to have. Never believe that man is held in bondage by sickness or poverty. These are only effects, branches. We must lay the axe at the root of the tree and cut down, remove from an individual, the malpractice that sees him as a human being instead of a divine being here and now.

When we do become conscious of an individual's divine selfhood as one with every other God-being—when we know the truth—we break this malpractice that holds us in bondage to the carnal mind. Any truth we know about anyone else frees us too. The Truth we know sets *us* free even when we are knowing the truth only about someone else.

Our natures change as we see the true nature of our fellow man. When we look at another, not as a human being, but know that God is all there is to that individual, we break the malpractice that has been laid upon him and upon us. This is why I, alone, determine how successful and happy I will be, since all this Truth-knowing takes place in my consciousness, and one with God is a majority.

"Treatment" Consists of Knowing the Truth

Jesus, in effect, said that we suffer only from not knowing the truth, and that if we *know* the truth, the truth will

make us free. If we know the truth about $2 \times 2 = 5$ we no longer suffer from a miscalculation. The error was never there, never anything real, as Mrs. Eddy says, "Disease was never there" (S&H 439:33), no matter what the lying physical senses testify to.

Answering the question, "Is anything real of which the physical senses are cognizant?" Mrs. Eddy instructs that what you see, hear, feel, is an activity of your consciousness, something you are believing; that it is dangerous to rest upon the evidence of the senses because this evidence can have no other reality than the sense you entertain of it. (*Unity of Good*, p. 8:4). When we destroy the mental sense of disease and of sin they disappear, since they were never anymore real than $2 \times 2 = 5$.

Since discord of every nature is not the effect of wrong thinking but *is* the wrong thinking manifested—just as $2 \times 2 = 5$ is wrong thinking manifested in mathematics—help can only come from correcting our thinking. Error, discord of any kind, isn't something outside our own thought that we have to do battle with; it is, as Mrs. Eddy says, something in *our* consciousness (like $2 \times 2 = 5$) that we need to know the truth about. The healing is the truth that is known.

No matter what error is presenting to us, it is always a matter of: "physician, heal thyself." We are never face to face with anything except our own ignorance of truth or our understanding of truth. If we miscalculate in arithmetic it doesn't change mathematical reality. If the hypnotism of the five physical senses causes us to see matter, corporeal bodies, sin, disease, death, we must instantly know that these are not real entities with "life, truth, intelligence [or] substance in matter" (S&H 468:9), and know that we are dealing only with our own consciousness, where, in reality,

“All is infinite Mind, [our Mind] and its infinite manifestation, for God is All-in-all” (*ibid*). All we ever need, Mrs. Eddy is here telling us, is to correct our thought. Then the monstrous lie that we are corporeal bodies instead of divine spiritual consciousness alone, dies out because it never was. “Spirit [spiritual understanding] is immortal truth; matter is mortal error” (*ibid*).

Regardless of the appearance confronting us, regardless of our fears and misconceptions, man is perfect now; his perfection does not depend upon our awareness of this perfection, but to *experience* this perfection we must become aware of the truth, and then “the truth will make you free.”

Through the study of the writings of Mary Baker Eddy we learn to behold in Science the perfect man right where sinning mortal man appears to mortals.

Dividing the First Record from the Fictitious Second

On page 246:10 we read: Had the [biblical] record divided the first statement of creation from the fabulous [unreal] second, by saying, after Truth’s creation we will name the opposite belief of error, regarding the origin of the universe and man, it would have separated the tares from [the] wheat, and we should have reached sooner the spiritual significance of the Bible.

We are repeatedly assured in the [first five verses of the] second chapter of Genesis, that God [infinite good] had finished [its] work *before* Adam [illusion] was created; that male and female, together with all the hosts of heaven and earth, were already made; therefore we have the authority of scripture for denying a second creation, or a single formation by matter.

P. 247:10 The history of Adam is a . . . description of error.

Error, aggressive mental suggestion, said to Adam, "Believe in me and I will make you as *gods*." But this was only hypnotism deceiving him. Believing in the serpent made man not as one with God, but as a creator of flesh, blood, and bones, a creator of corporeal man "whose breath is in his nostrils," whose lot was: "in the sweat of thy face shalt thou eat bread." This false sense of creation, ending in sin, sickness, disease, and death—is, ultimately, but the producer of corpses. It is untrue, unreal, illusion only, whereby "man becomes the most absolutely weak and in-harmonious creature in the universe" (S&H 123:8).

In the Adam-dream we are asked to fork over our divine inheritance of all good that is ours here and now. But through spiritual education this cruel fraud is destined to pass away, just as $2 \times 2 = 5$ passes away when we learn it equals 4 and not 5. Education in Truth will never become as expensive as ignorance.

Implicit in all Mrs. Eddy's teaching is the nothingness of mortal birth and death. They are illusions. She taught, "There are no sexual organs, only in belief, for all is created, and man or woman are not creators. Destroy the belief of sexuality or its results, take thought into its upper departments" (*DCC* 132). In the not distant future this evil of human birth will become man's greatest challenge; it will become the priority addressed by spiritual leaders in all nations.

Already more and more thinkers are becoming strangely reluctant to applaud human birth, knowing it leads only to suffering, sorrow, death. In the garden of Gethsemane, Jesus prayed: "And now, O Father, glorify Thou me . . . with the glory which I had with Thee before the world was, [before this dream of human birth, this hypnotic

state, overtook me].” Ever more and more thinkers are disturbed by the on-going vision of ministers and politicians, engulfed in the most anguishing spiritual poverty, circling the wagons to continue the defense of human procreation.

Mrs. Eddy’s teaching urges humanity to make its exodus from dreamland, from the monolithic lie of a second creation—of a material man and universe. Once this truth, of man’s true spiritual divine identity as one with infinite good, is accepted, life for humanity on this planet will change as quickly as it did for Alice when she emerged from the rabbit hole.

Brief 14: UNDERSTANDING NEVER BELIEVES THE MORTAL IS GOD

Only Understanding Can Say, "I Am That I Am"

Moses must have glimpsed that there is only one Mind, one "I or Ego" (S&H 588:9). After Moses had his great spiritual revelation concerning "I Am," he told those who would listen, "I Am hath sent me." Later he told them, "I am that I AM." It must have been a stupendous revelation. The realization that his own "I," his own consciousness, was God, gave him "power with untold furtherance."

When we really understand what Mrs. Eddy has written we never run the risk of thinking the mortal is God, that a corporeal being could be God. "The human mind and body are myths" (S&H 150:32). In Science we begin to understand that "All is infinite Mind," infinitely manifested.

*Terms and Explanations
Comprehensible to Mortal Sense, Needed*

Mrs. Eddy realized that material sense, personal sense, error, illusion, are the basis of mortal thinking. She knew material sense is unable to understand the things of Spirit until they are expressed in terms comprehensible to this

mortal sense. When spiritual truth is brought down to the level where the human mind begins to comprehend it, mortals can begin to lift themselves Spiritward. As they do, more and more of divine truth becomes clear to their thought. Longfellow, seeing this, wrote:

“We have not wings, we cannot soar,
But we have feet to scale and climb
By slow degrees, by more and more
The cloudy summits of our time.”

Because, in reality, all have the one Mind, all are receptive to the ideas which constitute reality, but these ideas must be presented in a way that is understandable to the man in the street. Since Mrs. Eddy's departure this has not been the case. The drastic decline in the Christian Science movement has been caused by a great reluctance to take new steps “on the field of battle, . . . [to take] forward marches, broader and higher views” (*Mis.* 136:5).

In Mrs. Eddy's time, lecturer Edward Kimball—a true student, hallowed for a certain majestic kindness all its own—made a profound impression on audiences. It is said of him that his talks, laced with logic, spiritual clarity and humor, never strayed away from his hearers, but that he continually tethered his arguments to solid, self-evident facts or everyday experiences, common to the knowledge of all. He always found a way to get to the kernel of a question without bothering very long with the husk. Quick to deflect unwanted adulation, he once, when called the St. Paul of the Christian Science movement, modestly answered, “How can that be? I have never persecuted the Christians.”

At present the pressing need—the great need of the hour—is to express Mrs. Eddy's ideas in a way that meets *today's* conditions. There has been no able editing or keeping our periodicals “abreast of the times,” as Mrs. Eddy

demanded. Fortunately, her ideas are being successfully proffered in a small way to millions of readers in such best-selling books as Bernie Siegel's *Love, Medicine and Miracles*.

In kindergarten fashion, manifold expressions of Mrs. Eddy's fundamental ideas can be found in such other books as *Recovering the Soul* by Larry Dossey; *Quantum Healing* by Deepak Chopra; *Minding the Body, Mending the Mind* by Joan Borysenko. These books, and many others of like nature, recite wonderful healings resulting from their teaching that betterment of thought is tantamount to betterment of bodily conditions.

Mrs. Eddy's ideas are also being presented to the public by the world's most advanced physical scientists such as Gary Zukav, Fritjof Capra, David Bohm, by astronaut Edgar Mitchell, founder of "Noetic Science," and a host of others whose books contain numerous statements of Mrs. Eddy's teaching on the nature of matter, and contain by implication, our oneness with infinite good, and that "God is all true consciousness." Mrs. Eddy would cheer these writers on. She "loved the prosperity of Zion, be it promoted by Catholic, by Protestant, or Christian Science [or by any other group] which anoints with Truth, opening the eyes of the blind and healing the sick" (*My*. 270:24). In *Science and Health* she states, "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" (234:4).
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By small degrees this wondrous truth that gives us victory over the flesh is reaching people. The little bit we do may open the door to help others do more.

SPIRIT CANNOT PRODUCE CORPOREAL BODIES

Like Produces Like

On page 249:20 we read: Woman was the first to see out of the difficulty, owning this knowledge [that man is a creator of other mortals] a serpent, as she is the first to lay down the belief that Life originates materially. . . . Woman [a term denoting divine Science] first perceived that reason was beguiled by knowledge.

“In divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood” (S&H 561:20). “The end of the belief in male and female as two will be when woman stops childbearing . . . Sexuality and sensuality of any kind are not of God” (DCC 14). Eve was the spirit within until she was ejected; then the “Glossary” in Science and Health defines her as “the belief that the human race originated materially instead of spiritually.” Thus began the illusion.

P. 253:15 Whatever germinates after the manner of matter [such as human birth] will meet the fate of error, namely sickness, sin and death, until every vestige of this belief is self-destroyed, and man [is] understood shadow, and not Substance, whose only Life or Intelligence is God.

To contend that God made man of dust or of material elements is the rankest atheism. Man must be understood as shadow, as idea, not matter, corporeality, or flesh, blood

and bones which Jesus said could not enter the kingdom of heaven. Man is the shadowing forth of Mind, Spirit, Soul, Principle, Life, Truth, Love, the kingdom of God within our true, infinite consciousness.

Until this is spiritually understood, there will be problems. What is it that takes care of a problem? Isn't it finding out that there is no problem since infinite good, the one Mind that created all, never created what looks like a problem or a material man? The "problem" is therefore an illusion and must be seen as such. The one divine Mind that is your Mind says to error, "Depart from me, ye that work iniquity" (Matt. 7:23). All that is true of infinite good is true of you, and true of all.

P. 253:21 "A flaming sword which turned every way to keep the way of the tree of Life" [was placed at the east of the garden of Eden] . . . The sword of Truth is represented as two-edged, cutting each way to protect from error [human birth], or the belief of Life in matter.

Embraced in Mrs. Eddy's sublime discovery is the understanding that the triune Principle, Life, Truth, and Love constitutes all there is to you. This is the great Truth of being that "Science is lisping to an unconscious age." When this is comprehended, it will prove that harmony is the normal state of man. He is the idea alone of this Principle, and governed alone by it. His Life and his intelligence are this Principle. We should learn the workings of this Principle just as we learn a part of the working of divine Principle through mathematics, astronomy, or music.

Man's substance is Spirit instead of matter, and as we continue to sow the seeds of this truth and leave them to their own vitality, they propagate. The tares cannot hinder

them. The Second Coming of the Christ has revealed our God-being, our divine identity, needing now only to be realized.

ORIGIN IS DIVINE OMNIPRESENCE

Cain Was Not Begotten from the Lord

On page 254:32, we read: "And Adam knew his wife, and she conceived and brought forth Cain, and said, 'I have gotten a man from the Lord.'" This record implies a new creation commenced after God [Spirit] had finished [its] work; that Wisdom was entering into partnership with man [Adam] to create anew the whole human family.

This illusion, this misconception, has kept mankind in bondage to the flesh since "the fall," or since time began.

In Science, origin is seen as divine omnipresence, in the same way that all calculations of the principle of mathematics are seen as omnipresent; they don't have to be created. "Without father, without mother, without descent, having neither beginning of days nor end of life," was said of Melchisedec (Heb. 7:3). There is no birth, there is no death, no maturity, no decay, only the forever continued unfoldment of being.

In Science, God is both Father and Mother—one; the Christ reflects the male and female Principle—one, not two. Know that "you have no material conception or birth, no father and mother in the flesh. You are not the reflection of beliefs. . . . Sensuality has no power over you, for you are not conscious of the lusts of the flesh, but you are the pure conception of divine Truth and Love and co-eternal with

[infinite good]. Your every thought and action are love, goodness, tenderness, gentleness, beauty, holiness, joy, peace. . . . To be conscious of this is to be in the presence of God" (*DCC* 80).

P. 256:10 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 footsteps of Science.

P. 257:6 This belief [that matter germinates, and man's life is matter instead of Spirit] takes the explanation of man out of the hands of Science, wherein *Man is the product of Spirit*, and gives it to personal sense, (error). [Recall how often in the first edition Mrs. Eddy teaches that "we are Spirit" and what is called man is the product of Spirit, but Spirit and its "product" or reflection remain one, as do Mind and its comprehension, or Principle and its idea.

P. 259:2 Man, originating in God, never fell into sin or death; he is forever happy, harmonious, and immortal . . . The so-called man [born of the flesh] that is sick, sinning, and dying, is not man, but a dream of Life and Intelligence in matter, dust to dust, nothingness [a hypnotic state].

P. 262:3 [Prof. Agassiz'] discoveries brought to light important points in what is termed embryonic life—the butterfly, bee, etc., propagating their species without the male element; and this corroborates Science, proving plainly that the origin of the universe and man depends not on material conditions. The spiritual understanding of Life embraces neither sensuous formations nor conditions of matter. All that has a beginning has an end; what we name life germinating in an egg, and expanding thence to adult being,

will finally go out, which proves it never was Life, and nothing, in fact, but a belief of Life, and this belief mesmerism and not man.

P. 263:6 When it is learned that God is our Life, man will be immortal, sinless, and perfect, and never until then. . . . Contemplate Life as it is, neither man nor matter, but God, that which is Intelligence, purity and harmony, and we gain happiness.

P. 264:22 Like produces like; Intelligence is Spirit that germinates idea and not matter; therefore matter is neither effect nor cause. [It is misperception, illusion].

INNATE PURITY BROUGHT THE "SECOND COMING"

Willingness to Suffer for Truth

On page 265:18 we read: The less material the belief, the more transparent mind is for God to shine through. . . . Truth cannot produce error; therefore it never made a mortal sick or sinful man. . . . Spirit [the kingdom of God within you] gives forth only the image and likeness of itself. . . . Our views will be accepted later than others only because they are more spiritual.

Mrs. Eddy's willingness to suffer for Truth turned suffering into self-fulfillment, just as with Jesus it turned crucifixion into resurrection and ascension. Where there was receptivity, the effect of Mrs. Eddy's Mind lifted to higher issues those who condemned her, restoring harmony to the mind, and healing to the body. Every real follower of Christ

will have the same effect on those who are receptive—as the follower returns love and kindness for enmity, prejudice, and malice. “Oh, for that light and love ineffable, which casteth out all fear, all sin, sickness, and death; that seeketh not her own, but another’s good . . . and is born of God!” (*Mis.* 184:25).

To a student Mrs. Eddy explained that “every agony of mortal man wafts him onward . . . until error is finally destroyed. . . . This is the new birth, the sore travail of error before it is self-destroyed, and man is born of the Spirit and not matter.”

The “Lake of Fire”

In Revelation 21:8 we read of “the lake which burneth with fire and brimstone.” An article on this “lake of fire” in an early *Christian Science Journal*, explained that old theology thought of this “lake of fire” as hell, as the abode of Satan, into which heretics and unbelievers were cast. Hence the old-fashioned “fire and brimstone sermons.” The “lake of fire” has been the strongest and final claim of error; this shows that it is *really* the highest state obtainable in God.

When this high state, symbolized by the “lake of fire,” is attained through an understanding of our divine identity, it reveals to us the heavenly city, the Tree of Life. The “Tree of Life” is what you are when you spiritually understand your true being, your divine identity in its fullness.

The “lake of fire” is really a symbol of heaven or harmony. Fire here typifies spiritual understanding, and brimstone typifies spiritual discernment, spiritual perception. Fire burns up all error. The writer said, “The quality of brimstone is choking. One cannot breathe in it. So error is literally choked to death.” Brimstone, typifying spiritual

discernment, would not manifest any of its qualities were it not kindled by the fire, spiritual understanding. Perception would be forever passive, did not understanding kindle it and cause it to burn brightly.

What is St. John revealing here? Satan could not be cast into Satan and be destroyed anymore than Satan could cast out Satan. Therefore it was into the “lake of fire” [spiritual understanding] burning with brimstone [spiritual discernment, spiritual perception] that all error was cast, so that in the “lake of fire” all error is destroyed forever.

What the Lake of Fire Symbolizes

Our consciousness is this lake of fire. “Death and hell”—after giving up all that was in them—were cast into the lake of fire, and therefore destroyed forever. All forms of error are cast into this lake—i.e., are seen by our spiritual consciousness to be unreal, to be a hypnotic state only. They are found “unworthy of a hearing. [Therefore let false belief] fall into oblivion, ‘unknelled, uncoffined, unknown” (*S&H* 441:10). And whosoever [whatsoever] is not found written in the book of life was cast into the lake of fire. . . . [But] he that overcometh [the belief of being a material creator] shall inherit all things; and *I* will be his God [the “I” here is “the kingdom of God within you”], and he shall be my son” (Rev. 20:15; Rev. 21:7).

St. John’s prophetic revelation, given to him by Christ Jesus, is telling us that in proportion as we understand and discern spiritual Science we become the “lake of fire and brimstone” in which all error is destroyed, and we stand upon the “sea of glass mingled with fire”—meaning we are the harmony of understanding, burning with spiritual perception.

The Christian World is Steeped in Old Theology

Truth has been revealed to the world in the Second Coming of the Christ. Already the clock is ticking away double time towards that happy day when all—through an understanding of Science and Health—will discover their true being, their divine identity; and will learn, through Mrs. Eddy's *Other Writings*, how the founding in individual consciousness takes place through demonstration.

In Revelation 13, 16, 19, and 20 we read of the "beast" and "false prophet." The "beast" (sensuality, materiality, false physical power) and the "false prophet" (malice, false mental power) have been cast into the lake of fire. Even the "dragon" has been cast into the lake of fire—the drag-on of old theology that gave to the beast and false prophet "his power, and his seat, and great authority" (Rev. 13:2).

Here it must be understood that neither the beast nor the false prophet ever had any power of its own. They had only the power given to them by the dragon. The dragon stands for personal sense, popular theology with its false teaching that man is born of a woman, born of the flesh. The real man is never born and never dying because he is constituted of the qualities and attributes characterizing Mind, Spirit, Soul, Principle, Life, Truth, Love, as pointed out in Brief 7. Scholastic theology teaches that man has fallen from grace, and is a sinner needing purification.

The "beast" is the illusion of many bodies; and the false prophet is the illusion of many minds. The dragon stands for the universal hypnotic suggestion that makes us think we are a matter body that contains a mind. This false teaching of the drag-on of speculative theology has kept humanity in bondage to material beliefs, illusions, since the Adam-dream overtook mankind.

Because erudite theology pervaded the Christian world, Mrs. Eddy had to first empty mankind of the error that man was a sinner, since she could not fill vessels already full. She had to explain what *is not*, as well as what *is*, namely, that “life is the spontaneity of Love.”

Old theology, the dragon, feels doomed by her teaching. This is why the dragon or “serpent [continues to] cast out of his mouth water as a flood after the woman, that he might cause her [teaching] to be carried away of the flood [the flood of lies and illusions that makes you think you are a mortal and a sinner needing purification].” “The dragon . . . was the vision of envy, sensuality, and malice, ready to devour the idea of Truth” (*Hea.* 10:1).

“And the earth helped the woman [the truth which the woman had founded in human consciousness grew in the understanding of man’s present perfection, needing none of the dragon’s water of purification], and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth” (Rev. 12:15, 16). As Leadership goes over to generic man it swallows up the dragon’s flood.

Of course, *motherhood*—the old theology that believes in twoness, a mother who has to educate an ignorant child—never faces the dragon, but flees “into the wilderness” (Rev. 12:6). Mrs. Eddy, as “*mother*,” could never face the dragon. She of necessity had to use purification methods to lead mankind out of illusions. Her writings come down from heaven to do this. This is why the “wilderness woman” (Rev. 12:6) symbolizes Mrs. Eddy’s motherhood role, as she labored to found her divine Truth in human consciousness. Naturally, the dragon fought Mrs. Eddy’s motherhood role.

To realize what Mrs. Eddy was faced with when trying to found in human consciousness her great revelation regarding man’s present perfection, we need only recall the terrifying pulpit oratory of the famous Jonathan Edwards

in his "Sinners in the Hands of an Angry God," when women in his congregation screamed, and grown men cowered in their pews as Edwards preached of "the God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fires, abhors you and is dreadfully provoked . . . so you hang by a slender thread with the flames of divine wrath flashing about it."

Beginning where mortals were, and emptying vessels already full, Mrs. Eddy had to refill our consciousness with reality, with the understanding that "Principle and its idea is one, and this one is God"; therefore "existence separate from divinity is impossible" (S&H 522:10). She taught unequivocally that present perfection is the reality of being, and that humanity must begin to claim this divine fact of being. Love for all mankind pervaded her teaching to such an extent that the "fire and brimstone sermons," the bombast, rant, and fustian which in her day filled the air at Sunday services, have almost disappeared, replaced often by what is loving and helpful.

The preaching from many pulpits today can be traced directly to Mrs. Eddy's writings. Both Protestant and Catholic churches are now also beginning to revive the practice of healing, as the direct result of Mary Baker Eddy's mission on earth.

While Mrs. Eddy was with us she struggled long and hard to lead us out of ecclesiasticism, old theology; and it was only in 1907 that she added to Science and Health, page 442:25-29, which states that salvation is a gift. "This truth [this gift, salvation] is Christian Science." As we wed ourselves to the "bride," the Word, as found in the Second Coming of the Christ, old theology's stubborn hold on us loosens and falls away.

The "Lamb's wife" (Science) is Love [meaning your true Mind] wedded to its own spiritual idea. The "Lamb's wife"

symbolizes "Principle and its idea is one, and this one is God" (S&H 465:17).

Mrs. Eddy tried to lift the church to Love, her own position, but because of the prevailing ignorance of the spiritual, and the grip of scholastic theology on the mind of man, she was forced to allow it to complete its history.

Here it should be remembered that the Mother Church was built as a memorial to Mrs. Eddy's *motherhood* work in founding her revelation and discovery in human consciousness. (See *Christian Science Journal*, March, 1895.) She therefore provided in the *Manual* that the Mother Church and its five-member ecclesiastical board terminate at the same time she passed on. As the individual Christian Scientist reflects the motherhood of Love—reflects the God-crowned woman within his own individual, infinite spiritual consciousness—which Mrs. Eddy's writings enable him to do—he no longer needs to look to an external mother-authority. Hence the Mother Church passed on at the same time Mrs. Eddy did. Her *Manual* shows that Mary Baker Eddy *was* the Mother Church. Because The Mother Church had a personal Leader it could only reflect "in *some degree* the Church Universal and Triumphant" (*Manual*, p. 19:5).

That her writings supersede the material functions of the Mother Church can be seen from her statement: "Those who look for me . . . elsewhere than in my writings, lose me instead of find me" (*My*. 120:2). So it is that we find our forever Leader not in a material church, but in her writings; and the *understanding* of her writings is her "successor." You are Mary Baker Eddy's successor to the degree that you understand the divine message she brought from infinite good to humanity.

Why do the tentacles of the drag-on of old theology's teaching that man is a sinner needing purification, continue to clutch tenaciously at mankind? It is because it calls itself

your mind. It deceives you into thinking the endless round of human birth, decay, death, is real, that all the woes of mortal mind are real. While it is the supposititious opposite of the one Mind, the supposititious opposite of infinite good, and is illusion only, nothing more than a hypnotic state, it claims for itself all power.

“We are so constituted that we believe the most incredible things,” said Goethe, “and once they are engraved upon the memory, woe to him who would endeavor to erase them.” This makes us material theology’s victims and slaves until we awaken to how false its teaching is. We must realize that, in reality, we don’t even have a mortal body, we are forever a spiritual state of awareness—aware only of infinite omni-active good and, in reality, never in need of purification. That you were born of the flesh and therefore need purification, is delusion, deception. “Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate” (*S&H* 258:27). This is the truth about you, here and now.

Brief 15: ANIMALS EXPRESS MIND AS THEIR ORIGIN

Every Living Thing Responds to Love

On page 270:3 we read: **Any hypothesis of birth and death is unworthy Intelligence. What is real is eternal, created and sustained by Spirit alone, that matter [illusion, like the mirage in the desert] cannot express and much less control or destroy. All formations of God [the kingdom of Mind and Spirit within your consciousness] are based on Spirit and immortality . . . ["Mind spake and form appeared" (*Mis.* 280:1), and this Mind is already the world's own Mind] . . .**

Heaven and earth, together with every *animal*, mineral, and vegetable that God hath made, are harmonious and eternal.

Proportionately as humanity advances spiritually, the world also becomes a better place for animals. When Mrs. Eddy was asked if animals and beasts have a mind, she replied that "beasts as well as men express Mind as their origin; but they manifest less of Mind. [She told her coachman that horses are almost as receptive to Christian Science treatment as people.] The first and only cause is the eternal Mind, which is God" (*Mis.* 36:7).

The intelligence and divine qualities displayed by ani-

mals—their loyalty and devotion, their spontaneous response to love and affection—are proverbial.

Animals Express Compassion

That animals express compassion, a quality of the Mind that is Love, is well documented. Dolphins express this Mind when they escort drowning humans to shore. There are many instances of this on record. In many other ways also, dolphins indicate a high degree of intelligence. Elephants aid injured members of their species. If an elephant is wounded, the rest of the herd will support him back into the forest where he can recover. Dogs are known to play mother to orphaned cats, and cats to orphaned puppies. Compassion is a widespread phenomenon among animals, according to those who have made a study of animal habits. It is reported that in normal circumstances, apes, monkeys, birds and fish won't let their species starve to death. They generally will share their food.

No one who has sympathetically watched and studied animal behavior can doubt that animals have the same Mind we have—that they do understand us, and have certain senses that humans seem to have lost.

We have all read of lost dogs who have traveled a thousand miles or more to reach their homes. There have even been instances of dogs left behind when an owner moved to a distant state. Guided by the one Mind, the faithful dog has found his owners in their *new* home, even though a year-long journey may have taken the dog over perilous mountain passes in the bitter cold of winter, through parched deserts under a merciless summer sun, or through "civilization," where cruel treatment, starvation, and other hazards often beset his path.

To become aware of the intelligence, of the one Mind controlling such feats in an animal, one needs only ask

himself: If I were left behind when my parents moved a thousand miles away, could I, without any human help, find them? Can there be any question that animals express the one Mind?—the Mind that discovers, directs, leads, guides, and sees all angles at one go?—the Mind that is also Love and has the power to deliver an animal from taking the wrong path?

Albert Einstein once declared, “We think that we are not connected to life in all its forms. We often suffer from a sort of optical illusion. We act as if we are not connected to *everything* and everybody. We think we can separate ourselves from people who are different. This is the most painful illusion in the world today.”

Science and Health tells us “there is but one I, or Us, but one divine Principle, or Mind, governing *all* existence” (S&H 588:11), animals as well as men. This means that the I of you is also the I of me, and of everyone. Therefore the love that you express to others, to animals or humans, is love that is also expressed to you. The love you express to another you are expressing to yourself since there is only one Self. “Existence separate from divinity [from the one “I,” the one self], Science explains as impossible” (*ibid.* 522:10). There cannot be boundaries or hedges in the spiritual relationship where there is only *one* I AM, where, in reality, each one expresses the whole of infinite good.

THE GOD QUALITIES THAT ENDURE

More on How Personal Sense is Overcome

On page 271:2 we read: **When the strong fetters of personal sense are broken, man will be free to do God’s will, and then will we behold the “new heaven and the new earth, for the former things shall have passed away;” [just as our childhood experiences have**

passed away; as babes grow into adults, so do we gradually return to our oneness with true being where the material sense of things has given place to the spiritual]. . . . The sharp experiences of earth, and the tender Wisdom that takes away idols, help to hasten this hour, and to destroy the belief of happiness in personal sense.

“O, make me glad for every scalding tear,” Mrs. Eddy wrote. She accepted every defeat as a victory because she saw it as the going out or going down of a false trust, a trust in matter. We realize how mental it all is when we see the misery of defeat and misfortune routed by the joy of gratitude without any change in things or conditions.

The triumph over evil has been the theme of storytellers since the beginning. How often has a severe illness opened our eyes to the higher joys in life, and been the instrument leading us to a fuller understanding of reality. It has led many “first to faith in Christ; next to belief in God as omnipotent; and finally to the *understanding* of God and man in Christian Science, whereby [we] learn that God is good, and in Science man is [infinite good’s] likeness, the forever reflection of goodness. Therefore good is one and All” (*Rud.* 11:4). How often has a patient, saddled with a so-called incurable disease, been cured by maintaining a right, positive attitude.

In Mrs. Eddy’s day, the M.D.’s lashed out furiously at her. They thought their profession was endangered as Christian Science chalked up victory after victory in cases that doctors had given up and had declared the patient incurable, often giving him only a few days to live, or often just a few hours. The medical profession tried to make it illegal for Christian Scientists to practice their healing art. But in cases that came to the courts in our land, Christian Science won every time, and so made spiritual healing legal

throughout America.

Mrs. Eddy loved the kindly doctors of her day and she readily forgave the ones who persecuted her, recommending "that *Materia Medica* adopt Christian Science." Today the medical faculty *is* beginning to adopt Christian Science. They no longer talk about "Mind over matter" but, as taught in Christian Science, are seeing "there is no matter. . . . All is Mind." Matter, like the mirage in the desert, is an illusion.

For some time now our most advanced doctors have been complaining that some patients will do almost anything rather than change their thought patterns and lifestyles. These physicians are realizing that diseases are mental, induced by day to day unresolved problems and conflicts. "Anxieties and worries," said a famous surgeon, "are interest paid on trouble before it is due." Become vitally interested in some project. Idleness causes us to step out of life's procession, while hard work and an all-absorbing interest in some good venture can cure cancer or any other bodily ailment.

Facetiously, "everyone has the power to do nothing, or to do any amount of work provided it isn't the work he is supposed to do at that moment," or as the French say, "Lazy people are always eager to be doing something."

Top-flight surgeons say that when they explain to patients that they can either have an operation or they can change their living patterns, "unfortunately the vast majority—the mentally lazy ones—elect to have the operation." But those who make the decision to change their way of thinking, acting, living—who elect to change their outlook on life, letting love and the graces of Spirit flow out from the kingdom of God within them—usually are cured even when their cases were considered terminal.

As we become *conscious* of the power of our Mind, that power is augmented.

Brief 16: MRS. EDDY COMBINED

REASON AND REVELATION

*We Must "Perceive the Mental Hallucination
that Embitters Existence"*

On page 271:17 we read: **Spirit can never be apprehended until matter is understood a myth [wool that has been pulled over our eyes by the belief of being born of the flesh]. Life that is Spirit is not reached until all error is destroyed. . . . We gain immortality through the footsteps of Science that reveal Truth, Life and Love to our understanding, in which we learn there are no physical laws, no necessary fulfillment of material conditions, no sin, sickness or death in Life that is Soul. (*Ibid.* line 24)**

We have seen that Mrs. Eddy invariably associates certain qualities with Soul, such as: sinlessness, spiritual understanding, balance, bliss, and beauty; Soul gives definite, changeless identity to that which Mind produces, (and to which Spirit gives birth and keeps pure). Unconfined joy, freedom, spiritual understanding, perseverance, are qualities and attributes Mrs. Eddy uses to characterize Soul, your true incorporeal identity.

More Advances in the Medical World
"Sickness is the Schoolmaster"

Daily more people are becoming aware "that the body is an expression of mind, and reflects harmony or discord according to thought." Today, magazines, radio, television, daily newspapers, and many other communication-media are informing the sick that disease can be a wake-up call.

When Mrs. Eddy said, "Sickness is the schoolmaster leading you to Christ," she was aware that often a severe illness brings the conviction that unconditional love is needed in order to gain and retain health and put joy into life. An illness can make it easier to request and accept love, and to give it in return.

Sometimes a lessening of today's frantic pace to get to the top, is also necessary. "We can't all be heroes," said Will Rogers, "because someone has to sit on the curb and clap as they go by." Thus a period of being confined to a bed can prove beneficial, giving time to think, to reflect, meditate, assess one's lifestyle, determine what is really important—and perhaps chart a new course—perhaps do what one has always wanted to do.

The world's leading physicians, having witnessed so many Christian Science healings of diseases thought to be incurable, are now taking the first steps toward emphasizing the mental nature of disease. They see the need for "a light-hearted attitude," and are beginning to agree with Mrs. Eddy that "there are wit, humor, and enduring vivacity among God's people" (*Mis.* 117:11).

The Associate Dean of History at the University Medical School, Rochester, New York, informed a class of medical students that between 1920 and 1940 a revolution in medicine occurred because of the many Christian Science

healings observed by physicians, causing the medical profession to try to "clean itself up." Several attempts have also since been made, he declared, to bring it more in line with the spiritual approach. The most advanced in the profession are all beginning to see the vital importance of a right attitude.

Of old the Bible has recommended, "A merry heart doeth good like a medicine," and doctors are advocating cheerfulness as the most inexpensive commodity, advising, "Always laugh when you can. It is cheap medicine, for a laugh a day keeps the doctor away." Recognizing the healing power of joy, they are, in fact, drawing on the Life that is Soul in which are no sin, sickness and death.

P. 272:13 We have no right to assume that individuals have grown or been formed under circumstances that made matter conditions essential to their maintenance and reproduction . . . unless we dismiss reason and revelation utterly.

"Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here, and is included in Mind [your Mind]; that while ye say, "There are yet four months, and *then* cometh the harvest, I say, Look up, not down, for your fields are already white for harvest; and gather the harvest by mental not material processes" (*Un.* 11:24). Jesus, without storehouses or barns, instantly produced food for the 5000; raised the dead with a single command; instantly healed all manner of sin, sickness and discord, just as you and I instantly correct $2 \times 2 = 5$ wherever seen.

Mrs. Eddy's writings, when understood, enable man to rise out of the bitter, grinding *spiritual* poverty inflicted

upon him by material sense—to lift himself out of the ghetto of sensuality where he has been since he ate of the serpent's dust in the Adam-dream, the universal hypnotism that makes him think he is a mortal.

The vast human illusion constituting the human or mortal mind can only be dissolved by the light of spiritual understanding—the knowledge that “Love alone is Life,” and Love constitutes our being.

Once this light of divine understanding comes to us, we must continue to study and learn so that we can see this light embracing all others. No matter what the cost, “sell all thou hast” and pay the price—pay the price of watching every thought. Moses, the prophets, Jesus, the apostles, and Mary Baker Eddy are our examples. Only by watching our thinking, to see that it accords with reality, do we learn our oneness with infinite good, and realize our “present ownership of all good” (*My*. 356:1).

P. 273:21 The Science of being alone solves the problem of man harmoniously. God giveth not a stone for bread; when we ask earnestly and strive for health to be useful, able to do good to ourself and others, why does He [divine Love] withhold it? These are unanswerable questions, irreconcilable with Wisdom until we learn that God is not [a] person but Principle, and that we must understand this Principle to direct our being in harmony with it; and then shall we be able to govern the physical and mental. [This explanation is a crucial point in the first edition. Remember the Principle we must become one with is Love.]

Once perceiving the mental hallucination that embitters existence, we shall unmake what mind [mortal mind, illusion] has made. God [infinite good] sends not

one of our diseases, and matter cannot create sensation, nor can it govern mind. Error alone produces error; and all sickness and every discord of earth is error.

P. 274:20 Error must be destroyed at its fountain-head, or it will resume its old proportions and relations.

“Christian Science lays the axe at the root of sin [error], and destroys it on the very basis of nothingness” (*Mess.* '01. 13:15). It must be seen as hypnotism, a mirage. Sin, however, must be uncovered before it can be destroyed. “He who sees sin and condemns it not, will suffer for it,” Mrs. Eddy warned. She deplored “the unseen wrong to individuals and society [done by ‘sticklers for a false, convenient peace’ because] they are too cowardly, too ignorant, or too wicked to uncover [error], and excuse themselves by denying that this evil [hypnotic suggestion] exists” (*My.* 211:3).

Mrs. Eddy realized the cardinal point of difference between her metaphysical system and others was that in Science, by “*knowing the unreality of sin, disease and death, you demonstrate the allness of God.*” This difference, she said, wholly separated her system from all others. (*Un.* 9:27-2). The important words are “knowing” and “demonstrate.”

P. 274:32 Man is not the offspring of sense but [of] Soul, and coexistent with God. The fact that modern researches prove animal existence in some instances free from its lowest instinct [notably, the bee and butterfly], is worthy our philanthropy, and points to the future footsteps of the Science of being. The great point is to understand the Principle of being,—the Life

that is eternal [the circle of Life explained earlier] without beginning and without end.

Mrs. Eddy is here telling us that sensuality is the basis of the belief (the illusion) of life, substance, and intelligence in matter. Mortal personality is nothing more than “a long line of mortal relationships with its prejudices, doubts, and fears.” The illusion of life in matter fades out proportionately as we become increasingly aware that Mind is the only power, Spirit is the only substance, and that we do not have a separate existence or consciousness of our own but rather that the infinite good that we call God constitutes our being.

*The Spiritual Body is the Only Body
The Bee and the Butterfly*

On page 275:10 we read: **We cannot reach this Principle unless it be understood; man’s immortality even hangs on understanding the Science of being. Because God is the only Life and Principle of man, that which is good is all that is immortal; but to prove our ignorance of this we have only to point to the tenacity with which we cling to beliefs of sickness, sin and death.**

Had we the understanding of our God-being or the omnipotence of Truth, we should have no fear of matter [illusion], and having none, our bodies would become harmonious and immortal; a belief of Substance-matter would then give place to the understanding of Substance-Spirit, for the spiritual body is the only real one, and tangible as the material.

(*Ibid.* line 30): **The domestic economy of the bee, and its method of multiplying foreshadows the understanding of being yet to come [namely, that all *has***

***been* created spiritually and needs not to be re-created materially]. That mind produces mind, and our beliefs of matter re-produced beliefs [illusions] only, is the conclusion that accords with natural history and the Science of being.**

Believing the testimony of the five physical senses is the open door through which universal hypnotic suggestion holds us in bondage. Holding to the truth that we are one with divine Principle, "the kingdom of God within us," sensualism loses its power over us; we become less and less conscious of the flesh, until finally that illusion fades out entirely.

P. 276:3: Again, we state, all is mind; there is no matter, and this needs only to be understood to establish harmony perpetual. Mind is the only actor, and produces mind, viz., the Truth or error of man; matter is not an entity or reality. From the deep sleep that fell upon Adam, Eve was produced. In sleep, cause and effect are beliefs only, that which seems, and not that which really is. This was the advent of mortal and material man.

(*Ibid.* line 15): All that originated in Adam (that supposed addenda to creation) was not "good," it was illusion, the offspring of a *dream*; hence it was a belief only, and not the reality of being. Sin, sickness, and death were embraced in this belief of Life in matter, and are the dream, and not the reality of Life.

We classify belief [as] error, inasmuch as it embraces all that is mortal discord; it changed the standpoint of being from Spirit to matter, from understanding to belief, yea, from God to man. Adam was the impersonation of error.

We should not even admit that mortal life is a dream because to admit it is a dream is to admit it is something when it is hypnotic suggestion only, since God is the only Life. The "I" of our being is always God's presence; it never dreams. Life, the Principle of our being, has no beginning and no ending. It is forever the eternal "now" of Love in action. The fullness of infinite good is expressed as us, as the "I" of you. Latent within our consciousness lies heaven, "harmony—infinite, boundless bliss," encompassing every quality and attribute of God.

P. 277:8: Conditions of matter are conditions of mind instead. . . . When mortal belief says an egg produces man, this condition becomes as fixed and imperative as the original one of a rib.

(Ibid. line 21): There is no mortal man; the sleep of Adam was what today we term mesmerism, in which belief creates, and [then] controls all it creates. . . . According to what mind says of matter, it appears; hence we learn all material things are formed by mind, first and last. Belief may adopt any condition whatsoever, and that will become its imperative mode of cause and effect. The infinite and all-wise Maker condemned this creation, but let it have its experience before the sentence of our God was executed upon it.

"Objects of sense, when correctly understood, are really ideas of Soul. There are not two groups of creation," Mrs. Eddy told Martha Wilcox, after explaining to her that when a sense of personality rises up before our thought and makes us think it is something outside and separate from our thought, we must see it is all within our own thought. If it wasn't, we could not heal a single case. If it wasn't mental and something within our own thought we would have no

dominion over it. When “I” know that a patient is God’s presence, that knowing is oneness with God, and “one with God is a majority.”

“This supposititious mortal mind,” Mrs. Eddy said, “outlines itself as a belief [illusion] of 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” (*DCC* p.200). Then she said that not one solitary thing in this whole fabric of supposititious evil is true, and it is up to us to detect that all these mental phenomena are only aggressive mental suggestions coming to us for us to adopt them as our own thought. She said that error comes to us for life and we give it all the life it has.

Our instant reaction to error should be, “God is the only power, the only presence. I am a divine being, now, here, so “get thee behind me, Satan [hypnotic suggestion].”

Understanding is the hinge on which everything turns. Infinite good’s creation consists of qualities and formations of divine character which include every spiritual quality and attribute of the Mind that is Love. Once you spiritually understand this, you will no longer believe the lie that you live in a physical body, or have a material personality; but you will realize you have a divinely mental individuality, a spiritual identity, having the consciousness only of good. The time is coming when that “manner of love which the Father hath bestowed upon [you]” (I John 3:1) will be realized. You will then know that the infinite Mind that is God is your Mind; that divine intelligence, infinite good, is your substance, and Love is your Principle.

P. 279:16: Adam being created before Eve, proves the maternal egg never propagated him; and Eve being formed of Adam’s rib, shows her origin was not that [not from the maternal egg].

Through the study of Christian Science, we enter “the gate that shuts out all that belongs to the flesh in origin and manifestation; and the sooner we realize the utter nothingness of the evidences of the physical senses,” Mrs. Eddy explained to a student, “the sooner we arrive at the Science of being.”

P. 280:25 The poisonous reptile, bird of prey, beast carnivorous, and mortal man, are products of mortal belief, of error and not Truth, of sense instead of Soul [your true identity]. The belief that Life and Intelligence belong to the body [the belief that came when the veil of human birth was dropped over our eyes] is the source of all wrong-thinking and wrong-acting; it takes away from Soul and gives to sense [to illusion], and is the fountain of sickness, sin, and death. All formations are shadows of being, and *we* their Soul and Substance [these true formations flow out from “the kingdom of God within” us.]

As Christian Science destroys the illusion that we live in a matter body, the truth that “Principle and its idea is one” will appear. “The error relating to soul and body . . . reverses the order of Science and assigns to matter the power and prerogative of Spirit, so that man becomes the most absolutely weak and inharmonious creature in the universe” (S&H 123:6). This error is too unreasonable to last another century.

Chapter IV ends on the happy note that at the expiration of the seventh 1000-year period Truth will be generally comprehended, and Science will have rolled back the darkness that now hides the eternal sunshine and lift the curtain on Paradise—the Paradise we lived in before the dream

of human birth, the Adam-dream, overtook us—the Paradise “where earth produces at the command of Intelligence, and Soul instead of sense, governs man.”

So we have come to the final paragraph of chapter IV, “Creation,” in the “little book” open in the hand of the angel, which “has bluntly and honestly given us the text of Truth.”

As our thought has embraced the Science of being, we have learned the “I” of us is God, and that “there is but one I or us” (S&H 588:11). Prayer then becomes receptivity, a turning to the “I,” the kingdom of God within you, within your own true consciousness, which is God. (*Un.* 4:12).

Thus when we pray, “Our Father-Mother God, all harmonious, Adorable One,” we can know, *I am Adorable One.* “Thy kingdom is come; Thou art ever-present,” means the true *I* is here, “I” Am come; this “I” isn’t just a word, it is *you*. “There is no lo here! or lo there! for the kingdom of God is within you,” within me. “Ye are the temple of the living God”; the real “I” of you is God, your ever-present divine consciousness. This is why Scripture says, “the place whereon thou standest is holy ground.”

Because “*I am Spirit . . . I include and impart all bliss, for I am Love*” (S&H 252:32). It is all within the “I” that is you. It is not something to be obtained, since the *I* of you and infinite good are already one.

As you become aware that true prayer is getting a personal sense of self out of the way, as you listen for the voice of the *I* within you, and as that *I* that you are is realized, it speaks to you, reveals itself to you, and error disappears.

A Lesson from Voyager II

A marvelous demonstration in quiet listening to a higher voice comes from spaceship Voyager II. Mr. Richard

Barrett tells us that Voyager's detailed pictures of Neptune and Triton are so remarkable that the stunning engineering achievement of getting information back across three billion miles with a minuscule radio transmitter, and the lesson that could be taken from it, has tended to get lost like a fainter light in the presence of the sun.

According to space scientists, the Voyager II transmitter used less than 22 watts, about as much power as the light bulb in a refrigerator. By the time the signal reached any point on earth it amounted to one quadrillionth of a watt, or about 20 billion times less energy than a digital watch uses. To read the strings of numbers from which the computers created the pictures, the scientists needed an antenna surface equal to several football fields.

Voyager has a lesson for us if we will but take it. Grand spiritual messages from "the kingdom of God within you" can get through when we suppress the noise and let a still small voice have its say. As Mrs. Eddy told Judge Hanna, "by the grace and authority of God" you can shut out mortal mind's frenetic noise and clamor, and hear what the kingdom of God within you is saying.

PART II
REVIEW OF FIRST EDITION
CHAPTERS I, II, III

Brief 17: THE FIRST EDITION WAS
MRS. EDDY'S HIGHEST REVELATION

*Her Last Edition was the Broadest
Embracing Universal Man*

The following is a brief review of salient points from the first three chapters of Mrs. Eddy's first edition of Science and Health, the "little book" brought by the "mighty angel" in Revelation's tenth chapter, designed to resurrect "the dead, those buried above ground" in dogmas and physical beliefs and ailments.

The statements in her first edition were mainly in the absolute. This is because man's seventh rung in the ascending ladder had taken him to heaven. And heaven is where Woman, the descending idea, starts. This is why her first edition is generally considered her highest revelation of Truth, while her last edition is deemed the broadest. The

first edition's great spiritual height, starting from heaven, put it far from the goal of general human understanding, and necessitated many further editions explaining her great revelation. So it was that man's pinnacle or greatest height is where Woman began in the *descending* order.

Mrs. Eddy's individual vision, as seen in the first edition of Science and Health, started at the portals of heaven, in the oneness of God and man and the allness of good. The "city foursquare," the "bride," Mrs. Eddy's vision, descends; i.e., Woman is a descending idea, because Woman, symbolizing "generic man" (S&H 561:22), must embrace the entire world, making heaven omnipresent.

In reading Mary Baker Eddy's many editions of Science and Health, we should recall Zechariah 4:12, which pictures "two olive branches, which through two golden pipes empty the golden oil out of themselves." The two, anointed with divine light, are Christ Jesus and Mary Baker Eddy. All through the first edition we see Mrs. Eddy giving Jesus credit for the divine revelation that came to her direct from God and which enabled her to see the Science that lay behind the stupendous lifework of the Master, Christ Jesus. Do we fully realize that Mrs. Eddy has given us much that Jesus did not give, as Jesus himself said would happen? He said: "I have yet many things to say to you, but ye cannot bear them now. Howbeit when he, the spirit of Truth [the Comforter], is come, he will guide you into all truth" (John 16:12, 13).

Many do not realize how limited the Christian conception of Jesus was before the advent of Mary Baker Eddy—little was preached beyond a crucified Savior dying to appease an angry God, and man's salvation depending on asking forgiveness, etc.

Mrs. Eddy's lifework fulfilled the prophecies Jesus gave to St. John on the Isle of Patmos, which prophesied the

progressive footsteps that would unfold Truth, such as stars (Rev. 1:20); cloud, (Rev. 10:1); sun (Rev. 12:1); wedding in heaven (Rev. 19:7); Bride, as city foursquare (Rev. 21:2); and “tree of life” in the city of our God (Rev. 22:2). The first edition, while containing her highest statements was “clothed with a cloud,” meaning it needed the other 431 editions to clarify her revelation and discovery in order to fulfill the prophetic vision given us in the Book of Revelation.

How You Become the Light of the World

Mary Baker Eddy’s writings are the wayshower to this age, enabling you to become “the light of the world” as you gain spiritual understanding.

This is why “a voice from harmony [cries]: “Go and take the little book. . . . Take it, and eat it up . . . [digest its contents]” (S&H 559:16). This will enable you to see through the hypnotism that seems to chain you to a matter body and to sin, sickness, death.

FIRST EDITION EXCERPTS

FROM CHAPTER I: “Natural Science”

THE GOD-CROWNED WOMAN SYMBOLIZES YOUR IDENTITY

The Necessity To Learn What We Divinely Are

On page 11:19, we read: Spirit is Truth, matter its opposite, viz., error [illusion]; and these two forces

control man and the universe, and are the tares [aggressive mental suggestion], and wheat [Truth, the kingdom of God within your spiritual consciousness] that never mingle, but grow side by side until the harvest, until matter [hypnotic suggestion] is self-destructed; for not until then do we *learn* ourselves Spirit [that which is symbolized by the twelve stars on the head of the God-crowned woman (Rev. 12:1)], and yield up the ghost of error [the hypnotism] that would make substance, Life and Intelligence matter.

How do we become Spirit or that which is symbolized by the God-crowned woman? What realization must take place before we overcome bondage to the testimony of the five physical senses, and “win and wear the crown of rejoicing”?

Science and Health asks: “Through toil, struggle, and sorrow, what do mortals attain?” And answers: “They give up their belief in perishable life and happiness; the mortal and material return to dust and the immortal [your God-being] is reached [your crown of rejoicing is achieved]” (S&H 536:26).

How long must this struggle go on? Until the human mind ceases to entertain “the erroneous, material conception of life and joy, [and] the true idea is gained from the immortal side.” (*ibid.* line 24). “Belief in material suffering causes mortals to retreat from their error, to flee from body to Spirit, and to appeal to divine sources outside of themselves” (*ibid.* 405:30).

In this way we step by step encompass the twelve stars on the heavenly woman’s crown that symbolize the spiritually-forward steps all mortals must take before they can be “crowned with the glory of a sublime success.”

This is the message of the cross and crown symbol on the cover of Science and Health with Key to the Scriptures, the Christian Science textbook. It tells us "Love must triumph over hate. Truth and Life must seal the victory over error and death before the thorns can be laid aside for a crown" (S&H 43:32).

"Jesus patiently persisted." We too must persist, remembering that "diamonds were only lumps of coal that stuck to their job." Taking up arms against error, grappling with sin in themselves and others and continuing this warfare until they have finished their course is what makes a Christian.

P. 38:5: To gain this understanding of Soul [our true identity] 'tis necessary to *understand one's self Spirit.*

P. 39:6: *Jesus regarded himself Principle instead of person.*

P. 41:23: [Jesus] reckoned himself not matter but Spirit; not sense, but Soul . . . He said, "I and the Father [the understanding of Principle] are one" . . . understanding himself Soul instead of body, and that Soul was God, brought down upon him the anathemas of a world.

The persecution experienced by Jesus and Mary Baker Eddy showed the world *the power of overcoming*. The understanding of Mary Baker Eddy's writings "lifts you high above the perishing fossils of theories already antiquated, and enables you to grasp the spiritual facts of being hitherto unattained and seemingly dim" (S&H 147:20). Grasping the spiritual facts of being enables us to "reckon ourselves Spirit, not matter, Soul, not sense."

The spiritual evolution set at work by Mary Baker Eddy's discovery of divine Science is exercising its divine

power—through Life, Truth, and Love—to bring about a great spiritual change. This change is enabling us to realize our divinity, our Christhood; it is enabling us to see generic man, Love's idea of itself.

In our true state, individual man individualizes generic man. This individualization of generic man, the Christ or whole, complete man, is always latent within our own individual, divine consciousness, as the compound idea which includes everything that exists. All are therefore destined to “awake to know their present ownership of all good.”

P. 43:24: Man is safe in Soul [in the realization of his true identity], the Principle of being, but out of this [believing the evidence of the five physical senses which present merely hypnotic suggestion], he is “a reed shaken by the wind” . . . tossed about with every wind of doctrine. Until the body is [realized] sensationless through Science, man is not safe [since he is under a hypnotic spell]; every feeling there betrays where he holds himself; every pain and pleasure of sense, every hope, ambition, and joy that has its foundation in matter [in universal hypnotic suggestion], reckons against the Science of our course and must be destroyed [destroyed by seeing it as merely a mirage, an illusion.]

A realization of our divine identity is gained through “intellectual wrestling and collisions with old-time faiths” (*Peo.* 1: 12). Christian Scientists should be members of that small group of wise thinkers who work through, and past, “the old-time faiths,” and learn the *Science* of their being, learn “the new tongue” which in the textbook speaks of the matrix of immortality, the numerals of infinity, the divine infinite calculus, laws, orders, systems, structures, which

all tell us that “the categories of metaphysics rest on one basis, the divine Mind” (S&H 269:13).

Mary Baker Eddy’s descending mission uses these categories of divine metaphysics to explain our divinity. This explanation is enabling mortals to drop off their mental swaddling clothes and assert their freedom from the material senses.

P. 45:23: “In the beginning was the Word, and the Word was God,” the Principle of all being.

This “Principle of all being” is the “I or Ego” (S&H 588:9-11) of each individual. “*There is but one I, or Us.*” (*ibid.*) There can be no “Us” unless each sees himself as the *One* that is one with God. It is only because this “I” is the I of everyone that there can be spiritual oneness. This is also the reason spiritual healing can take place, because as the practitioner sees the Truth for his own “I,” he sees it also for your “I” since there is only one “I.” This is why the Bible says, “Physician, heal thyself,” and why “one on God’s side is a majority.”

This spiritual oneness constitutes generic man, whose senses are spiritual and thus are forever intact. It is your I, your consciousness, that is God. And out of this divine consciousness which you are—as you go to the kingdom of God within—flows spiritual understanding.

*The Sense of a Selfhood Apart from God
Must be Crucified*

On page 46:5 we read: But how shall we escape from the flesh, or mortality? . . . By understanding we never were flesh, that we are *Spirit* and not matter. . . .

When the belief that we inhabit a body is destroyed, we shall live, but our body will have no sensation.

Through spiritual education we are learning that every visible form is evidencing the omnipresence of an eternal spiritual idea. All are destined to free themselves from the hypnotism, the aggressive mental suggestion, that makes man believe there are mortals who give birth to other mortals, other fleshly bodies. "The time approaches when mortal mind will forsake its corporeal, structural, and material basis, when immortal Mind and its formations will be apprehended in [the Truth as taught in] Science, and material beliefs will not interfere with spiritual facts" (S&H 402:8).

It was Jesus' realization of Truth that enabled him to *become* the Truth, as he said, "I *am* the way, I *am* the Truth." The physical, corporeal sense of Jesus, of which he said, "I can of mine own self do nothing," namely, the mortal, had to be dropped, had to be crucified. And the absolute conviction that "I *am* the Truth" (meaning the kingdom of God within my own consciousness can do all things) had to be glorified in order to gain the ascension above mortal mind, above the sense of a selfhood apart from God. It is the same with you and me, and every individual.

In the resurrection and ascension, Jesus was returning to his "Father's house," to that glory for which he prayed in the Garden of Gethsemane. In that glory—when all sense of a material, corporeal selfhood had been relinquished, crucified—Jesus would no longer say, "Of mine own self I can do nothing." Being one with the Father [Mind] he could do all things, because he understood himself Principle, or the Father appearing as the Son.

In the transfiguration scene, already touched upon, man's eternal timeless, spaceless identity and tangibility were demonstrated. Jesus proved to his disciples that Moses

and Elijah were alive (as is everyone else who has passed beyond our sight), and that they are *right here* in a form discernible to cultivated spiritual sense.

This is why we cannot look away from or shut out the form that appears before our eyes, but must conceive it rightly. We must become the “bride” (God), who conceives “man in the idea of God” (S&H 582:14). As Jesus explained to Philip: “He that hath seen me [he that has seen the spiritual body of God right where the illusion of a material body seems present to corporeal sense] hath seen the Father. . . . If ye had known me [understood me correctly] ye should have known my Father [the Mind that is Love], and from henceforth ye know him, and have seen him” (John 14:9 & 7).

Conceiving man correctly is what Scripture calls “the bride,” the Word. We conceive man rightly through the teachings of the “bride,” the Second Coming of the Christ. This teaching, as was prophesied, encompasses the teaching of Christ Jesus (see John 14:26; see also Jeremiah 31:22 where it is prophesied that “A woman shall compass a man.”) You become the bride of Spirit as you “arise from your false consciousness into the true sense of Love,” and are “Love wedded to its own spiritual idea” (S&H 575:3). That is, you must become the Lamb, purified human consciousness, which you already are and always have been, but mesmerism has kept you unaware of it. Today you are gaining the realization of it through an understanding of Science.

What is “the spiritual idea” that the bride, God, is wedded to? It is the *spiritual understanding* of all Mary Baker Eddy has written in the Second Coming of the Christ, which includes the teachings of Christ Jesus. Then, as a result of this spiritual understanding, “cometh the marriage feast [your marriage to Life, Truth, and Love, where you find you

are Life, Truth, and Love, bodiless bliss], for this revelation will destroy forever the physical plagues imposed by material sense [by universal hypnotic suggestion]" (S&H 575:4).

P. 47:22: God [Mind, divine Principle] is the only origin of man. The conception of Jesus illustrated this Truth. . . . Jesus was the idea of this Principle, but born of woman [of a virgin], that is, having in part a personal origin, he blended the idea of Life that is God with the belief of Life in matter, and became *the connecting link* between Science and personal sense; "and took upon himself flesh," became apparent as the half-way position of positive Science; thus to mediate between God and man; in other words, to present the idea of God that revealed Life outside of matter, in contradistinction to the belief of Life in matter, and demonstrated the Truth that man is idea and not [matter] substance.

"Had his origin and birth been wholly apart from mortal usage, Jesus would not have been appreciable to mortal mind as 'the way' (S&H 30:11). Jesus—"beloved, replete, by flesh embound," whose birth in a stable changed everything forever—had to become part of the illusion, in order to be the Savior for mankind. He had to appear as a fleshly, corporeal mortal, or he could not have shown mortals how to rise out of and overcome the belief of the flesh. Because he took upon himself the deception, the misconception, of the flesh, Jesus is called "the last Adam." And because Mary Baker Eddy in order to complete the work of Christ Jesus on earth, had to appear as a fleshly mortal, she is referred to as "the last Eve."

P. 51:13: Christ is God, the Principle and Soul of the man Jesus, constituting Christ-Jesus, that is, Principle and idea. But the person of our Master was not less tangible or real because "his Life was hid with Christ in God," that is, because he held Life, Soul, and not sense. This *put all things under his feet*.

Nineteen centuries later, the realization that "Life in and of Spirit" (Soul) is the only real Life, put all things under the feet of Mary Baker Eddy. Her "light [too] was born where storm enshrouds nor dawn nor day." Her scientific understanding of our divine being gave her control over the illusion of matter. It enabled her to complete the mission of Christ Jesus on earth by explaining his words and deeds. As each individual on earth understands the missions of Jesus and Mary Baker Eddy in both their divine and human meaning, will he gradually understand his own life-purpose in the realm of Love, our divine Principle.

Jesus and Mary Baker Eddy are redeemers of the human race. They reach us where we are and help us make the transition from enslavement to the universal hypnotism imposed by having been born into a fleshly form, to the infinite boundless bliss of Life in and of Spirit.

Because Christ Jesus had the true idea of man and the universe, and because he had the true idea of "body" as the embodiment of infinite good, he embraced the universe and man within his own consciousness where his God-Mind governed it, instead of circumstance governing him. Therefore, when Pilate told Jesus: "I have power to crucify thee," Jesus quietly answered: "Thou couldest have no power at all against me, except it were given thee from above" (John 19:11). The crucifixion was divinely ordained. It showed humanity that man's Mind has complete dominion over the body.

Because, in fulfillment of scriptural prophecy, Mary Baker Eddy founded the Truth in human consciousness, we all can become aware that we are divine, infinite *consciousness* and not corporeal bodies. "In divine revelation, material and corporeal selfhood disappear, and the spiritual idea [the writings of Mary Baker Eddy which include the teaching of Christ Jesus] is understood" (S&H 561:20).

P. 54:10: To be the recipient of Truth, we must begin to *recognize ourselves Soul* [spiritual awareness], and not body, and receive and impart the teachings of Spirit.

P. 56:19: 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.

Soul is the awareness, the realization, that God, the Mind that is Love, is your Mind, and that Spirit is this Mind's only substance. The Word of God is already your true consciousness; and through its explanations your divinity is being unveiled to you.

"Mortal thought does not at once catch the higher meaning, and can do so only as thought is educated up to spiritual apprehension" (S&H 349:26). St. Paul therefore urges, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

All must take the footsteps of Truth that lead upward until human thought surrenders to the divine Mind, the divine consciousness that has its source in the kingdom of God within us. The Christ Science brings infinite good "down" to man, and this descending Christ Science causes man to rise in the ascending way by which the little mortal "i" is dropped and exchanged for the immortal "I AM."

As mortals “peck open their shells with Christian Science, and look outward and upward” (S&H 552:17), by the grace and authority of God they can close their thought tightly against the interference of mortal-mind interruptions with its misconceptions. And once we are on “the housetop” we should “not come down to take anything out of the house [human thinking]” (Matt. 24:17).

Infinite good is omnipresent since it is the kingdom of God within our own consciousness. But we demonstrate it only through the “daily” evangelization of holding “thought steadfastly to the enduring, the good, and the true” (S&H 261:14). The Concordances show more than 50 references in her published writings to the word “daily”—this “daily” effort.

REVIEW OF FIRST EDITION,
CHAPTER II:
“Imposition And Demonstration”

Brief 18: THE ONE I OR US

The One I is the I of All

Chapter II, “Imposition and Demonstration,” begins immediately to instruct the reader regarding the impositions of hypnotism which uses the five physical senses as its channel to deceive mortals. In Chapter II we learn that the “I” that is our divine being embodies everything we will ever need, and will bring it forth as we turn to it in prayer.

P. 65:15: When we are Spirit we shall have gained the high import of this Scripture, “I and the Father [Mind] 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 [note how Mrs. Eddy states repeatedly that we are Spirit, we are Soul, and we must reckon ourselves Principle] even the Intelligence represented by all ideas, symbolizing harmony from a blade of grass to a star.

The question at present is whether this "I" is Principle or person, Soul or body, yea, God or man? Principle is Soul, Intelligence, the "I am" [the I am that is your true identity], but where do we place the "I"; is it Spirit in matter, Soul in body, Life in the flower, or [is it] the outside Intelligence [Mind] and Life that form these? . . . The Science of being reveals God not in matter [since there is no matter; the sense of matter or corporeality is illusion], therefore this "I" [is] not body, nor in body, but Soul outside of matter [illusion] . . . and through this reckoning man gains eternal identity.

God is the only "I," therefore God is your "I," because you know you exist.

In the above citation she says: "When we are Spirit we shall have gained the high import of 'I and the Father [Mind] are one.'" This means our Christ-consciousness is the invisible activity, law, and substance of that which appears as effect. She is telling you that you, the visible expression, are the instrument, the vehicle, for *you*, the "I," the "I AM" that is God, your invisible Christ-consciousness. But this does not make two. You and your Christ-consciousness remain one. You, the visible, are just the expression of your infinite invisible Christ-consciousness, biblically called the "Father."

The *visible* you expresses the infinite *invisible* you; while the infinite *invisible* you manifests itself as the visible you.

In Chapter III, she speaks of “‘you,’ the Soul and circumference of being . . . are a law to your members” (p. 159:1). The “I,” God and the “I,” you, are one—the “I” (God) is the invisible divine Principle for which the “I” (you) is the expression or visible form.

But, again, this does not make two, because we acknowledge, “I and the Father are one.” The divine inner “I,” or self is greater than that which is seen (called Jesus, John, or Mary), the manifestation. Here Mrs. Eddy is teaching us that the “I” of you is the “Father,” and Jesus, John or Mary is what is biblically called the Son, and while they are always communing, they are never two. The “Father,” Mind, is the inner invisible, while the “you,” the Jesus, John, or Mary is the visible appearing of the inner “I.” This is why Jesus could say to Philip, “He that hath seen me hath seen the Father. . . . Have I been so long time with you, and yet hast thou not known me, Philip?”

To you, and to each one, this “I” is saying: “Have I been so long with you and yet have you not known that this “I” in the midst of you is the only God—is your God?”

On p. 151:5 she says, “The less we admit [illusion] matter intelligent, and cease to call the body “I,” the more we gather ourself in the good . . . and the sooner will God be understood.” In many different ways she tells us that “all formations are shadows of being and *we* their Soul and Substance (p. 280:31).

As has been previously stated, on page 588:9 of Science and Health Mrs. Eddy defines the “I, or Ego”—*your* “I”—as “Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind.” This “I or Ego” is the “I” of every individual.

Though you may be unaware of it, the divine identity that you now are in reality, is this “I” that you have always been and will always be. “The great spiritual fact must be

brought out that man *is*, not *shall be*, perfect and immortal” (*ibid.* 428:22). “Man” is the shadowing forth of the perfect and immortal “I” that “I am”—of the perfect and immortal “I” that you are. So, again, there is only one “I,” which is the I of all.

“Physician, heal thyself” (Luke 4:23) tells us that when we actually realize the absolute Truth about our own “I” it reaches the “I” of our patient and heals him because “one with God is a majority” (*Mis.* 245:29). Jesus knew he and the Father were one, and that there is no death to the “I” of any individual; he therefore could, with authority, command: “Lazarus, come forth!”

This “I” that I am, this oneness with Mind, Spirit, Soul, Principle, “will become more apparent, as material beliefs are given up and the immortal facts of being are admitted” (S&H 428:27).

The Bible says: “All shall know *me*, from the least of them unto the greatest” (Heb. 8:11). The “me” the Bible here speaks of is *you*, your Christ-consciousness, the kingdom of God within you. The “me” is Infinite Good identified as your Mind, your Life. When this is understood it will enable you to do the “greater works” promised by Jesus.

An understanding of the fact that “*I* and the Father [Mind] are one,”—identifying our consciousness as the one divine consciousness—explains Mrs. Eddy’s insistence that we should regard ourselves Principle, as she said Jesus did (First ed. p. 39:6), and also that we shall be “more blessed to find ourselves Principle than person, God than man, Soul than sense.” Therefore it would logically follow: “the kingdom of God within you”, *it* “doeth the works.” A mistaken mortal sense of a self apart from God can do nothing.

As you are silent and listen for the Truth, the “I,” to speak, you become aware of the one divine “I” as your identity, and as the identity of every individual. Mrs. Eddy’s

demonstration of this “I” as her I, enabled her to translate the mortal concept, to become aware of Revelation’s “new heaven and new earth” where human birth was obsolete, where, in consequence, there was no more death; all tears were wiped away and there was no more “sorrow, nor crying, neither [was] there any more pain” (Rev. 21:4).

She saw clearly that the illusion of having a material body would pass away in proportion as mankind was spiritually instructed. Heaven is here. We are in it, since it is our own Christ-consciousness. Only the veil of the flesh, the belief of being saddled with corporeality—the hypnotic testimony of the five physical senses—has blinded us to this heaven, this omnipresence of present perfection.

Today we must realize we are ready and worthy to choose, to meditate on, and to live Mrs. Eddy’s highest statements. In them alone do we find our true identity as one with infinite good.

P. 67:17 When Life is really gained outside of matter, it is understood, in which case the belief that Life was ever in the body is gone and cannot be resurrected. [Should this understanding reign here and now, we could make the transition to spiritual existence alone, leaving behind only our concept of the body.]

In the great revelation that came to Mrs. Eddy in February of 1866, she realized she could not die, and that there was no cause for failure, discouragement or sorrow. “Every Scientist,” she said, “must *put absolutely* out of his thought the belief that he must sometime change to another plane of existence. God is Life. There is no other plane of existence, and we must make our plans for immortality and

stop talking about death. There is no death to Life" (*DCC* 272).

Death is powerless against a correct understanding of the "I" that is God, the "I" that you are—the kingdom of God within you. This "I" that you are "will never leave you nor forsake you." Christian Science has come to reveal heaven: "Thy kingdom is come; Thou art ever-present" (*S&H* 16:31)—*I am come; My kingdom of heaven is within me. I am "the temple of the living God."* The plane we are now on is the only plane. Therefore, "Awake, thou that sleepest . . . arise from the dead; and Christ shall give thee light."

Final deliverance from death, sorrow, and pain will come here and now as the result of the Science Mrs. Eddy founded in human consciousness, revealing that the "I" of you is God, and it knows your every need and fills it as you turn to it in silent fervent prayer.

As we rise spiritually and lose our sense of "I" in matter, we gain the awareness of our forever selfhood in Spirit, the selfhood Christ Jesus manifested. The sense of having a physical body will go the way of the belief in a flat earth.

P. 71:4 The ideas of God . . . retain their distinct identities and are controlled only by the Principle that evoked them.

Knowing the truth that the "I" of us is God reveals our Christhood, our distinct identity that is controlled by Principle. It does not improve a mortal; rather, in proportion as we die daily to our sense of mortality, the identity that is one with Principle comes to view.

Everything flows from the Principle, the "kingdom of God within you." Why? Because an understanding of reality, of your true identity, enables you, like Jesus, to say, "I

am the bread of Life"; and "whosoever drinketh of the water that I shall give him . . . shall [find it] a well of water springing up into everlasting life." We all must learn that our own divine Mind is the source of all good.

Therefore it is important to ask ourselves, as Elisha did of the widow, "What hast thou in thine house (thy consciousness)?" She had a pot of oil. "Oil is defined in Science and Health, as "consecration; charity; gentleness; prayer, heavenly inspiration." As we keep the lamp of our life continually full of oil, and wed ourselves to the spiritual idea, Christ—meaning the combined teachings of Mary Baker Eddy and Christ Jesus—we learn to "heal, and teach, and preach on the ascending scale of everlasting Life and Love" (*Mis.* 151:26). We can continually get the revelation, the impartation, we need since it is available from the "I" within our own consciousness.

We are admonished: "cast thy bread [Truth] upon the waters." Only what flows forth from us can come back to us. What we get in life is a result of what we give out.

Because the kingdom of God is the "I" within you, it is omnipresent; you do not have to reach for it, but only become aware of it. Right where you are, infinite good is. And where infinite good is, you are. Healing results when we realize our oneness with the Principle that is Love.

Mrs. Eddy said, "I never saw a sick man." This right point of view enabled her to restore the sick and sinning. A vital factor in Mrs. Eddy's healing ability was her great love for all humanity. She said she saw the love of God encircling the universe and man, filling all space, and that this divine love so permeated her consciousness that she loved with Christ-like compassion everything she saw. "This realization of divine Love called into expression 'the beauty of holiness, the perfection of being,' which healed

and regenerated all who turned to [her] for help” (*DCC* p. 224).

The Basic Fundamental Point

On page 77:13 we read: **The final understanding that we are Spirit must come . . . At present we know not what we are, but hereafter we shall be found Love, Life, and Truth, because we understand them.**

“The final understanding that we are Spirit must come,” because under the microscope of Spirit, matter disappears (*S&H* 264:21); thus Spirit is found the only reality. Spirit and its nature is found to be one, and Spirit, which is the only substance, is therefore the substance of all form. By its “nature” we mean such qualities as purity, reality, order, strength, understanding, illumination, unfoldment, development, discernment, infinite good.

“The final understanding that we are Spirit” will bring with it the power and prerogative of Mind, the strength of Spirit, the bliss and freedom of Soul, the harmony of Principle. This understanding will bring the Life which forever individualizes all good, the Truth which makes all good factual, and the divine Love which keeps it always meeting the need completely, and in the best possible way.

This is reality. It is all true here and now. Ignorance and universal hypnotic suggestion alone have blinded us to “Thy kingdom is come; Thou are ever-present.” As stated before, all that our ignorance does is to affect our vision, our view of things. It does not change our forever oneness with the omnipresence of infinite good.

"The Fixedness of Mortal Illusions

On page 111:22 we read: Matter is but a grosser stratum of mortal mind, wherein one belief introduces and destroys another in Darwinian process. As before stated, Spirit is Intelligence, whereas the basis of matter is belief; the former is Science [or Truth], the latter mesmerism. The body that is mortal is an individual belief that germinates, grows and decays, "dust to dust," and mortal man is just this belief, even a phenomenon of mesmerism, an error construing man matter.

Could she make plainer what it is that human birth initiates? As the Bible states, "Man that is born of a woman is of few days and full of trouble." Job "cursed his day . . . and said: Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived." (Job 14:1; 3:1). In Jeremiah (20:14) we read: "cursed be the day wherein I was born." Commenting on these scriptural verdicts, Mrs. Eddy declared, "A curse on sin is always a blessing to the human race" (*Mis.* 278:15).

Many passages in the four Gospels confirm the curse Job and Jeremiah pronounced on human birth, such as: "Call no man your father upon earth: for one is your Father which is in heaven" (Matt 23:9). Luke 23:29 states conclusively: "Blessed are the barren, and the wombs that never bare"—(Christ Jesus). "I am come to destroy the works of birth," he said. In the not distant future, as "material history [draws] to a close" (*No.* 45:27), human birth and death will be obsolete. Mrs. Eddy instructed her Board of Directors: "There is nothing jubilant attached to the birth of a mortal—that suffers and pays the penalty of his parents' misconception of man and God's creation" (*DCC* 128:26)].

It was this teaching in her early classes that caused her so much trouble, and almost wrecked her mission. Regarding this mortal material mentality with which she was confronted, she wrote, "Until the author of this book learned the vastness of Christian Science, the fixedness of mortal illusions, and the human hatred of Truth, she cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance."

And so it came to pass that in Science and Health this great truth is hidden under such modest and inoffensive statements as: "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" (S&H 68:30).

When Persecution Ceases to Bless it Ceases to Occur

On page 131:15 we read: **Anomalous though it seems, I have no doubt that Jesus was shunned and deemed a bad man, at the period of his public labors, by all save a few unpretentious ones whose Christianity enabled them to understand him. This was the cup drunk to the dregs by our Master. He also spake of those who followed him drinking this very cup, which must indeed be the case if they are in advance of the public sentiment.**

Mrs. Eddy is here speaking from experience. Earth reserves its cruelest treatment for its saviors. Even by 1875 many savage attacks had been heaped upon her. The life-long sacrifices she made for others were often met by envy, ingratitude, and enmity. Earth has no recompense for a life such as that of Jesus and of Mary Baker Eddy. "The understanding of God is its only recompense; it lifts being

above mortal discords [illusions] and gives it immortal harmony.”

“The letter of the law of God, separated from its spirit, tends to demoralize mortals” (*Ret.* 81:8). For 44 years Mrs. Eddy met “the fixedness of mortal illusions, and the human hatred of Truth” (S&H 330:4), always returning blessing for cursing. Her sense of matter was the opposite of that which the world entertained. She taught mortals the unreality of evil and error, and how to translate substance into its original meaning, Mind.

Her discrediting of ordinary religious belief and opinions met with fierce opposition and detraction. “From the beginning of [her] great battle every forward step [was] met (not by mankind, but by a kind of men) with mockery, envy, rivalry, and falsehood—as achievement after achievement was blazoned on the forefront of the world and recorded in heaven” (*Mess.* '02. 14:17). She found that “the vengeance with which doctrines and beliefs pursue Truth has not ceased in this century.”

Mrs. Eddy early learned that every forward step she took and every truth she uttered would be resisted—even by her own students. The belief of male superiority was generally accepted in her time. In 1901 a renegade student brought a long bitter lawsuit against her. In 1906, newspapers and magazines began a year-long smear campaign, publishing lies and malicious attacks on her. Lies were heaped upon lies and spread abroad as news. In March of 1907, the Next Friends suit began, which the newspaper attacks had been leading up to.

This court trial was instituted to prove whether Mrs. Eddy, at 86, was mentally sound and capable of handling her own affairs. When the Court-sent masters, with a senior counsel on each side, took Mrs. Eddy's testimony, they were

amazed at her intelligence and her grasp of financial affairs, as well as her good humor.

After this whole cruel experience was over she said simply, "When these things cease to bless, they will cease to occur." She knew that trials and sorrows wean us away from materiality. They teach us to drop illusions, and turn us unreservedly to Spirit, to the kingdom of God already within our own consciousness.

What was the "blessing" that Mrs. Eddy knew would prove to be somehow present, that lay concealed, even in that terrible experience called the "Next Friends" suit?

It was that those who at her demise usurped her place and authority, and disobeyed the *Manual*, could not hide behind the lie that she was mentally incompetent when she wrote the By-Law terminating the 5-member ecclesiastical Board, (*Manual* p. 26: Sect. 5). Also, because a court of law had proven her extremely sharp and mentally competent, these usurpers, try as they would, were never really able to persuade the field and the world that she was mentally incompetent when she terminated all central and material church organization.

The court-sent masters and Senior Counsel were not friendly toward Mrs. Eddy before their interview with her, but during the conference their opinion changed. Their report that they found her highly intelligent, astute, and sagacious, provided all mankind *forever* with the assurance that Mary Baker Eddy was fully competent when she wrote the *Manual* By-Laws, terminating the five-member Board and all centralized control.

What the entire antagonistic press, pulpit, and medical faculty could not accomplish while Mary Baker Eddy was present to meet their attacks, her own students, through disobedience to her *Manual* directions, have accomplished in the few short years since she said farewell to this earthly

scene on December 3rd, 1910. This date, December 3, 1910, will some day be recognized as having ended the present era.

The price Mrs. Eddy paid to found Christian Science in human consciousness was total self-sacrifice. She asked “the help of others [in exposing error; to] . . . reprove, rebuke, and exhort. A lie left to itself,” she said, “is not so soon destroyed as it is with the help of truth-telling” (*My*. 130:15).

Today it remains for the Christian Science field to wake up and see that if Mrs. Eddy’s *Manual* were obeyed, Christian Science as a vital healing force in the world would again flourish, leading humanity to recognize and realize its divinity, its divine identity.

P. 139:8: They to whom he had given the highest proofs of the Science of being, misinterpreted them, and said deridingly, “He maketh himself as God.”

P. 143:4: [He] whom the Rabbis had hoped to bury in a sepulchre, today is acknowledged God! and this God, and this Truth that Jesus taught and proved over eighteen centuries ago, in days to come will be understood. [This great truth is not something yet to come. It is HERE and NOW, everpresent.]

In these last two excerpts Mrs. Eddy is further making clear the essence of her great discovery, that “God is All,” and that Jesus knew he was Principle, expressed in a way that humanity, two thousand years ago, could scarcely begin to understand. He taught, in effect: I don’t have to pray to God for anything, I *am* God; I don’t have to pray for life, I *am* Life; I don’t have to pray for an understanding of Truth, I *am* Truth. But “of mine own self I can do nothing [a selfhood apart from God must be crucified].”

Through the explanations of Science, in the Second Coming of the Christ, all mankind—since there is only one Mind—is destined to arrive at the same understanding Christ Jesus and Mary Baker Eddy attained.

These last two excerpts lead up to the end of chapter II, "Imposition and Demonstration," which has emphasized the imposition of hypnotic suggestion in the form of human birth, and the veil it draws over reality. The chapter touched on the terrible persecution endured by Jesus and by Mary Baker Eddy. Here we find that "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).

P. 145:31: The highest standpoint of being is its Science, but opinions, doctrines and beliefs afford no demonstrable Principle to reach it and enable man to work out his own salvation; 'tis Truth, the Principle of man, that does this.

But is there not a smoother and broader path to harmony or heaven; and cannot Christianity be coupled with worldly peace and prosperity? The very nature of it is peace and blessedness, but its joys and triumphs are not earthly, they are passing away from matter to Spirit. By this we do not mean death, nor a sudden ecstasy, but the gradual fading out of material things, of earthly desires, possessions and pleasures, and the coming in of purity, Truth and immortality. The demands of personal sense will grow less, the appetite become simple. Pride, malice and all sin [will] yield to meekness, mercy and Love, until finally the belief of Life in matter yields to the consciousness that Life is Spirit, and Spirit, God.

Here we have the final paragraph of Chapter II. We have learned that we can demonstrate our God-being only to the extent that we overcome the “imposition” of illusions. We must overcome the hypnotism that makes us believe we are separated from God, and find ourselves to be infinite good expressing itself as what is called “man.”

“All good thoughts and deeds are Science that proceeds not from a doctrinal basis, but are Soul subduing sin, personal belief, personal pleasure, or pain, and revealing all harmony, righteousness and blessedness in our God-being,” is the final sentence in this vital Chapter II, “Imposition and Demonstration.”

Chapter III, “Spirit and Matter,” will continue to instruct us that “when personal sense is exchanged for the Science of being ‘all things become immortal and harmonious.’ . . . What the apostle called the ‘new man,’ is what the Science of being, so new to the world of sense, will bring out when not strangled by error and persecution.”

REVIEW OF FIRST EDITION, CHAPTER III: "Spirit and Matter"

Brief 19: YOUR OWN DIVINE MIND IS THE POWER

God, the Only I AM, Constitutes Individual Being

Chapter III, "Spirit and Matter," immediately tells us that "When personal sense 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." (p. 147:21)

Being constituted of divine qualities that are harmonious and eternal, we will forever recognize each other just as we do on the telephone where no matter body is seen.

P. 149:14 Jesus said, "I and the Father [Mind] are one," that is, "I am Soul and not body, 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. . . .

The accusation most denunciatory to Jesus, the great demonstrator of the Science of being, was this: "He maketh himself as God"; but this [his spiritual understanding that *his true being was God*], also was the point that made him all he was more than other men. When this fundamental Truth is understood . . . it will be found to bring out all the possibilities of being.

Here again we are reminded as we were on page 126:13, and will be again on page 155, that "He maketh himself as God" was the accusation of his materially-minded foes. In stressing this point, Mrs. Eddy wants us to see that "the kingdom of God is within us." She wants us to see that what Jesus said about himself is also true of us all, namely, "I and the Father are one. . . . He that seeth me, seeth Him that sent me. . . . And I, if I be lifted up from the earth will draw all men unto me," because the I of me is also the I of you and of everyone, since "There is but one I or us." This I is God. But the materially-minded priests and Pharisees thought it heresy when Jesus claimed he was one with God.

Of course the *corporeal* Jesus was not Christ, as some religions teach. The Christ is the spiritual individual that the eye cannot see. Jesus endeavored to teach this truth when he said: "Why callest thou me good? There is none good but one, that is God." It was Jesus' divine Mind, his invisible divine understanding, that was Christ, or God.

Only by the spiritualization of consciousness can you know the truth. Infinite good, Truth, is present whether you know it or not, just as three and three are six is present

whether you know it or not, but to be useful to you, you must *consciously* know it.

“The final understanding that we are Spirit, [the understanding that the “I” of us is God] must come” (First ed. 77:13). In her 1910 edition she also tells us what we are, namely: “I am Spirit. Man, whose senses are spiritual, is my likeness. He reflects the infinite understanding, for I am infinity” (p. 252:32).

We can only “bring out all the possibilities of being,” as she states above, as we discover the divine Principle of all activity and goodness right within our own consciousness.

P. 151:5 The less we admit matter intelligent, and cease to call the body “I,” the more we gather ourself in the good . . . the sooner will God be understood, and man will be found the image and likeness of God.

In the final edition (p. 531:10) Mrs. Eddy instructs: “The human mind will sometime rise above all material and physical sense, exchanging it for spiritual perception, and exchanging human concepts for the divine consciousness.” Proportionately as we become aware of the God-consciousness, that has always been our true consciousness, does the structure of our consciousness become one with the structure of reality.

P. 152:5 To understand that “I” is Intelligence, and this the one God [the kingdom of God within you] enables man to gain the immortality of Soul, and to destroy the errors of sense [the errors imposed by hypnotic suggestion which veil our true divine selfhood].

Through study and practice you gradually learn to get the little “i” out of the way, to see that of your own self—the

self “born of the flesh”—you are nothing, can do nothing. But as you turn to the true I, and consciously realize the “I that I am”—the God-consciousness that is your real identity—you become aware that you are the very presence and power of God.

Infinite good is the only “I” that can identify itself as the I of you, or anyone.

Therefore, when you are called upon for help you will not see a person needing help—that claim is hypnotism. Your awareness that the one “I” is God which is always complete, needing no healing, will do the healing. You look past the mirage, the appearance, confronting you, and behold only God’s presence. Studying the Word of God as presented in the First and Second Coming of the Christ, you feel a response from the God-Mind within you and you more clearly perceive the I that is the real I of you and of all. Dedicated study, and practicing what you learn, causes the hypnotic sense of a little personal “i” to fade out.

Prophecies and A Worldwide Overturning

On page 154:27 we read: **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.**

We know Mary Baker Eddy’s stupendous work on earth was scripturally prophesied, and also that Revelation 10:7 and 11:15 prophesied that when the *seventh* angel “shall begin to sound, the mystery of God should be *finished* as he hath declared to his servants the prophets. . . . The kingdoms of the world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.”

We have already stated that with Mrs. Eddy's departure on December 3rd, 1910, an era ended. In concurrence, "The great pyramid of Egypt,—a miracle in stone" (*Hea.* 11:12) prophesied 1910 as the end of an era, according to investigating mathematicians and scientists.

Down the ages, seers have also foreseen that the advent of the Second Coming of the Christ on earth would end an era. In an earlier volume the author quoted Julia Ward Howe's prophecy published June 28, 1908, in the *Boston Sunday American*, which to Christian Scientists seemed a vision of the fulfillment of all Mrs. Eddy had sacrificed and labored for. This era is slowly shifting into view.

More mundanely, many seers have likewise prophesied. Perhaps the most quoted of these is Mother Shipton, a clairvoyant who lived in the 15th Century, and who ended what is perhaps her best known prophecy with the prediction that "The world to an end shall come in eighteen hundred and eighty-one." Many commentators have characterize this as her only miss. But Christian Scientists see it as amazingly accurate. *Science and Health* was published in 1875.

In many fields today tremendous breakthroughs are occurring. There is a reason why they are occurring at this precise time in history. "There's definitely something 'behind' all this," writes Joseph F. Goodavage in *Magic: Science of the Future*. "That 'something' could be such an explosion of increased awareness, a mass raising of species consciousness to prepare us for a revolutionary advance almost beyond present human understanding—something that, if it happened prematurely, might be too shocking for all of us to contemplate at once."

In religion, to realize how much progress has been made in the past century, we need only compare the sermons that were preached before the advent of Mary Baker

Eddy with the sermons that are preached today, to note how the revelation, discovery and founding of Science in human consciousness is finding its way into the thought and attitude of all Christian churches, and to take note of how many of the Christian churches are attempting to heal.

There is a worldwide overturning of evil practices that were once taken for granted, and progress is also being made in acknowledging "the rights of woman . . . morally, civilly, and socially" (S&H 587:3). Today we see great progress in the world for all humanity in response to its insatiable yearning to be free, politically, socially—to have freedom of choice. True reform is coming from the pressure of the people.

In the United States, as an understanding of Christian Science lifts the veil hiding true freedom, the national catastrophes—drugs, the rampart scourge of crime, pornography, sensuality, and other evils we are today witnessing—will abate, along with poverty. They have come to the surface only to be uncovered as error, and will fall into oblivion. Throughout the entire world an enormous breakthrough to a radically higher and broader conception of freedom is evident. Everywhere new ground is being broken in the idea of oneness, unity, comprehensiveness, universality, and the complete integration that divine Love demands. This higher vision will work to wipe out the curse of these evils.

P. 155:10 Today echoes back the cry of bygone centuries: "Crucify him that maketh himself as God," Spirit, and let matter have dominion over man.

Because Jesus understood God better than did the Rabbis, he arrived at the conclusion in advance of them that he was Spirit and not matter. . . . 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. . . . But the shocking audacity that calls itself God, and yet demonstrates only erring mortality, surprises us!

Here we have it again: "Crucify him that maketh himself as God." Mrs. Eddy wants us to see our true identity; because what Christ Jesus knew himself to be, we are also. When Jesus asked, "Whom do ye say that I am?" he blessed Peter for saying, "Thou art the Christ, the Son of the living God." Jesus knew he was the Father, Mind, expressing itself as the Son of the living God. "I am the Truth, I am the Life," he averred. God alone was identified with the works of Christ Jesus.

It was because of "the shocking audacity that calls itself God, and yet demonstrates only erring mortality," that Mrs. Eddy had to reword and veil her uninhibited, open, clear statements of the oneness of God and man, as given out in her earliest teaching and as presented here in the first edition of Science and Health.

The world was not prepared to receive a spiritual revelation of the magnitude of that which came to Mary Baker Eddy in 1866. She knew that as spiritual understanding advanced, the veil would be lifted and the reworded statements in the final edition would be understood in all their glory, as they lead us to lay down the mortal and accept our God-being, accept our true "I" as defined in Science and Health, p. 588:9.

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. . . . Sooner or later we shall all learn that the fetters [the shackling] of our infinite capacities are forged by belief only. . . . (On page 158:28 we read): You possess your own body and make it harmonious and immortal, or discordant and mortal. . . . 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, and the lawgiver that makes your body discordant or harmonious.

Note Mrs. Eddy's emphasis on " 'you,' the Soul and circumference," and that you are "the lawgiver that makes your body discordant or harmonious."

Only illusions, hypnotic suggestions, chain us to the belief that the body is our master. Mortal mind is like the bear who for many years had been caged so that he could take only four steps forward and four steps, return. When one day the cage was lifted, the bear continued where he was, taking four steps forward and four steps in return. We should not be like this bear, but should heed the new gospel and ascend heavenward by accepting the glorious liberty an understanding of Christian Science brings.

Today the medical profession is frank to warn that for each bad emotion there is a corresponding chemical change in the tissues of the body that is life-depressing and poisonous. On the other hand, every good emotion makes a life-promoting change. Mrs. Eddy explained, "every time you [understandingly] declare you are perfect in God, there goes through the body a health-giving power."

On page 166:11 we read: We have no need of creeds and church organizations to sustain or explain a demonstrable platform. . . . 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. . . . Church rites and ceremonies have nothing to do with Christianity, and more than this, they draw us toward material things, hence away from spiritual Truth. (p. 181:31)

At this point in the first edition, several pages are devoted to Mrs. Eddy's deep-seated feeling regarding the harm of continued material church organization. Her *Church Manual*, terminating all centralized material organization, proclaims this firm, unshakable conviction. She admonished and forewarned her students: "Never abandon the By-Laws. . . . If I am not personally with you, the Word of God, and my instruction in the By-Laws . . . will remain to guide you safely on. . . . None but myself can know, as I know, the importance of the continued sentiment of this church remaining steadfast in supporting its present By-Laws. Each of these many By-Laws has met and mastered or forestalled some contingency, some imminent peril, and will continue to do so."

Mrs. Eddy knew "there was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality" (*My*. 117:22). This is why she terminated her 5-member ecclesiastical Board of Directors with a *Manual* By-Law.

From the beginning Mrs. Eddy had a deep distrust of material organization other than that of a "suffer-it-to-be-so-now" in the very beginning. She knew that "material organization . . . wars with Love's spiritual compact" (*Ret.*

47:2) and invariably sinks a religion's divine Principle in personality. She, who looked only to God for guidance, did not want five personalities governing the Christian Science movement once she was no longer here to spiritually guide these Directors.

In this century Mrs. Eddy's apprehension and dread of material organization has been amply vindicated. The disaster that rapidly overtook the Christian Science movement when the Board of Directors made the decision to continue themselves in power and disobey the most crucial By-Law (*Manual* p. 26, Sect. 5)—the By-Law which terminated their Board—is overwhelmingly clear. Their rule by personality and by fear (which is always the weapon of tyrants), rather than by God's divinely inspired directions, has been an albatross around the neck of the Christian Science movement. It has caused the once prosperous Christian Science movement to grind to a halt and to be, at least temporarily, almost lost to humanity.

"The human sense of leadership creates a poison," Mrs. Eddy said, "the virus of which is more deadly than the bite of the moccasin, and from which the victim cannot heal himself or be healed, but must suffer. This is the sin against the Holy Ghost [alias the Christ-activity of the kingdom of God within our consciousness], because it sets up a mind and mental activity separate from God and His idea. In other words, it substitutes itself and its sense for Principle and its reflection, and thereby becomes the belief of another god and reflection—through sensual instead of spiritual—all error" (Carpenter Memoirs).

While storms continually raged about Mrs. Eddy, and she encountered the full force of antagonism, she led, not by forced marches, but by waiting for the students to grow into readiness for each step, and never did she urge upon them a step that did not result in their welfare.

Brief 20: SPIRITUAL UNDERSTANDING BUILDS OUR MENTAL MONUMENT

"Choose Ye"

In a recent conversation Howard Meredith of Vancouver, B.C., called the author's attention to the last paragraph of "Choose Ye," (appearing on page 3 of *Miscellany*). "Choose Ye" was Mrs. Eddy's Dedication address at the time the Extension to the little Mother Church was completed. In the final paragraph Mrs. Eddy told her students, substantially:

"You have built a temple, but 'the modest edifice of The Mother Church of Christ, Scientist, began with the cross. Its excelsior extension is the crown."

What is she saying?

Many of us have read that as though the "excelsior extension" was the circular building of the Extension. But that is NOT what Mrs. Eddy says.

She says: "The room of your Leader remains in the beginning of this 'edifice' [not in the 'temple']" The room of your Leader is in the "edifice" (edifice refers to the little Mother Church); and she speaks of "Its crowning ultimate." The "its" doesn't refer to the Extension, the temple built with men's hands. The "its"—"its crowning ultimate"—refers to "the room of your Leader." The "crowning ultimate"

of your *Leader's room* rises to "a MENTAL monument, a superstructure high above the work of men's hands."

Note that she is referring entirely to "a MENTAL monument, a MENTAL superstructure," built upon "the room of your Leader." This has nothing to do with the Extension, the "temple built with men's hands."

What is in "the room of your Leader"?

The only thing that can be in "the room of your Leader" is the divine Science that is contained within the textbook and her *Other Writings*. Of this room the Psalmist (31:8) sang, "Thou hast set my feet in a large room." This is the room in which Mary Baker Eddy dwells, and of which she said, "Those who look for me . . . elsewhere than in my writings lose me, instead of find me" (*My*. 120:2).

In 1906 Mrs. Eddy saw that the state of development of human consciousness, as it reached out to Christian Science, had not yet comprehended the divine idea given in her writings—in the Second Coming of the Christ. People still believed that something called a "temple" had some spiritual substance to it, so she cooperated with them and praised them for their efforts in building the Extension. She saw they could not do more than they were, nor understand what was not ripening in them.

But in her "Choose Ye" message she is asking us to choose:

Will we elect to worship in a "temple" made with men's hands, where the Science of being could not possibly be? Or will we follow the Leader who was building the structure of Truth and Love, the church universal and triumphant?—will we follow her whose room "remains in the beginning of this edifice, evidencing . . . the word that proceedeth out of the mouth of God . . . [and whose] crowning ultimate rises to a *mental* monument, a superstructure high above the work of men's hands, even the outcome of *their*

hearts.” Will we seek the understanding to which Mary Baker Eddy’s writings lead us—the understanding of the kingdom of God within our own spiritual consciousness? Or will we continue to feel we can find God in a temple made with men’s heads”?

Note her closing lines: “Methinks this church is the one edifice on earth which most prefigures self-abnegation, hope, faith; love catching a glimpse of glory.” What is she saying? She speaks of “edifice,” not “temple”—she is referring to the “edifice” in which is “the room of your Leader” that “began with the cross; [and] *its* excelsior extension is the crown” of Love. A material “temple,” the work of men’s hands, no matter how magnificent, can never be the “love, catching a glimpse of glory” that Mary Baker Eddy’s writings, the Second Coming of the Christ, the Word of God *understood*, provides—as it “rises to a *mental* monument . . . even the outcome of [our] hearts,” our spiritual understanding which is the kingdom of God within our consciousness.

Only if one comprehends the spiritual message behind the words—only if the message of the Second Coming of the Christ is incorporated in the understanding heart—does it become a “mental monument” that can “catch a glimpse of glory.” The heart must be coincident with the idea.

While the students were building a material temple, she was building “a temple the spiritual spires of which will reach the stars with divine overtures, holy harmony, reverberating through all cycles of systems, and spheres.”

When Mrs. Eddy was offered the material church edifice, she said:

“You ask too much when asking me to accept your grand church edifice. I have more of earth now, than I desire, and less of heaven; so pardon my refusal of that as a

material offering. More effectual than the forum are our states of mind, to bless mankind" (*Pul.* 87:18).

Only as Christian Scientists find that the Church of Christ, Scientist, needs no organization to express it, and as they again march on, triumphantly, in *spiritual* organization alone, under the banner of God's love, will the Christian Science movement regain and surpass its once grand prosperity.

The First Church of Christ, Scientist, in Boston was not a material structure. It is "*whatever* rests upon and proceeds from divine Principle. . . . [It is] the structure of Truth and Love" (S&H 583:12). It is all that is contained in Mary Baker Eddy's writings, the Second Coming of the Christ.

The Mother Church passed on when Mrs. Eddy did because she *was* the Mother Church. "Mrs. Eddy knew," wrote Gilbert Carpenter, Sr., "that the success of her Cause depended upon her being given the most important place in it; that the moment interest in and love for her as the Revelator and Demonstrator began to lessen, at the same time the spirituality in the Cause would begin to diminish. When students begin to believe that their obligation to their Leader is fulfilled merely by acknowledging her as the Revelator, and studying her writing, they are committing an error that is far more serious than appears on the surface. The tendency to ignore her life,—her demonstration of her own teachings,—is an error that would eat at the very heart of her Movement, and seek to rule out of it its spiritual vitality."

Since matter is illusion, Mind alone can move it. Healing, salvation, redemption, are accomplished through the acknowledgment that the Mind which is God is the only Mind of man. This makes God (Mind) and man one. Infinite

good, God, conscious of itself, is man. Therefore as “the goal of goodness is assiduously earned and won,” we become one with the infinite good which is called God.

P. 181:5: To guard and govern the action of mind enables you to hold the body in subjection.

How do we “guard and govern the action of mind”? We know that “of mine own self I can do nothing,” but by the grace and authority of God we can close our thought tightly against what does not originate in our true Mind. It is only when we actually feel Infinite Good’s presence, or realize the absolute nothingness of all that is not of God that we are released from fear, and healing results.

You “hold the body in subjection” by understanding that physical effects are not the result of physical causes; they originate in illusions, and illusions do not have a physical cause. We have all heard of someone dropping dead after thinking he had been poisoned by a rattlesnake bite. Later the snake was found to be defanged and harmless, an escapee from the circus. Neither is there a mental cause for sin and sickness, because if there were a mental *cause* the sin and sickness would not be an illusion. Since “all is infinite Mind” infinitely manifested, there can be no physical cause, no evil mental cause, hence no physical effects. The flat earth had no physical cause, nor does the illusion that the sky and water meet in the distance.

“Diseases are beliefs, that ruled out of mind are ruled out of the body. . . . All mental emanations take root and bear fruit after their own kind.” Therefore, “whatsoever things are of good report” dwell on them, remembering: “Thou wilt keep him in perfect peace whose mind is stayed on Thee.” There can be no peace if our mind is stayed on

material things, on personalities, on what causes fear and anxiety. "In all thy ways acknowledge Him [the kingdom of God within your own consciousness] and He shall direct thy path."

"The human mind and body are myths" (S&H 150:32). The one Mind, that is your Mind, does not, in reality, manifest itself as a matter body, but rather this one Mind manifests itself as Mind, as that which is not subject to growth, change, or lessening, but yet is spiritually tangible. The one Mind, the divine intelligence, or Principle, of all real being, holds "man forever in the rhythmic round of unfolding bliss, as a living witness to and perpetual idea of inexhaustible good" (*Mis.* 83:2).

In order to demonstrate the power of God, we must first discover that our own Mind is that power. In mathematics we cannot use the principle until we find it as our own Mind; neither can we use the Principle that is Life, Truth, and Love until we find it as our own Mind, whose substance is Spirit. Here remember that the Word of God has stated that "we shall be found Love, Life, and Truth because we understand them" (p. 77:17).

P. 212:16 In order to reflect beauty, the body must represent only the perfect and immortal. To become less sense and more Soul is the recipe for beauty; but to reach its standard we must put all sin, sickness, and sorrow under the feet of our God-being, and rise superior to them; [we must] retreat from the belief [illusion] of pain or pleasure in the body, to the unchanging quiet and glorious freedom of impersonal bliss.

The Love, Life, and Truth, which we shall ultimately find ourselves to be, will manifest itself in bodiless bliss.

Learning that matter is a myth, we “retreat from the belief of pain or pleasure in the body, to the unchanging quiet and glorious freedom of impersonal bliss.” Belief in material suffering tends to turn mortals from their error, and turn them to the divine, their true identity, in order to escape from the body to Spirit, and to the beauty and intactness of Soul.

The fundamental lie is the illusion, the belief, in a mortal mind that creates other mortals out of nothing, and erroneously endows them with power to resist their own awakening to spiritual reality. When this point in the Science of being is understood, we will *experience* all that in reality we now already are—all that is signified by the seven synonyms for God. When we ultimately realize “man *is*, not *shall be*, perfect and immortal” (S&H 428:22), we will soar to final freedom, and rest from human woe.

P. 214:9: Our bodies are not the repositories of us, else all would go down to dust. I is Spirit and not matter, and Spirit never for a moment entered or animated [illusion] matter.

[The divine Mind that is our true Mind will ultimately assert its absolute supremacy in every direction as we “realize ourselves not [material] body but Soul,” and let “Spirit or the power of divine Love bear witness to the truth, this is the ultimatum” (S&H 411:10).

This calls for the evangelization of the human self. It calls for “meekness and temperance [which] are the jewels of Love, set in wisdom” (*Ret.* 79:22).] True success depends on character, on integrity, loving kindness and loyalty, being trustworthy.

P. 218:29 If we part not with the imaginary joys of personal sense, appetites, passion, malice, pride, etc.

at the suggestions of Science, we must at some future time suffer from these sufficiently, to be glad to relinquish them. It is not through enjoyment, but [through] suffering [that] we learn the error of Life in matter, and outside of suffering it can only be learned of Science; which do you choose for a teacher?

This concludes the extracts from Chapter III. We again have learned that the belief of Life in matter is the stone between us and the resurrection morn. In her first edition—the “little book open” in the hand of the angel—Mrs. Eddy wrote many times, “We are Spirit,” because Spirit is All. Spirit is another word for “good.” In proportion as we are (spiritually) good we are one with God, infinite good. This is why “I and the Father are one,” and why Mrs. Eddy insists that, in Science, our goal is “goodness.”

But she warns: “the false claim of error [will continue] its delusions until the goal of goodness *is* assiduously earned and won” (S&H 233:13). There is no other way for beleaguered mortals, born of the flesh, to be driven out of their house of clay than to become cognizant—to divinely realize—that they *already are one* with their divine Principle.

We have also learned “that harmonious and immortal man [the “man” which the kingdom of God within our consciousness shadows forth] has existed forever, and is always beyond and above the mortal illusion of any life, substance, and intelligence as existent in matter” (S&H 302:14). Mary Baker Eddy’s discovery and revelation that “we are Spirit,” has ushered in the spiritual understanding of Life, the paradise mortals so long have yearned for.

To the extent that we understand our spiritual identity, we become consciously aware that we always have been, and are, here and now, one with infinite good. “Beneath

[our] feet life's pearl is cast." The door to heaven, spiritual existence, has been opened by the Second Coming of the Christ. As we enter we find that we brought heaven with us.

CONCLUSION

"Stately Science" pauses not as it leads us to the awareness that we already are one with infinite good. Mrs. Eddy's teaching has set the feet of untold millions in the path that leads heavenward—toward the goal of goodness. Only as this goal is won is the "Christian Scientist alone with his own being and with the reality of things" where he "lives in good [and] lives also in God,—lives in all Life, through all space" just as $2 \times 2 = 4$ or any divine quality lives in all space, omnipresently available. "His is an individual kingdom . . . forever unfolding its eternal Principle." (See *Mess.* '01. 20:8; *Pul.* 4.20).

Mrs. Eddy's writings are leavening the whole lump of human thought, insuring that humanity will rise in understanding to reach this goal of goodness as the crumbling away of material elements from reason continues.

The material Christian Science organization, "which wars with Love's spiritual compact," (*Ret.* 47:2) was terminated by Mrs. Eddy's *Church Manual*. Disobedience to her *Manual* directions has brought disaster to the Christian Science movement.

But, on the other hand, the spiritual ideas she founded in human consciousness are slowly being accepted worldwide. They are becoming the basis of the thinking of the most enlightened, in the scientific, therapeutic and intellectual fields. We can trace her teachings, the Second Coming

of the Christ, in each step of mental and spiritual progress, from pulpit and press, in religion and ethics, and find these progressive steps either written or indicated in her writing, that has mounted thought on the swift and mighty chariot of divine Love, which today, whether it is acknowledged or not, is circling the whole world. (See *My*. 114:29).

*Mrs. Eddy Began Where The Reader Was Mentally
The Mind Already Full Must Be Emptied*

Because the beginner in Science has been schooled in the false belief that *both* good and evil, both Spirit and matter, both life and death, are real, Mrs. Eddy knew she had to begin where the reader was. Therefore much of Science and Health is concerned with emptying the reader's mind of misconceptions, of the duality that has been taught for the past 2500 years. Her teaching must replace these misconceptions, these illusions, with the spiritual fact that only good is real. Healing comes with a realization of these facts, this truth.

Mrs. Eddy had to instill in the reader an awareness that we are never dealing with an actual erroneous situation, person, place, or condition, but only with hypnotic suggestions, which she called "animal magnetism." The divine facts, accepted, is the Christ activity in our consciousness. They do the healing work.

How do we get rid of the hypnotically induced pictures that have plagued mankind since the beginning of time? Only spiritual education can eradicate them. "Christian Science erases from the minds of invalids [and from all genuine seekers] their mistaken belief that they live in or because of matter. . . . Animal magnetism, hypnotism, etc., are disarmed by the practitioner who excludes from his own

consciousness, and that of his patients, all sense of the realism of any other cause or effect save that which cometh from God. . . . This epitomizes what heals all manner of sickness and disease, moral or physical" (*Rud.* 12:16; *My.* 364: 9). The pictures that hypnotism is suggesting are never real things, never real diseases or discords. They are always appearance only. It is the realization of their nothingness that does the healing work.

Jeremiah's Prophecy and Janet Colman's vision

Jeremiah (31:22) prophesied that "a woman shall compass a man"—that Science (woman) would compass Christianity—and that this would be "a new thing in the earth." In Jesus' revelation to St. John, Jesus saw symbolically the crown of power placed upon the head of womanhood (*Rev.* 12:1), and he prophesied to St. John concerning the "little book" open in the hand of the angel (*Rev.* 10:1 & 2). In the Gospel of John, Jesus prophesied that the "Comforter" [divine Science] would teach us all things, and bring to our remembrance, all that he had taught.

As if in fulfillment of Jesus' and Jeremiah's prophecies, Janet Colman, one of Mrs. Eddy's more spiritually-minded students, on the night of June 14, 1888, had a most revealing vision. She recorded:

That night as I was getting into bed, had not laid down, at the foot of the bed I saw Jesus' form rise up in white; then our Leader in white rose up beside Him. She put out her arms and embraced Him. He melted into her, then she rose up beyond my gaze . . . [After telling Mrs. Eddy] she told me not to speak of it to anyone, not even to her students; it was too far beyond the age at that time. Later, when *Christ and Christmas* came out, the picture

CHRISTIAN UNITY expressed more what I saw at Chicago. God has been so good to me to let me see our Leader in her right light. (Doris Grekel. *The Discovery*).

Mark and Luke both record Jesus' declaration and prophecy: "Heaven and earth shall pass away: but my words shall not pass away." Today we know they have not. Mary Baker Eddy knew the same was true of the words which infinite good had dictated to her. To friends Mrs. Eddy made the following awe-inspiring prophecy, implying the inevitable, inescapable, omnipotent government by the Word (Bride), as set forth in the Second Coming of the Christ:

The time cometh and is not far off when . . . potentates, together with every mortal man and woman within their domains, shall bow before the little book whose right foot is set upon the sea and his left foot on the earth, and whose hands compass the universe. (Richard Oakes, *Mary Baker Eddy's Lessons of the Seventh Day*.)

It is inevitable that eventually the harvest song of gratitude for Christian Science will rise throughout the world, and Mary Baker Eddy's name will be enshrined in the hearts of all humanity.

The Second Coming of the Christ, "the second appearing in the flesh of the Christ, Truth," (S&H 118:7) was the forty-four year span of Mary Baker Eddy's mission as Revelator, Demonstrator, Discoverer, and Founder of Christian Science in human consciousness. The third advent is the reign of the Christian Science textbook and her *Other Writings*—the assimilation of their truths in human consciousness.

"The third appearing of the spiritual idea of the character of God [resulting from the Second Coming of the Christ] will present but the disappearing of all else, and establish

the supremacy of Spirit which obliterates the human sense of the divine, taking away all sense of matter, and revealing the final fact that the idea, Christ, is not a materialized man or woman, but is the infinite concept of infinite Mind.” (See *EOF* p. 48.)

Mary Baker Eddy’s writings enable man to get the victory over sense and self and are crowning him with what the world cannot give and thieves cannot break through and steal.

The “third advent” will be when humanity *accepts and practices* what is in her writings. It was her purity and spirituality that enabled her to discover the Science of being, through an understanding of which all humanity will eventually make a “triumphant exit from the flesh.”

Mrs. Eddy suffered the agony of the cross to bring us this ineffable, glorious Truth. When the world of sense felt the destruction she was bringing to error—tearing away the foundations of its beliefs, its idols, its illusions—she was accused of heresy, and anathematized by pulpit, press, and the medical fraternity of her day. Yet to this world of savage resistance, of hatred and cursing, she unfailingly returned love and blessing.

Mary Baker Eddy, God’s angel visitor, was sent by infinite Love to break earth’s deep sleep and hypnotic dream, to awaken man from his non-stop Adam-nightmare of materiality. It will take centuries for us to fully understand the marvel of her life, of her holy history—to realize who, in the last century and the first decade of this, it was that walked among us.

ADDENDUM
MRS. EDDY'S PUBLISHING SOCIETY
DEED OF TRUST

The Present Great Obscuration of Spirit

Many of Mrs. Eddy's statements reveal she was well aware of the error that would follow her great work on earth, as prophesied by St. John in the Book of Revelation, chapters 13 to 20. She knew the drag-on of old theology's ecclesiasticism would try to erase her founding work in the mind of humanity, and in its stead plant the seed of chaos and of night, to blot out order, and extinguish the divine light of her teaching.

It is a curious thing how human beings from earliest antiquity have shown a persistent tendency to surrender to individuals or groups who would arrogate to themselves the control of information, knowledge and revelation. An even more curious thing is that people who have succumbed to this intellectual and spiritual slavery are by their very surrender conditioned to turn from those who would liberate them. (Arthur Corey, *Freedom of Speech, Press, and Religion*).

Mrs. Eddy knew that only a few of her students, “the remnant,” would ride to humanity’s rescue—only the few and faithful would continue the struggle to educate and liberate the world in spite of the opprobrium heaped upon them. The vast majority would go no further than a material church, content to stay in their cradles and swaddling-clothes rather than continue “to struggle on” with her. She had told them that her work for the Mother Church *was done*. But she was still with them “on the field of battle, taking *forward* marches, *broader and higher* views and with the hope that [they would] follow” (*Mis.* 136:5).

As we know, while she was still with us, fending off universal hypnotic suggestion, many did follow her, and wonderful healings took place on a worldwide basis. After her passing from the earthly scene, under the vital, impelling spiritual force she had built up, the remarkable healing work continued globally for another forty years, before the curtain of ecclesiasticism gradually descended to almost totally dissipate it.

The flagrant, willful defiance and disobedience of the *Manual’s* By-Laws, following her departure, caused the movement to reverse its marvelous spontaneous healing work and lose the incredible spiritual dynamism that carried it forward while Mary Baker Eddy governed it spiritually and built up the momentum that carried it onward for several decades after her passing.

What Is True History?
Woman’s Hour And The Age Of Love

“True history,” Mrs. Eddy says, “is the record of the development in the human consciousness of a truer idea of

God and man. This development has expressed itself affirmatively throughout the ages in every department of human endeavor. Its true meaning and intent is interpreted in the search of the human heart for freedom. . . . Its human expression has assumed different forms as the world has step by step risen above one form of limitation and bondage after another. . . .

“And God—the divine ever-present Love—made man in His own image and likeness. But the man of this world’s conception has passed by in his daily tasks oblivious to the fact that Love has always been more truly expressed by woman than by the masculine representative of mankind.

“But now has come woman’s hour. . . . [And] the armed legion of progress shall hurl back the forces of reaction and bondage. The doctrine of blood and iron shall fail and the world shall be made safe. . . . Then shall come earth’s great period of reconstruction—the balancing of accounts through reason, love, and revelation. . . .

“The messages to the human heart in this hour are stronger than creeds, broader than races, more potent than patriotism. They are the prophetic whispering of angels.

“Prophecy is but history written in advance. The beloved disciple of Jesus . . . from the spiritual heights of revelation, foresaw human history and recorded the events of these ‘latter days.’ He did not leave the ages comfortless. He saw the final readjustment of all things, and in the vision he saw symbolically the crown of power and revelation place upon the head of womanhood.” (*Woman’s Hour*, Mary Baker Eddy, *EOF*, p. 18).

The Wheat and the Tares
Freedom and Independence on the March

The turning of humanity to the spiritual is reflected in today’s world events. In the nineteenth century Mary Baker

Eddy was a contemporary of Karl Marx. While Mrs. Eddy was sowing the wheat, Karl Marx was sowing the tares. Today in Eastern Europe, "God hath thrust in the sickle. . . . This hour is molten in the furnace of Soul." The tares are being consumed in their own fires, and the wheat is being garnered. A friend writes, "If there ever was a time for thoughtful inquiry, for rational analysis and the courage of one's convictions, it is now—for, on the eve of the decade of the nineties, the world is on the brink of economic and political revolution on a scale as yet unseen on this planet."

I believe this is also true regarding the spiritual revolution that is quietly taking place. In the world's captive nations, the people's great longing for emancipation from their Communist rulers has expressed itself in the dramatic changes sweeping Eastern Europe. Everywhere fledgling democracies are attempting to form. The tidal wave of demand for freedom that can't be turned back as it floods the Kremlin is drowning the "red Esau."

The forces of change have even reached remote, sparsely settled Mongolia, homeland of the legendary warlord Genghis Khan. Here the cry is no longer "Brothers, to your horses!" Today it is a peaceful rally for democracy, for freedom from Communism, as recently 6000 fur-swaddled demonstrators stood on a wind-swept steppe, enduring for two full hours, the bitter cold (minus 10 degrees Fahrenheit) to hear the rallying cries of their speakers for freedom.

The urge to be free is an intense, vivid, vital, fundamental yearning of the human heart, everywhere inborn and inalienable. The Berlin Wall did not come down of itself. A deep, profound, insatiable yearning for freedom sought God's help, and not in vain. A news release, headed: " 'Miracle of Leipzig' Began in Church," states: "Every Monday night for the past decade, the Nikolai church has held prayer meetings 'for peace and social renewal.'" The small

gatherings exploded this fall into a mass demonstration of people-power that forced open the Berlin Wall and brought other historic changes to East Germany and other Iron Curtain nations. At long last, a joyful end seems in sight for one of history's saddest chapters.

Ideas born in the West flowered in Tiananmen Square where they were crushed, only to rise again in Prague's Wenceslas Square. The Communist leaders are learning that their policies have led to the isolation of the Communist countries in the general flow of world civilization, and their plan to dominate the world, materially, has failed.

Everywhere Communism is unraveling. Its dramatic dismantling from within is proceeding at a breathless pace—a pace that even the shrewdest Kremlin “statesman” cannot halt ultimately. We are seeing people-power; on the cutting edge of the democratization process are the hundreds of thousands of people peacefully demonstrating. It is *their* pressure that will move this democratization process forward.

While our self-deception at places like Potsdam, Yalta, Paris and Geneva helped solidify and expand the Soviet system, depriving of liberty untold millions of oppressed inhabitants of the Communist empire, yet American generosity over the past four decades and the sheer power of the most efficient force in the world: namely, *good will*, has played its part in these majestic history-making changes today sweeping Eastern Europe. As this is being written, the air of freedom is almost tangible. Fulfillment of Isaiah's stirring prophecy looms: “They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more” (2:4). The time has come when nation must say to nation: “I have seen thy face, as though I had seen the face of God” (Gen. 33:10).

The Boston Hierarchy Wall Will Fall

Thanksgiving day of 1989 gathered a new harvest, not of the hands, but of the soul. As the hunger, the bitter grinding poverty, the desperation and chaos of Eastern Europe falls, with the falling of a material wall, so will the shameful wall, built by the Boston hierarchy, dissipate and be no more. The Christian Science movement needs a clarion call, a piercing trumpet to signal the attack—with each of us becoming a Gabriel.

As spiritual understanding broadens, deepens, strengthens it drives nails into the coffin of priestcraft; and the “remnant’s” devotion of thought to the honest achievement of bringing about obedience to Mary Baker Eddy’s *Manual* will reap its fruition.

The mighty colossus of ecclesiastical domination that has, since Mrs. Eddy’s passing, sat astride the fence of freedom, casting its long shadow of disobedience over the Christian Science movement, has reached its day of reckoning. The momentous expansion of understanding of Mary Baker Eddy’s *Manual* is bringing victory in this battle for spiritual freedom—the battle to free individual Christian Scientists from ecclesiastical thought control and their fear of reading anything not “authorized” by five mortals in Boston.

Many of the accumulated abuses and violations that dishonored Mary Baker Eddy’s *Manual By-Laws*, after she passed from mortal sight, have been set forth in the author’s two books on the *Manual*, listed on the flyleaf of this book. The following is a brief review of two or three of these flagrant abuses:

The ecclesiastical hierarchy’s official strictures against any writing not approved by the five Directors in Boston—which the Directors call “unauthorized literature”—has done incalculable harm to the progress of Christian Science. The *Manual’s* By-Law (Art. VIII, Sec. 11)

speaks only of *incorrect* literature, and says nothing about not reading it. How would one know if it is incorrect if one didn't read it?

Mrs. Eddy described such attempts at controlling a student's reading matter as "wicked, tyrannical, proscriptive, and un-Christian." Students should read critically and widely, always using the Bible and Science and Health as their textbooks, their authority. The sheer lunacy of this thought-control by the Boston hierarchy has had a devastating effect on individual growth, depriving members of instructive and inspiring literature, and constricting Mary Baker Eddy's great revelation within institutional fetters.

Practitioners and teachers caught recommending literature not authorized by the five Directors were, and still are, subject to excommunication, "disgrace," delisting in the *Journal*, and incidentally to the deprivation of their income. "Fear is the weapon in the hands of tyrants" (*Mis.* 99:10). This fear led to servility and dependence on human authority. This fear to read widely, to initiate and innovate, ended the vitality of the Christian Science movement.

The famous and Honorable Charles Evans Hughes—who ran for President of the U.S., and later became Chief Justice of the U.S. Supreme Court—as the lawyer for the Publishing Trustees in the 1919-1921 "Great Litigation," saw the issue clearly, and in his summary argument for the Publishing Trustees, prophetically stated:

It seems to us as most unjust to Mrs. Eddy, most contrary to her teachings, to assume for a moment that she relied upon the exercise of despotic power which these Directors have arrogated to themselves. . . . The unity which these Directors wish, the unity of despotic power, the control absolutely of the entire government of Christian Science in the church, and in the publications, and

everywhere else, that is the unity which might well destroy the very faith of the organization for the propagation of the faith to which they profess to be devoted.

The Supreme Court of Massachusetts upheld the position of the Trustees, in the case which the Trustees won against the Directors, and also upheld the Publishing Trustees when the Directors launched their Appeal in their effort to wrest control over the Trustees and the Publishing Society.

But because the field had grown used to trusting the Directors (who for eighteen years previous to Mrs. Eddy's demise had governed under her watchful eye and care), and also because lecturers, teachers, and practitioners were instructed by the Directors to muster and rally support for *them*, the Directors—and at the same time campaign against the Trustees of the Publishing Society—the court was faced with overwhelming support that poured in for the Directors. The Chief Justice therefore acceded to the voice of the seeming majority who wanted a king to rule over them. Also, courts do not have jurisdiction over ecclesiastical matters.

Mrs. Eddy had warned in 1892: “. . . If you organize again it will ruin the prosperity of our church. . . . I have consented to whatever the church pleases to do, for I am not her keeper, and if she again sells her prosperity for a mess of pottage it is not my fault.”

When the students would not listen, Mrs. Eddy said, “Let the church reorganize. . . . Let her pass on to her experience and the sooner the better. When we will not learn in any other way, this is God's order of teaching us. His rod alone will do it.”

Today we are witnessing the results of material organization as our churches stand empty, and the wonderful healing work of earlier days has almost ceased.

Once these *Manual-terminated* Directors had the power of the press, along with the other powers they arrogated to themselves, they quickly became what Professor Braden describes:

... There is nowhere now any more centrally *controlled* religious organization than the church founded by [Mrs. Eddy]. It is the rigidity of the organizational structure with its extraordinary *controls* over branch churches, practitioners, and other responsible leaders, that has been the occasion for most of the conflict that has been aroused.

Every measure the Directors took to guard their authority has stifled freedom of thought and expression, inhibited initiative and responsibility, and has closed off the means of inspiration and instruction. Their every step has tended to dilute and emasculate Science.

The Fall of the Christian Science Publishing Society

As the decade of the eighties closed, the dams of freedom—for both the iron-curtain nations of Eastern Europe and the captive Christian Science church members—opened. Let us not be frightened by the loudness of the river's roar.

Had Mrs. Eddy's *Manual* been obeyed at her passing the two world wars might have been avoided, along with the resulting plight of the captive nations. Again, had Mrs. Eddy's *Manual* been obeyed at her passing, world thought might today have been loosed for its higher destiny of pure metaphysics through her *legally established* Christian Science Publishing Society—the greatest casualty of the disobedience to her *Manual*. As we have just seen, within a few short years after Mrs. Eddy's passing, the Publishing Society fell prey to what appeared to be the grasping for

power, prestige, and authority, by the *Manual-terminated* church Board of Directors.

This evil appeared as ecclesiastical despotism which sat at the apex of what it considered itself to be, namely: "the highest ecclesiastical court in the land," in an effort to substitute itself for the demands of Principle. It painfully polarized the Christian Science movement into two camps—one supporting the *Manual-terminated* Directors, and the other supporting Mary Baker Eddy's *Manual By-Laws*, most particularly those containing estoppel clauses.

This polarization often separated even family members as each recoiled from the other's viewpoint. The vast majority, of course, as usual, sat in silence, wanting only a powerful message to shout, a winning ticket to follow, and a heavenly vision of the *future* to embrace—forget the present!

And so it came to pass that immediately upon Mrs. Eddy's leaving the scene, the *Manual-terminated* church Directors—disinclined to step onto the slippery slope of power-sharing, for which they obviously had no more enthusiasm than a condemned man mounting a scaffold—began their efforts to override Mrs. Eddy's Publishing Trust Deed provisions. The ecclesiastical Directors needed the means of the Publishing Society—the power of the press and incidentally the power of the purse it yielded—to influence the Christian Science field, and keep themselves securely ensconced in a position of authority. Thus was kept in power that "which wars with Love's spiritual compact."

Defending Mrs. Eddy's Publishing Deed, Herbert Eustace wrote that by *legally* setting up the Christian Science Publishing Society entirely apart from the church organization, "Mrs. Eddy undoubtedly hoped to thwart the attempt of evil to bury Christian Science in ecclesiasticism and materialism as it had previously buried Christianity."

Here, let your heart take a picture: Mrs. Eddy had, for more than forty years, struggled valiantly to give the Science of the Christ to the world—to lift humanity out of bondage to the five physical senses that have made man “the most absolutely weak and inharmonious creature in the universe.” Now as she neared the end of her sojourn with us, she became increasingly aware of what her temporary ecclesiastical Board of Directors was planning—and plotting with attorneys—to do, once she was no longer here.

As she selflessly yearned to save Christian Science from the Herod of ecclesiasticism—the Herod that was seeking to rule by personality instead of ruling by the Word of God and her divinely-dictated *Manual*—God suddenly supplied her with the means which assured that her *Manual* would eventually be obeyed. Her fervent, unceasing prayer was answered.

The way that opened up would make her *Manual* a legal instrument—an instrument that would legally require obedience to her *Manual's* estoppel clauses, the most important of which was the By-Law-estoppel terminating her 5-member ecclesiastical Board.

It happened that at this very time it was decided to build an Extension to the little Mother Church. For this purpose Mrs. Eddy purchased the ten properties surrounding the little Mother Church. Then, as she deeded these properties over to her 5-member Board, each of the ten Deeds contained the stipulation found in the Deed on page 137 of the *Manual*. It states:

“This property is conveyed on the further trusts 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 . . . be given therefor.” (A copy of these ten Deeds can be found in the

author's book: *If Mary Baker Eddy's Manual Were Obeyed*, second and third editions).

Mrs. Eddy knew that (even if her five Directors betrayed her, and through fraud and deception kept themselves in power) sooner or later these *ten Deeds of Trust* would be honored by the Courts of this land. In the class of 1898 she prophetically declared, "The *Manual* will be regarded as law by law." To Clara Shannon she explained: "This *Church Manual* is God's law as much as the Ten Commandments and the Sermon on the Mount. It is God's law and will be acknowledged as law by law." And she smiled and looked up from her writing and said, "I mean by the laws of our State, even if it has to go to the higher courts."

Further, in her effort to stem the tide that she saw rising up to engulf and destroy "the incorporeal Savior, the Christ or spiritual idea which leadeth into all Truth," she (1) took the step we have already seen, of terminating the temporary Board; (2) gave the legal, self-perpetuating, 4-member Board, properly established in her 1892 Deed of Trust, authority only over the Boston church; and (3) legally established the Christian Science Publishing Society and put the entire authority for all Christian Science literature (apart from her own writings) "perpetually and irrevocably" under the Publishing Trustees setting it entirely apart from the material, about to be abolished, church organization.

When one realizes the kind of help Mrs. Eddy got from the men students in authority in Boston—who never saw that *her* authority came from God, but tended to question her every progressive step, trying to have her directions from God conform to mortal usages, and opinions—her achievement, to human sense, is nothing short of miraculous.

Mrs. Eddy can only be known spiritually. Only as students awake spiritually and forsake materiality will they obey the By-Laws in the *Manual*.

*Obedience to Manual will Bring
World-wide Advancement*

It seems that just as "every generation must learn for itself that the stove is hot," so must every Christian Scientist, sooner or later, learn for himself that ecclesiasticism and priestcraft have no relation to Christian Science, and to think they have is to manacle oneself to a corpse.

Christian Scientists, loyal to Mary Baker Eddy, feel the *Manual-terminated* ecclesiastical Directors should obey her *Manual* By-Laws, and step down. We are not asking for their heads, only for their resignations. In today's world Boston ecclesiasticism looks totally abnormal, and will look increasingly anomalous in days to come—a throw-back to ideas no one can quite remember ever having had.

Scientists too, as American Revolutionary Thomas Paine wrote, "have it in [their] power to begin the world over again." Paine said, "A situation similar to the present hath not happened since the days of Noah until now. The birthday of a new world is at hand and a race of man . . . are to receive their freedom from the events of a few months." Today whole nations are moving to secure their political and social freedom, and incredibly it is happening in "a few months." Who shall say that this same movement of freedom cannot happen also in the Christian Science movement? Everything points to the old order—the tyranny of the usurpative Directors—being swept away. Perhaps when they have spent themselves into bankruptcy, there will be room for a new beginning.

Once the *Manual* is obeyed, the world will see more advancement in one generation than it has in the last four. Even today, as our foremost physical scientists are increasingly turning their thought toward the spiritual, they are finding a force and creative power that has up to now scarcely been touched, a power that has been the greatest of all powers in the development of man.

The Publishing Society was to forever accommodate students who are divinely led to publish simple articles explaining some point in Christian Science, or to publish "voluminous works on [the] Science" taught by Mrs. Eddy. She knew the propagating of Christian Science would depend largely upon the written word.*

Bear in mind, Mrs. Eddy established the Publishing Society as a separate entity. It had nothing to do with the material church organization, as can be seen by reading the above-mentioned last ten of her thirteen Deeds of Trust, one of which can be found on page 136 in the *Manual*. Mrs. Eddy knew that continuous publishing of the Word would be necessary in order to spread abroad the message of Christian Science. She saw the necessity for Christian Scientists to speak louder and more often in declaring what "the pioneer" had accomplished in bringing to mankind the Second Coming of the Christ, and *she created the means to do so*.

Publishing Society Provides an EXAMPLE

When Mary Baker Eddy executed the Deed establishing the Christian Science Publishing Society she set it up as a "*perpetual and irrevocable trust and confidence. . .*" entrusting three self-perpetuating, independent Christian

*Mrs. Eddy's 1898 Publishing Society Deed of Trust can be found in the author's book, *Mary Baker Eddy's Church Manual and Church Universal and Triumphant*. p. 187.

Scientists to care for the publishing of the Christian Science periodicals. This *legal* Deed of Trust was to have remained in effect after her passing, as a "Perpetual and irrevocable trust and confidence," while, on the other hand, the material Mother Church and its five-member ecclesiastical Board of Directors was to have terminated at Mrs. Eddy's passing, according to the By-Laws of the *Church Manual*.

The Publishing Society that Mrs. Eddy established provides an *example* or prototype for enlightened Christian Science societies or individuals to follow in setting up their own publishing societies around the world, in accordance with Jesus' admonition, "Freely ye have received, freely give" (Matt. 10:8).

The Manual and Publishing Deed Do Not Conflict

The Publishing Deed does not conflict with the *Manual's* estoppel on page 80, which under "Editors and Manager, Sect. 4," states, "Incumbents who have served one year or more can be re-elected, or new officers elected, by a unanimous vote of the Christian Science Board of Directors, and the consent of the Pastor Emeritus given in her own handwriting."

What did Mrs. Eddy accomplish with this By-Law and its estoppel? (Estoppel is a legal term for the stopping of an action).

With this By-Law and its estoppel (that required her signature given in her own handwriting) *Manual*, p. 81:3-4, Mrs. Eddy strictly provided for the discontinuing *at her passing* of the periodicals as *OFFICIAL CHURCH PUBLICATIONS*.

It should also be remembered that Mrs. Eddy (as has been thoroughly authenticated) totally rejected the proposal to have a group of church officials "authorize" or "select"

what Christian Scientists should read. There was to be no OFFICIAL CHURCH publication. (Art. XXV, Sect. 4.)

Question: "Why did she provide for the termination of *official church publications*?" and "Why did she forbid *church publication* when she was no longer here to hold the reins firmly in her hands?" The answer is because she saw clearly: "There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality" (*My.* 117:22).

The divine Principle of Christian Science was sunk in personality when, at Mrs. Eddy's passing, five personalities—whose office as church authorities the *Manual* had terminated—overruled Mrs. Eddy's By-Laws, seized power illegally, and craftily usurped the Publishing Society's prerogatives. The five *Manual-terminated* Directors have governed the Christian Science movement materially ever since, thus "sinking its divine Principle in personality."

Need we ask, therefore, why the Christian Science movement has declined so precipitously, so disastrously, after Mrs. Eddy's passing, when the *Manual's* By-Laws have been so flagrantly disobeyed?

Today, after eighty years of government by personality, the Christian Science Publishing Society is referred to as "a basket case."

Since many church Scientists are confused regarding Mrs. Eddy's two church Boards of Directors, it is crucial to understand that there was: (1) A temporary five-member ecclesiastical Board which needed Mrs. Eddy's approval before a fallen member could be replaced; and (2) There was also a legal *four-member* Board which *was* self-perpetuating, but never had anything to do with the Publishing Society, as can be seen by reading its deed of Trust, *Manual* p. 128. Its province was to take care of the real estate and

maintain services in The First Church of Christ, Scientist, Boston, as long as the By-Laws in the *Manual* allowed church services to continue. (See *Manual*, p. 128.) Incidentally, Art. II, Sect. 2, Page 30, of the *Manual* states that Readers "must be members of The Mother Church." This called for the gradual phasing out of churches, since only those who had joined the Mother Church before it was terminated in 1910 could be Readers. Christian Science *Societies*, however, could function indefinitely.

*Mrs. Eddy Yielded Her Personal Leadership
to Science & Health*

The Publishing Society deed states, "Said trustees shall energetically and judiciously manage the business of the Publishing Society on a strictly Christian basis, and upon their own responsibility, and without consulting me about details, subject only to my supervision, if I shall at any time elect to advise or direct them."

So insistent was Mrs. Eddy's determination to keep all sense of personality out of Christian Science that she even sent the Concord Branch Church quotations from her writings without citing: "Mary Baker Eddy," but rather "Science and Health." In doing this, Mrs. Eddy was yielding her personal leadership to Science and Health. In *Miscellany*, p. 120:2, she states that those who look for her in person, or elsewhere than in her writings, lose her instead of find her.

Again, with regard to her *Manual* (which, as before indicated, she held as "Holy Writ" because she knew God had dictated it as certainly as God had dictated Science and Health), it is interesting to note that in Article XXVII, Sect. 4, p. 87, Mrs. Eddy places herself under the authority of the *Manual*. And she certainly placed her temporary ecclesiastical Board of five Directors under the authority of the *Manual*.

After Mrs. Eddy's passing, among other changes, the *Manual-terminated* Directors added a "Topical Index" at the back of the *Manual*, page 139. What do you think was significantly omitted in this Index? You probably guessed it. Neither under "Board of Directors," or under "Directors" is page 26 listed—the page which carries the crucial By-Law terminating the 5-member ecclesiastical Board when they could no longer obtain Mrs. Eddy's consent to continue.

Recall that after Mrs. Eddy's passing, the Directors—besides disobeying the By-Laws—put out their own 89th *Manual* in which they made actual textual changes and additions which have led to the near-destruction of the Christian Science movement.

Every Christian Scientist should ask himself: Since the By-Law terminating the five-member Board is *the* most important By-Law in the *Manual*, and obviously Mrs. Eddy's reason for writing the *Manual*, why was "p. 26" pointedly omitted in the Topical Index? Remember, during Mrs. Eddy's lifetime, this was the only By-Law the Directors strenuously objected to and repeatedly petitioned Mrs. Eddy to change or write a transferral clause delegating her authority to them. But she would not, always stating firmly that God had dictated that By-Law and she could not change what *God* had proclaimed. Ten of her thirteen Deeds of Trust stipulated legally that the *Manual* By-Laws must be obeyed. (The first three Deeds of Trust were executed by Mrs. Eddy before the *Manual* was written. See second or third editions of the author's book, *If Mary Baker Eddy's Manual Were Obeyed.*)

When the Board fraudulently seized power after Mrs. Eddy's passing, and surreptitiously put out their own 89th *Manual*, they also omitted her name and office as Pastor Emeritus. It was replaced in 1924 after fourteen years of pressure from the field.

Why have Christian Scientists for so long disregarded, winked at, and apathetically overlooked all these chinks in the saintly armor? Why has the field supinely accepted this base betrayal of Mary Baker Eddy, the eternal Leader of the Christian Science movement? Every Christian Scientist knows that comfort and security are no substitute for liberty and freedom of conscience, and knows also, as Edmund Burke said, "All that is necessary for the triumph of evil is that good men do nothing."

Instead of an uprising that should have shaken the Christian world to its very foundation, why did the vast majority of members resign themselves to some kind of nest in the spreading branches of Boston's ecclesiastical hierarchy? This, in spite of Mrs. Eddy countless warnings that error and evil must be uncovered before it can be destroyed—that it must be exposed and denounced while recognizing no reality in it, and that we must continue to tell the truth concerning the lie.

She said, "God has bidden me to uncover . . . wickedness and I follow His voice. Let all Scientists aid in this work. . . . I have put on paper enough to reveal criminal magnetism [which is what disobedience to her By-Laws adds up to], and to meet its developments for time to come, when my voice will be no longer heard" (*Christian Science Journal*, Vol. VI, No. 11). Mrs. Eddy knew that "unless malpractice is exposed by Christian Scientists, the world will be little benefitted by Christian Science." *The greatest malpractice the world has ever known has been this disobedience to her By-Laws which has deprived the world in general of the teaching of the Second Coming of the Christ.*

Regarding the By-Law on "Editors and Manager" of the Publishing Society which does not conflict with Mrs. Eddy's Publishing Society Deed of Trust, it must be understood that the editors and publishers of the Publishing Society are governed by her legal document, which continued

on perpetually and irrevocably after Mrs. Eddy's passing. The Publishing Trustees were not required to be members of the Mother Church, since Mrs. Eddy knew the *Manual's* provisions would terminate The Mother Church at her passing.

The *Manual of The First Church of Christ, Scientist*, is a spiritual document and also a *legal* document, as has been shown. The *Manual* being a spiritual document, governs the attitude, the state of feeling, the mind-set, of those on the *spiritual* path. The *Manual* sets forth the right spiritual attitude but does not interfere with her legal documents which are found in the *Manual* pp. 128-138, and in her Publishing Society Deed of Trust. The *Manual* is telling us what attitude we must take to be in accord with God's law.

When Mrs. Eddy told the Class of 1898: "The *Manual* will be regarded as law by law," it was a divine prophecy that is yet to be fulfilled. Nothing can prevent the ultimate obedience to her By-Laws, which terminate all central, official control and priestcraft. "An unjust, unmerciful, and oppressive priesthood," she wrote, "must perish, for false prophets in the present as in the past stumble onward to their doom; while their tabernacles crumble with dry rot" (*Pul.* 7: 19). Our Leader knew God would not be mocked.

Her teaching precludes priestcraft, since the central point of her entire teaching was that in reality the "I" of you is God. "Know, then," she said, "that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love. . . . [You are always] alone with [your] own being and with the reality of things" (*Pul.* 3: 7; *Mess.* '01. 20:8). You don't need an outside priest or priestcraft to control and govern you.

As far as the *legal* Publishing Society Deed of Trust was concerned, the Trustees of the Publishing Society were

legally required to do what their legal document said, otherwise they would be in contempt of court. Mrs. Eddy and her astute attorneys knew this.

When the 5-member Board of Directors seized the Publishing Society and usurped its prerogative, we have the fulfilling of St. John's Revelation, chapter 13, in which the sainted Revelator alerts us to the seeming power of the "beast" and the "false prophet," who are emissaries of the dragon. Jesus had said, "Scripture cannot be broken" (John 10:35). The rapid deterioration of the Publishing Society, and of the Christian Science movement in general, that followed this usurpation was inevitable.

This vitiation was largely due to the absolute authority the Directors arrogated to themselves. As before noted, they designated themselves "the highest ecclesiastical court in the land," and with their power to excommunicate they made short shrift of anyone who disagreed with them. Dipping their quills in acid inkwells they weren't terribly fussy about whom they splattered. Soon all but the hardiest and most perseverant were intimidated and faded from prominence in the movement, leaving a cruel void in the spiritual sector.

We have, in the last three quarters of a century, seen a repeat of history, of what happens when personality is substituted for government by God, namely, that the "understanding of man's power, when he is equipped by God. . . . sadly disappeared from [our Christian Science] history" (S&H 328:14).

In order to revitalize true Christianity today, it is paramount to heed Mrs. Eddy's admonition: "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. 'Nothing is hid that shall not be

revealed.' It is only a question of time when God shall reveal [Love's] rod and show the plan of battle" (*Mis.* 348:8).

Note: There are those who maintain that Mrs. Eddy intended that her legally established Publishing Society terminate at her decease. But according to her *Manual*, it was only *official church publications* which could not continue after her passing. It is inconceivable that she would have wanted to terminate the Publishing Society which she *legally* set up "FOR THE PURPOSE OF MORE EFFECTUALLY PROMOTING AND EXTENDING THE RELIGION [THE SCIENCE] TAUGHT BY [HER]." Her Publishing Society had nothing to do with the material church organization which her *Manual* terminated.

Again, isn't it ludicrous to think that she would have made the following *legal* provisions if she had intended to terminate the Christian Science Publishing Society:

12th Provision in Publishing Deed

Her 12th Provision states: "Upon my decease . . . I sell and convey to said trustees my copyright of *The Christian Science Journal* to be held by them as the other property of said Trust."

11th Provision

The 11th Provision of the Publishing Deed states: "said *Journal* shall remain a part of the trust property *forever*."

10th Provision

The 10th Provision gave Mrs. Eddy the right to fill a vacancy in the Publishing Society: "SO LONG AS I MAY

LIVE.” (This certainly indicates she expected the Publishing Society to continue after she personally left the scene.) This 10th provision gave “The First Members together with the Directors of said Church” the power to declare vacancies. But here it must be remembered that shortly after executing the Publishing Society deed of trust, Mrs. Eddy *terminated The First Members*, and by her *Manual By-Law* she also *terminated the 5-member Board of Directors* which was not self-perpetuating. As before noted, her *Manual* estoppel, p. 26, reads: “Directors. Sect. 5. “They [the 5-member temporary ecclesiastical directors] shall fill a vacancy occurring on [their] Board *AFTER* the candidate is approved by the Pastor Emeritus.”

Mrs. Eddy passed on in December of 1910. The 5-member ecclesiastical Board was therefore terminated when the first Director passed on in June, 1912, since it could no longer obtain Mrs. Eddy’s approval to continue. That they understood this is evidenced by their many appeals to her to change this By-Law.

Here, again, it must also be remembered that Mrs. Eddy never gave the *legally* established, self-perpetuating FOUR-member Board of Directors of The First Church of Christ, Scientist, any power over the Publishing Trustees, as can be seen by reading their Deed, *Manual*, p. 128. As before noted, they were set up to manage the real estate and, so long as it was allowed by the *Manual* provisions, attend to maintaining services in The First Church of Christ, Scientist, Boston.

4th Provision

The 4th Provision of the Publishing Society Deed states that net profits shall be turned over to the treasurer of The First Church of Christ, Scientist, in Boston.

What or who is "The First Church of Christ, Scientist"?

According to p. 132 of the *Manual*, provision No. 6: "The *congregation* which shall worship in said Church shall be styled "The First Church of Christ, Scientist." The Publishing Society funds were never given to a Board of Directors.

3rd Provision

The 3rd provision of the Publishing Society Deed further demands: "Said trustees shall energetically and judiciously manage the business of the Publishing Society on a strictly Christian basis, and *upon their own responsibility*."

For what purpose? What does the Deed of Trust say? It says plainly, as before noted: "FOR THE PURPOSE OF MORE EFFECTUALLY PROMOTING AND EXTENDING THE RELIGION OF CHRISTIAN SCIENCE AS TAUGHT BY ME [Mary Baker Eddy]."

Ask yourself, "Do these plainly stated provisions sound as though Mrs. Eddy's intention was to stop publishing the Word of God?" Do they indicate that upon her leaving the scene she no longer wanted to "let the Word have free course and be glorified"—that she no longer cared about continuing to "more effectually promote and extend the religion of Christian Science as taught by [her]"?

Mrs. Eddy knew that letting "the Word have free course and be glorified" was the only way humanity is going to come out of the darkness that holds mankind in bondage to universal hypnotism and illusions—out of error and evil, pain, sin, sickness, death and sorrow. This is the point she is making when she exhorts that "the successive utterances of reformers [enlighteners] are essential to [the Word's] propagation," and that "we err in thinking the object of vital Christianity is only the bequeathing of itself to the

coming centuries" (*Mess.* '01. 30:4). Only spiritual education will lift humanity out of error and despair.

*Board of Directors Breaks
Mrs. Eddy's Publishing Society Deed of Trust*

Unfortunately, as we have already seen, within ten years after Mrs. Eddy's departure, the ecclesiastical paw muzzled the mouth praising the Second Coming of the Christ. Because our courts do not intervene or mediate church disputes, the *Manual-terminated* Board of Directors craftily succeeded in taking over Mrs. Eddy's legally established Publishing Society. With this usurping of power, the self-appointed Directors broke her Publishing Deed—broke her sacred God-planned "*perpetual and irrevocable trust and confidence.*"

A pall of silence, a heavy sense of coldness, an utter lifelessness of true Christian Science then gradually ensued as a relentless hydra head continued to spout new heads in the gathering twilight of the organization's decay.

No longer were the "periodicals . . . ably edited and kept abreast of the times," as Mrs. Eddy demanded. Instead, what was once the best, and what subscribers stood on the doorsteps waiting for—articles that were a delight to read, reflecting the vitality and dynamism of Christian Science—lost their appeal when personality governed instead the Word of God and Mary Baker Eddy's *Church Manual*. What has been, and is being, presented to the world as Christian Science, since the take-over, has become increasingly stodgy, often boring.

The Christian Science Publishing Society lost its purpose "of more effectually promoting and extending the religion of Christian Science as taught by [Mary Baker Eddy]." The Board's usurpation has, at least temporarily, nullified

the example (of a Publishing Society) that Mrs. Eddy established for us, and has become largely a vehicle for heralding abroad the Board of Directors' point of view.

For the prosperity of the Christian Science movement, this breaking of Mrs. Eddy's sacred "trust and confidence," this rule by personalities, has been stark, sheer disaster. It has, at least temporarily, caused the effectual promoting and extending of Christian Science as taught by Mary Baker Eddy to almost disappear. Articles in daily newspapers speak of the "demise" and "funeralization" of the Christian Science movement.

Of course, Mrs. Eddy intended the "demise" and "funeralization" of the *material* organization in order that the true Christian Science movement could reign supreme in the heart of man. But this should have taken place eighty years ago, as the *Manual* provided. For "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit [in *spiritual* organization alone]" (John 12:24).

The November 6th, 1989, issue of *U.S. News & World Report*, for instance, in a two-page article, speaks of "a crisis of confidence [in the Christian Science church] that could threaten the faith's very survival." Contrast this with the cry for freedom of conscience heard throughout the world today in accord with the "spiritual rationality and free thought [that] must accompany approaching Science, and cannot be put down" (S&H 223:21). We stood in awe, almost weeping with joy, at the earthshaking events that took place this November in Eastern Europe, and earlier the attempt at freedom in China. In many nations of the world this struggle for liberty is going on, leading to man's freedom from bondage of every nature.

Today the hunger for freedom in these deprived nations, where men and woman are willing to suffer torture

and lay down their lives to gain even a little freedom, stands in sharp contrast to the indifference of so-called Christian Scientists, who may have profited greatly from Christian Science, but are unwilling to stand up and be counted with those who feel Mrs. Eddy's *Manual* should be obeyed.

If the Berlin Wall can fall overnight, perhaps the hollowness of the Boston Board's Machiavellian schemes, that have hung like an albatross around the neck of the Christian Science movement and caused its seeming decline, can also fall. Through the efforts of those of the "remnant" who are leading the charge, popular dissent is being catalyzed into one of the epics of the twentieth century.

We are entering a new age. We have today been given a preview of the "swords into ploughshares" theme. In this time of historic crisis and change, Christian Scientists and all humanity should have before them a vision of the world in which they want to live in the next decade and the 21st century. An event of such staggering significance as the ending of the Cold War which the Wall symbolized, should also help solve problems such as that of the homeless, the hungry, the afflicted, the stricken, and the addicted. Abraham Lincoln spoke truly: "As our situation is new, so we must think and act anew." And as Mrs. Eddy has said, "All true reform comes from the people—not from their mentors and overlords."

"Millions of Unprejudiced Minds," Deprived

Had Mary Baker Eddy's Publishing Society Deed not been broken and dishonored, the "successive utterances" of inspired Christian Scientists could all have been channeled through the Christian Science Publishing Society, which was, as we have seen, her legally established medium "for

the purpose of more effectually promoting and extending the religion of Christian Science.”

Had this publishing deed of trust been honored, it would have fulfilled Mary Baker Eddy’s command to give “a cup of cold water in Christ’s name . . . [to] millions of unprejudiced minds—simple seekers for Truth [hurting, heart-hungry, fearful, seemingly voiceless, choiceless], weary wanderers, athirst in the desert” (S&H 570:17 & 14). Mankind has come a long way since 1866 in fulfilling the hopes and dreams of the tired and oppressed, of the women who put equality above themselves, toiling in the textile mills; of mothers who gave birth on their lunch hour, and fought against the evils of society with Carrie Nation; indeed of all toiling, striving humanity in its search for freedom.

But, still today, eagerly the world is waiting, yearning for that which only Christian Science can give. Not receiving it, men, women, and even children are turning to drugs, alcohol, sexual promiscuity, and other vices for a momentary “high,” and incurring the further misery which slavery to these demons brings.

As before noted, we are presently seeing the fulfillment of Jesus’ Revelation to St. John, chapters 13-19, which begins by telling how the dragon of old theology gave power to the beast that St. John saw “rise up out of the sea, having seven heads and the ten horns, and upon his horns ten crowns . . . and the dragon gave him his power, and his seat, and great authority” (Rev. 13:1 & 2).

St. John is here foretelling how the dragon of disobedience to what Mary Baker Eddy has revealed, will seem all-powerful. But since infinite good never stops revealing Truth to us, Mrs. Eddy urges us to continue doing all we can to spread the Word of God, and doing so, we will be victorious.

The following instruction, in the future tense, was written to encourage the remnant when Mrs. Eddy was no longer here to counteract and fend off the seeming power of universal hypnotic suggestion, aggressive mental misconceptions:

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 [Science]; the spiritual idea will be understood. (S&H 570:18).

Nothing is lost when a false sense of church vanishes into its original nothingness (for that which rests upon . . . divine Principle” remains, and is being seen as the omnipresent Church of all “time,” and “place”). This, Mary Baker Eddy has lovingly presented for all who have ears to hear and eyes to see.

Publishing is Today Paramount

The Word of God, of Christian Science, is “the woman” that the earth will help. This Word of God must go forth to spiritually educate humanity, make it consciously aware of its divinity. Mankind’s thinking must be “lifted up from the earth”—it must be raised up out of ignorance, out of the illusion that man is a corporeal mortal enslaved by the testimony of the five physical senses. This necessitates pointing out what is unreal, illusory, as well as what is real, factual and true.

As has already been pointed out, more than any other religion, Christian Science, because it is a Science, depends on print rather than speech. This is why Mrs. Eddy established the Publishing Society. She knew that the Science, the Truth, she had discovered depended for its propagation,

its expansion in human consciousness, on the written word—that its correct expression and explanation is most likely to be accurately obtained through the medium of print, through articles and books, “kept abreast of the times.”

We All Can Become Publishers

From all that Mrs. Eddy has written, there can be no doubt that she set up the Publishing Society *as an example* for us to follow. Any God-inspired, God-directed, group or individual can form a publishing society, using Mrs. Eddy’s Publishing Society Deed of Trust as an example, as guidance. Let it be said: “The Lord gave the word: Great was the company that published it” (Ps. 68:11).

We all can become publishers when we begin to spiritually understand Mary Baker Eddy’s great discovery and revelation. God is speaking to us every minute of the day. We should listen, as Mary Baker Eddy did, and we should be publishing what God, “the kingdom of God within [us],” is revealing about our true identity, our oneness with infinite good. Recall that she said, “The successive utterances of [spiritual enlighteners] is essential to [the Word’s] propagation” (*Mess. ’01. 30:5*). Spiritual education must today be given priority.

We Are The Word Incarnate

The more this teaching is spread abroad the more it will be seen that what the five physical senses testify to as corporeal man, is nothing more than universal hypnotic suggestion. The “I” of each one is God, as Mrs. Eddy repeatedly explains, and as this volume has dwelt upon. The I of

each one does not have a material, corporeal body, but has a body constituted of God-ideas.

The great point the first edition has repeatedly stressed is that material bodies, along with sin, sickness, death, sorrow, are all illusions, misconceptions, appearance only, which through spiritual education will fade out. To awaken and spiritually educate a world sunken in sin and sensuality, Mrs. Eddy established the Christian Science Publishing Society, as supplementary to her writings, saying:

Let the Word have free course and be glorified. The people clamor to leave cradle and swaddling-clothes. The spiritual status is urging its highest demands on mortals, and material history is drawing to a close. (*No. 45:24*).

Since truth cannot be stereotyped but unfolds endlessly, the approaching seventh-thousand-year period will bring the realization that we are idea, we are not a physical, corporeal man. We are all destined to escape from the misconception that we are in bondage to matter—to a flesh-blood-bones corporeal body, initiated by the illusion of human birth, the last enemy to be destroyed by Truth. In place of the illusion will dawn the realization that we are the Word incarnated.

Spiritual evolution has not stopped. Mortals will evolve out of thinking they are man just as they evolved out of monkeyhood, out of the Stone Age, or out of the cave-man experience. Through the Science of being, mortals will continue to evolve out of the belief, the illusion, that man is separated from infinite good—from his own infinite divine Mind. He will realize that his mind that has made a hell out of heaven can now make a heaven out of hell by rising out of, above and beyond, the human mind, just as Jesus, our Wayshower, did in the ascension. All are destined to

“expand into Truth and self-completeness that embraces all things, and need communion with nothing more than itself to find [perfection, fulfillment]” (First ed. 223:17).

Surely, the Word that is God must at some time find utterance and acceptance throughout the earth, for he that soweth shall reap. . . . The peace of Love is published, and the sword of the Spirit is drawn; nor will it be sheathed till Truth shall reign triumphant over all the earth. (*My.* 84:28-8)

Mary Baker Eddy revealed a divine educational system of ideas which will enable humanity as a whole to understand its divinity—that in reality the “I” of you, and the I of all, is Mind, Spirit, Soul, Principle, Life, Truth, Love, and is all that these divine symbols stand for.

To further the sacred goal, the divine process of finding our divinity and the omnipresence of present perfection, the example of Mary Baker Eddy’s Publishing Society *will* be revitalized. **WE, IF WE CHOOSE, CAN BE PART OF THIS GLORIOUS PROCESS.**

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