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Address to her Association
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INTRODUCTION

While there seems to be a necessity for someone to take the lead in certain departments of work, still we are not here today to listen to me -- just as a teacher -- as if I were telling you something you did not already know. We are assembled here to be the unfolding of that infinite Mind and its infinite idea, who is the only teacher, student or practitioner. One self-existent, infinite Mind, consciousness, is what is unfolding here today as your consciousness and mine.

Viewed in this light, these meetings are precious, both to teacher and students; for we have the glorious opportunity today to **"let that Mind be in us which was also in Christ Jesus,"** -- that Mind whose being is unfoldment through the unfolding of ideas as your consciousness and mine.

"God is individual Mind" -- with a capital "M" -- Mrs. Eddy says on page 101 of Miscellaneous Writings. This statement accepted and understood by each one of us here would express as many individual, perfect concepts of this meeting as there are individuals in this room. To illustrate: there is only one number one, and yet if all of us write 1 on a page, we would all express 1. They would all be different, yet they would all mean the same thing. This illustration helps us to see the oneness and infinite individuality of Mind, God.

To understand each other in this way takes this meeting out of the belief realm of humanity endeavoring to do a good thing and reveals it as a divine event happening in Mind and as Mind. Jesus said,

"As thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."¹ Mrs. Eddy says, **"Through all the disciples experienced, they became more spiritual and understood better what the Master had taught. His resurrection was also their resurrection. It helped them to raise themselves and others from spiritual dullness and blind belief in God into the perception of infinite possibilities."**²

So understood, what happens here will affect the whole world, will be of benefit to the whole world; and, therefore, the world will be different tomorrow because of what we know here today.

CREATION AND REVELATION

When Mrs. Eddy says that **"God creates and governs the universe, including man,"**³ it indicates to us, because of the present tense of the verbs, that God is now creating and governing man and the universe. While man and the universe is already a perfected idea; still, the appearing of this idea is an infinite and present fact. What, then, shall we know of this, and what part have we in this creative power going on now? This question opens a tremendous field of thought which brings out our possibilities and capabilities.

Beginning with the fact that God is our Mind we can see that this Mind that we are is the creative Mind and that this creative Mind is expressing itself as our individual being. When Jesus was faced with the five thousand, and he had but five loaves and two fishes, where was the creative power that produced enough bread with twelve basketsful left over? It must have been the Mind that was Jesus,

¹ John 17:21

² S&H 34:18

³ S&H 295:5

because God was his Mind. Mrs. Eddy tells us, "**Jesus could injure no one by his Mind-reading.**"⁴ The Bible admonishes us to "**let that Mind be in us which was also in Christ Jesus.**"⁵ Beginning with Mind as the one and only Mind, and thus our Mind, we see that what we term creation is a revelation. Mind revealing itself in countless forms of beauty and goodness is the revelation.

Creation and revelation are words often used in Christian Science. The student of Christian Science knows they are not two separate and distinct things, creation *and* revelation. Creation is the revelation of what God is; and because of this, creation is ever appearing, for God is constantly revealing Himself. Mrs. Eddy says, "**Creation is ever appearing and must ever continue to appear from the nature of its inexhaustible source.**"⁶ It takes God to reveal God. It takes God to interpret God. This revelation or creation, therefore, has to take place from the standpoint of God, and could not take place from the standpoint of man.

Old theology has misinterpreted creation because it does just this: . . . it interprets creation from the standpoint of man, placing man alongside of the other ideas of the animal, vegetable, and mineral kingdoms, as things made by God and then separated from God, yet endeavoring to find their relationship to God.

Because God is the only Mind, and therefore the Mind of man, each one of us must let that Mind be our Mind and reveal the ideas of its own creation, their beauty, form, and characteristics. This work must be continually done in contradistinction to what appears as a human creation. In our textbook we find this statement,

"Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Savior saw God's own likeness, and this correct view of man healed the sick."⁷

Here Saviour has a capital "S" indicating Deity. It means, therefore, that God saw His own likeness, and this correct view of man healed the sick.

This revelation of man destroyed the belief that he is material, sick, sinning, or dying. Here was creating appearing, man appearing, man revealed, and from the standpoint of God. This means precisely thus: as we understand Mind, know this Mind as our Mind, it reveals its own universe; and the infinity of its own ideas will forever be appearing. God would not be God if He did not maintain His own identity, for He would be without expression or manifestation. But we know that He does maintain "**all identities from a blade of grass to a star as distinct and eternal.**"⁸

Even though the Science contained in the textbook of Christian Science is a perfect Science, it is theory unless one fundamental thing has taken place; what is that fundamental thing? In order to demonstrate this Science of God, divine Mind, each individual must *be that Mind in manifestation or expression*. That Mind which was in Christ Jesus is our Mind. As this Mind, we must maintain our own individual conception of divine identities, *maintaining them as spiritual and not material*, as living and not dead, as healthy and not sick, as infinite and not finite -- even as Mind maintains them, because it is Mind doing it. Thus we conclude that creation is the revelation of God's ideas which God Himself reveals. A false conception of creation is primarily *a false conception* of God.

A false concept of yourself is a false concept of God. The more we understand Mind and idea or what Mind is and does, the more is the idea or creation of that

⁴ S&H 94:32

⁵ Phil 2:5

⁶ S&H 507:28

⁷ S&H 476:32

⁸ S&H 70:12

Mind revealed. Mrs. Eddy says, "As our ideas of Deity become more spiritual, we express them by objects more beautiful."⁹ As it is *understood* that God is the Mind of man, the belief in a finite mortal mind and material creation is destroyed, and in place thereof is the divine Mind and its idea, creation or revelation.

From the moment that man begins to understand that God is his Mind, spiritual creation appears, but remember that spiritual creation means God revealing Himself, God conscious of His own idea. This is the new heaven and the new earth. This is what Jesus meant when he told Nicodemus he must be born again of water and the Spirit. This is what the writer of Genesis tells us when he wrote that the earth was without form and void until the Spirit of God moved upon the face of the waters; and no longer to look up to God, but out from Him upon the perfect universe; and that man is the true understanding of creation or revelation.

MALE AND FEMALE

In *Science and Health* Mrs. Eddy says,

"Let the 'male and female' of God's creating appear. Let us feel the divine energy of Spirit, bringing us into newness of life and recognizing no mortal nor material power as able to destroy."¹

The marginal title of this paragraph being *Renewed selfhood* brings to thought that it is a very important statement. The demonstration of this renewed selfhood is demanded of each one.

Mortal mind has classified man as either male or female; in other words, half a man, and this accounts for all the discords of family and homelife. A Christian Scientist approaches this subject from an entirely different standpoint. Christian Science has taught him that because God is Father-Mother God, man is *male and female man*. We could not have two kinds of a God, a Father God *and* a Mother God. Because we have a Father-Mother God, man in His image and likeness must be male and female man. Again, in our textbook is the statement,

"The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss,—to the perfectibility of God's creation."²

This shows that each idea is both male *and* female and that the *male and female are characteristics and not genders*. So far, however, this is but a statement of what man is, and it is of no avail *unless we put it into practice*.

Each one must begin to *let the male and female of God's creating appear* in demonstration of his own being. The characteristics of Fatherhood, which are strength, support, isness, or cause, power, energy, creative power, must be accepted as the characteristics of man's being, even if mortal mind says it is only female. And the characteristics of Motherhood, which are tenderness, guidance, cultivation, feeding, clothing, must be accepted as the characteristics of man's nature, even if mortal mind says it is just male. Mrs. Eddy says,

Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God."³

⁹ Peo 14:1

¹ S&H 249:5

² S&H 577:5

³ S&H 507:3

Is this Spirit our Spirit, and as this Spirit, are we duly feeding and clothing the ideas of Spirit's creation? It should be so, for just as God is the Mind of man, so is Spirit the Spirit of man.

Whether man be classified humanly as male or female, each individual must begin to express that which he actually is -- the compound idea, both male and female. Womanhood is the higher nature of what humanly is termed male or female. Mrs. Eddy tells us the understanding of God as Mother is the highest concept of God. She says,

"In divine Science, we have not as much authority for considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity."⁴

As the masculine idea knows that it is one with God, it is demonstrating its womanhood, which is purifying its manhood and elevating its womanhood. Thus, in both instances, womanhood is the completed nature of man, male or female.

These statements in *Science and Health* verify this for us:

BRIDE. Purity and innocence, conceiving man in the idea of God; a sense of Soul, which has spiritual bliss and enjoys but cannot suffer.

BRIDEGROOM. Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and that God is the only creative power.

FATHER. Eternal Life; the one Mind; the divine Principle, commonly called God.

MOTHER. God; divine and eternal Principle; Life, Truth, and Love.

In dealing with this subject we find a belief of great resistance because the human belief of manhood feels condemned, and the human belief of womanhood does not want to lose the manhood upon which it seems to lean. But that does not alter this question. God made them, male *and* female, and each one must undertake this demonstration to be active actual Christian Scientists.

There is no masculation or emasculation in Christian Science, so the result of this understanding would not be effeminate man or masculine woman, but each would find well-rounded natures appearing -- manliness and womanliness, wisdom and love, reason and revelation, stability and patience, fatherliness and motherliness -- would be found developing as one, or as Mary Baker Eddy says,

"The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father Mother, not as a corporeal being."⁵

The fact that she named her church The Mother Church, instead of the Father church, is an indication of this same fact. Womanhood always includes manhood, but manhood cannot include womanhood because the lesser could not include the greater. That is not a criticism of men, nor is it an argument of defeat, because each man is both male and female as is each woman. It but indicates the necessity of demonstrating womanhood as well as manhood. Mrs. Eddy is an example of the demonstration of these two individual natures in one. She did what has never been done before, she is both Discoverer and Founder. Discovery and founding the Christian Science Movement expressed the Fatherhood *and* Motherhood of God; she was not only able to conceive and bring forth her idea of Christian Science, but she was able to support it or found it, thus proving that God made man *male and female*.

⁴ S&H 517:10

⁵ S&H 577:4

REPRESENTATIVE GOVERNMENT

This being a crucial time, seemingly, in the history of the world, it would seem wise to talk over with you again one or two points with regard to government, the government not only of this country but of the nations of the world. We are all working now for the time when all peoples and nations will understand God aright. Representative government is not a human, *suffer it to be so now* form of government, but something which is really based upon God, for God has his representative. Mrs. Eddy said she had no politics, but she did support a righteous government.⁶ And with her as an example, we can go forward to do the same.

Anything in government today that does not promote religious freedom and individual rights or true scientific representation must be handled as error by Christian Scientists. Religious freedom and individual rights are basic to their teaching. Because religious freedom and individual rights are written into the law of the Constitution of the United States, America has a great and spiritual part to play in the affairs of the world today. Let us go into this and see the spiritual reason for the importance of these things.

What is religious freedom, and how does it affect Christian Science? In essence, religious freedom and individual rights are one. They are the inalienable rights of consciousness to understand God according to the dictates of its own conscience. The Christian Scientist, in order to preserve this for himself, must accord this same freedom to all other men. **"The Pilgrims came to establish a nation in true freedom, in the rights of conscience."**⁷

Because Christian Science teaches us that God is the Mind of man, as he is accorded this freedom, all men will inevitably find that Mind. It is only the belief of attributing *isms* and *ologies* to man that binds him. On this point we read,

"It is undoubtedly true that Christian Science is destined to become the one and the only religion and therapeutics on this planet."⁸

Freedom of thought is essential to this oneness with God because individual means indivisible -- that Being which cannot be divided. We find, thus, that *religious freedom, individual rights, and representative government* are all the same in essence, though different in office. They mean the expression of God or Cause and effect.

Representative government is often considered as a temporal, human sense of things to be practiced until the divine government of God appears. The Christian Scientist, having Mrs. Eddy's works to which to refer on a subject he may be unfolding, finds in this instance that representative government is the law of God which is already here. First, she tells us that man is the representative of God, and because he is the representative of God, he expresses God in quality and characteristics. In the scientific statement of being, our Leader says, **"Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual."**⁹ Here, again, is seen the spiritual basis of representative government, the fact that God has a representative is why national governments, to prepare the way for the Manual, must have a representative form of government first.

The government of America, therefore, must be preserved. God is seen only in His representative. "The universe reflects and expresses the divine substance or Mind; therefore God is seen only in the spiritual universe and spiritual man, as the

⁶ My 276:23

⁷ Mis 176:23

⁸ My 266:29

⁹ S&H 468:13

sun is seen in the ray of light which goes out from it."¹⁰ Let us take this divine idea of representative government and see how it works out in daily affairs

Because God is the Mind of man, one's outlook in the solution of any problem must be, therefore, that of Mind. And looking out from Mind, *Mind knows Himself represented and could not see a representative that did not express Him*. This understanding would clarify to thought, for instance, that which is right in national government, here or elsewhere, and that which is false -- that which is true representation and that which is not. Because one knows what God is, one would know what His representative is. And what would not represent God could, therefore, never be accepted as true representation.

Because of the oneness of God and His representative, we can know the unreality of anything which does not represent God. For instance, if one seemed to see a dishonest man, to be scientific, one would know he was honest, because man represents God; he is God's representative. Or when we elect a Board of Directors in our churches, we elect them to represent us in the business of the church. If we do not like what they are doing, or how they are acting, or we feel the representation is wrong, then is the time to remember what representative government is.

Right there where the error seems to be is the idea or representative of God. It does not mean being lethargic or accepting error, but it does mean that *because we understand what represents God, we assert and maintain the perfect idea of God; and this understanding of the spiritual law of representation is the means by which the error is unseen and destroyed*.

Because we have the Mind which is God, we know that Mind sees and has perfect confidence in His representative, because the nature of it is to express Him, Mind. Another statement in *Science and Health* clearly illustrates representative government,

"Knowing that Soul and its attributes were forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, thus bringing to light the scientific action of the divine Mind on human minds and bodies and giving a better understanding of Soul and salvation."¹¹

Taking this statement and proving it under circumstances other than physical infirmity, shows what could be accomplished in church government or national government. Let us say, *Knowing that Soul and its attributes were forever manifested through man, the Christian Scientist heals a sick Board, giving intelligence to its members, recognizing them as the representatives of God, as capable and willing to do the scientific thing, thus bringing to light the scientific action of the divine Mind on human minds and bodies and giving a better understanding of Soul and salvation*. Or *Knowing that Soul and its attributes were forever manifested through man, the Christian Scientist heals sick national governments, gives sight and hearing to those entrusted with its administration, thus bringing to light the scientific action of the divine Mind on human minds and bodies and giving a better understanding of Soul and salvation*.

This statement illustrates what representative government is and what it does. *It begins with God, works as God, and is God to the situation*. If one falsely feels the responsibility of everything falling on him, and in this state of thought necessarily sees others as deficient, this one would not be knowing true representative government. If he were, he would be at peace, knowing that God is infinitely, perfectly represented. The need and action of representative government

¹⁰ S&H 300:28

¹¹ S&H 210:11

is that the individual *see* the perfection of God's creation or representation; and, of course, this can only be done from the standpoint of Mind, for Mind is seen only in the perfection of its idea or representative.

The government of America gives freedom to choose representatives. In this way, the state is subservient to the representative and not the representative to the state. Righteous representative government is expressed in this way by Mrs. Eddy.

"The Magna Charta of Christian Science means much, *multum in parvo*, -- all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed."¹²

While here Mrs. Eddy is speaking of the Magna Charta of Christian Science, yet the Constitution of the United States also proclaims the essence of this statement. In fact, such a government was the government which the Founding Fathers gave not only to America, but to the world; and thus appeared as a John the Baptist or forerunner of Christian Science and its Manual. The Manual, however, could never follow totalitarianism, fascism, communism, or socialism. Mrs. Eddy mentions none of these in her works. So it behooves us to hold fast that which is good.

From the very beginning of civilization, representative government has been endeavoring to perfect itself. One of the first references to this form of government is to be found in early tribal history in the Bible, where it speaks of the "**captains of tens, captains of fifties, captains of hundreds.**"¹³ Although the element of equality of all men did not appear until much later in governmental history, during the early Grecian and Roman Empires we find they knew something of representative government. We have the appearing of an elected body of men -- the Senate and provincial councils. In the second century of Christianity, its adherents began to confer in synods, assemblies of bishops of independent churches of provinces. Out of these grew religious parliaments. The Synodical system of the early Christian Church supplied the pattern for representative government; and, as Christianity spread, the idea of representation became familiar.

In 1035 A.D., in northeast Spain, we find the first genuine representative government, which lasted five hundred years. It fell only because the Parliament, or representatives of the people, gave their power to Emperor Charles the V. Representative government waned in Europe after the fifteenth century, and by the last quarter of the eighteenth century, when America declared its independence and established the first great republic of modern times, nothing but absolute monarchy was to be found.

The two most important factors of true representative government, individual freedom and religious freedom, had their beginning in England and France, but it is not until our Constitution that we have these two factors guaranteed by law. Thus we find that it took eighteen hundred years from the beginning of the Christian Era to establish true representative government, under which all men are free and equal and have religious freedom.

Expression and *reflection* are words which we find in our Leader's works that are interchangeable with *representation*. We have seen that representative government has a spiritual foundation. We have seen that representative government is the understanding of true effect and that it has its origin in God and not man. Pointing to the representative government of our nation, may I again

¹² My 246:30

¹³ Deut 1:15

remind you that America and the Constitution, or the representative form of government, were the last two steps necessary to the demonstration of Christian Science; that is, a country where thought was so free that the science could be understood, and in which was a form of government to protect it, a form of government which gives the individual religious freedom and, therefore, rights of conscience. This is why Christian Science appeared in this country and could not have appeared in any other country where such a government did not exist.

As we have seen, representative government has its origin in *the understanding that God has a representative*, and because of this, Christian Scientists must never believe that the representative form of government of this nation is a happenstance. It is an example of what Mrs. Eddy means when she says, **"To coincide with God's government is the proper incentive to the action of all nations."**¹⁴ Representative national government coincides with God's government.

ONENESS

As we gain an understanding of God, if we are not at the same time gaining an understanding of individual being, our individual being, God is still only a theory. What is the difference between theory and reality? A theory is something believed but not necessarily used or lived. Reality is being what one understands, it is realistic being. In Christian Science it means understanding God, thus demonstrating Him individually, instead of merely believing in God. Mrs. Eddy says, **"If God were understood instead of merely believed, this understanding would establish health."**¹⁵

Much may be accomplished for the Cause of Christian Science and the world today by the individual who is knowing and being the one Mind, because he understands his being to be the individual appearing or manifestation of God. This individual works effectively with power because he knows God is the power. He loses a sense of himself as living a life separate from God. He feels sure of his work and speaks with authority whether it is the belief of sin, disease, death or warring nations that he is handling. He does not feel that his work is futile if the suggestion should come, "What can your thinking do, one among so many?" He knows better than that because he is learning a new meaning to "one with God is a majority," because he knows his consciousness is God. What cannot God do? Mrs. Eddy says,

"The supposition that Soul, or Mind, is breathed into matter is pantheistic doctrine that presents a false sense of existence, and the quickening spirit takes it away; revealing in place thereof, the power and perfection of a release sense of Life in God and Life as God. The Scriptures declare Life to be the infinite I AM, – not a dweller in matter. For man to know Life as it is – namely God, the eternal good – gives him not merely a sense of existence, but an accompanying consciousness of spiritual power that subordinates matter and destroys sin, disease, and death. This, Jesus demonstrated, inasmuch that St. Matthew wrote, 'The people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes.' This spiritual power, healing sin and sickness, was not confined to the first century; it extends to all time, inhabits eternity, and demonstrates Life without beginning or end."¹⁶

If we know this of ourselves, we know we are good because God is the *only* good. We know we are intelligent because God is the *only* intelligence. We are harmonious because God is the *only* harmony. *We are the very presence of these*

¹⁴ My 278:1

¹⁵ S&H 203:7

¹⁶ MIS 189:16

things. We no longer feel our demonstration lies in an appeal to a power outside of ourselves to do this or that, but that we are the very presence of these things, even the presence of something which may seem to be lacking. A fog can be dispelled only by the clear shining of the sun; that is, it takes the presence of the sun to do it. *No more can we dissipate an error but by being the presence and power called God.* We easily accept the fact that an error in mathematics or a discord in music can only be dissipated by the presence of the truth or concord. *So in Christian Science practice we must see more and more clearly that we are the presence of God and in this presence there is no sin, disease, or death, or inharmony of any kind.* What else could Mrs. Eddy have meant by these words in her poem, "Felt ye the power of the Word?"

The world for centuries has been educating man to believe that he has a life, existence, supply, or health separate from God. And so, when he seems to lack any of these things, he has been told to find it outside of himself -- in climate, in medicine, in surgery, in money or in a position, etc. He is even taught to find it in a God separate from himself, a good God away off some place. But, Christian Scientists are taught there is nothing they can desire or hope for from the infinitesimal to the infinite that is not to be found within themselves. Not only is he taught this, but that it is the only place these things are to be found because God is his Mind, and Mind is and includes all good.

All the wonderful statements of the oneness of Being that we find in *Science and Health* or the Bible -- or the ones that we ourselves unfold because of our deep conviction that "Principle and its idea is one, and this One is God" -- are of no avail if we allow ourselves at the same time to feel a sense of depression and insecurity. The oneness of Being can be accomplished in but one way, and that is to *be* it and *do* it, be the perfection of Mind and body, which is our oneness of Being. *We must never think of ourselves as human beings, for if we do, we are being human and thinking of God and His idea objectively, or outside of ourselves.* On the other hand, as we know ourselves divinely, we are being and doing things subjectively, no matter what seems to be our occupation for the moment.

We speak of divine consciousness. What does that mean? It could only mean consciousness as divine Mind. Therefore, if this oneness with God is to be reality, it can only be done by our *being* and *doing* it. *This is the living God,* omniscient, omnipotent, and omnipresent. We can thus see how Jesus accomplished his wonderful works. His life was a constant subjective experience; that is; his conscious knowing of his oneness with God made his experience -- whether the need was to heal the sick, raise the dead, feed the five thousand, or produce the money for his taxes --subject to the divinity of his being. It was all within himself. True subjectivity. He did not think of God as something relative, outside himself, but he knew that his very being was God. In other words, *he was it and did it.* When an error seemingly confronted him, he did not think that it was something out there with which he needed to argue, or something he had to change, he healed it subjectively, within himself, reduced it to nothingness at the door of his own thought. This understanding gives us dominion, for we find that *all we have to do is to take care of our own wheat field or own consciousness.*

Healing resulting from a Christian Science treatment is not the result of a wand magically waved by God in our behalf, or a delayed healing is not a devil shaking a stick at us. A Christian Science healing is the effect of knowing that the oneness of God and man is a present fact or the conscious knowing or being it on the part of someone. A delayed healing is nothing but the failure to be or do this scientific thinking, to know God and His idea subjectively instead of objectively. Each one's individuality is God, as Mrs. Eddy says,

"He (God) sustains my individuality. Nay, more -- He is my individuality and my Life."¹⁷

God is All, and there is none else. The belief in evil, therefore, cannot keep God from appearing individually. God is Mind, and Mrs. Eddy tells us **"God is individual Mind."** Then, each one of us can say, *"I am the individual appearing of Mind."* When Jesus said, **"And I, if I be lifted up, will draw all men unto me,"** he practically stated this same Truth, understanding himself to be the *individualized idea of God* instead of a human being.

If one understands himself to be the individual appearing of Mind, the I or Ego goes to the Father -- is found in Mind and so is lifted up -- and also with him is lifted up every idea of which he is conscious, or as Jesus said, "I will draw men unto me." One can see why the healing of sin, disease, and death in Christian Science is a necessity for the individual, because it is a step in the direction of the demonstration of Mind individually appearing -- the perfection, allness and goodness of God individually understood and lived. It begins here. The understanding that the I, Ego, or consciousness is God, establishes the same divinity for all the ideas of which it is conscious.

Evidently Jesus never thought of himself just as man, for he said, **"I and my Father are one."**¹⁸ He thought as the Father, he did not think as man *about* the Father, neither can we think as man *about* God, for then the demonstration of the infinitely good God would be an objective experience, something outside oneself. There is nothing actual, factual, but God and man existence, true self-existence. Knowing that *God sees, hears, speaks, knows as man* demonstrates the truth of Mrs. Eddy's statement,

"In Science, Mind is one, including noumenon and phenomena, God and his thoughts."¹⁹ Also, another well-known statement in our book sustains this, "Knowing that Soul and its attributes were forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, thus bringing to light the scientific action of the divine Mind on human minds and bodies and giving a better understanding of Soul and salvation."²⁰

Here she says, **"Soul and its attributes were forever manifested through man,"** she doesn't say *just attributes*. Thus we find we cannot separate Cause and effect, God and man. Where Cause is, there is effect. Where effect is, there is Cause. One divine, whole Being.

I trust you will bear with me if I iterate and reiterate this idea -- it is the pearl of great price for which we must give all. That is, *give up all belief in a Life separate from God, or that we are living humanly and are human beings*. Again, Mrs. Eddy says, "The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea."²¹ A study of this text shows us that individual being expresses both Principle and idea. Also, because the woman symbolizes generic man, the truth she portrays or illustrates is the truth of every man, woman, and child, because generic is a term signifying one. Now, what does she portray? John says she was clothed with the sun, and Mrs. Eddy says John **"symbolizes Spirit by the sun."²²** This means then that the consciousness of man is Spirit, and that man

¹⁷ Unity 48

¹⁸ John

¹⁹ S&H 114:10

²⁰ S&H 210:11

²¹ S&H 561:22

²² S&H 561:26

and Spirit is one. We should never think of ourselves as just man with God afar off governing us in some taken-for-granted way. Jesus never spoke of himself as man, but always of himself as one with the Father. We must learn to do this. We must know why we do this. Jesus by his life and works presented to the world the Life which is God, not a life like the Life which is God, but the very Life Itself.

When Jesus said, "**I and my Father are one,**" he made a statement that is the basis of the Science of existence, which Christian Scientists must understand. Was Jesus thinking of himself as a spiritual man when he said that? If so, then where was the Father with whom he said he was one? To say, "Well, I cannot exactly answer that question, but I believe that he was one with the Father," will not demonstrate the fact for us fully. We must know what he meant. We cannot go on forever just *believing*. After all, Christian Science is not just a religion, although it is generally regarded that way because it was the way in which Mrs. Eddy presented it to the world. But it is also a Science as its title indicates, and that is where the *knowing* comes in.

A Science is something we must know. Therefore, we must know actually what Jesus meant when he said, "I and my Father are one." The reason this is possible to us is because God is Mind, the only Mind, therefore our Mind. For this reason it can be revealed to each one of us the Science of such truths. The question is, "Where and how was he one with the Father?" Because God is Mind, the answer is, "It is in Mind, as Mind or consciousness." The consciousness, then that God is our Mind, is where and how this oneness takes place. Jesus said to Philip, "**He that hath seen me hath seen the Father.**" Jesus also said, "**It is the Father in me that doeth the works.**" But this point we must clearly see: it is not man conscious of God where the oneness is, for if man were conscious of God, he would include God -- a thing illogical and unthinkable. So we ask ourselves, "then what?" Why, of course, it is God, Mind conscious of its own idea. This is why Jesus spoke with authority, this is why you and I should speak with authority. The only meekness there is, the only true meekness, is acknowledging no power, no selfhood, no Mind, but God. Then, that oneness is in Mind, the only Mind, therefore our Mind.

Next comes the query, "If that is so, then this oneness of Being must be my being, and it must partake of the nature of God as well as man." And here we are reminded of a statement in our book, "**Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love.**" Such statements elucidate the oneness of Being, that each individual consciousness is the consciousness of God and man, Principle and idea, and that each individual expresses, in nature and character, both God and man, Principle and idea. True reflection means just this. As I reflect upon God and thereby know what God is -- what His nature and character are, what His law and idea are -- consciousness finds itself to be the individual unfolding of Principle and idea, or God and man -- not just man -- and that it is God doing the unfolding.

Again, in *Science and Health*, we find, "**Emergently from matter to Spirit.**"²³ Note the capital Spirit and that the emergence is from matter, not to spiritual man, but to Spirit. This emergence from matter to Spirit finds itself the idea of Spirit, one with Spirit. This understanding of the oneness of Being which Mrs. Eddy has revealed in her textbook, *Science and Health*, shows how and why this book is a Key to the Scriptures. This knowledge of the Science of oneness is the key which unlocks the great and inspired passages in the Bible. The illumination

²³ S&H 485:14

which Mrs. Eddy's writings throw upon the Bible is a never ending source of light and Life, and reminds us why she chose as the First Tenet of our faith,

"As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."²⁴

This revelation that God and man are one is indeed sufficient for all things.

In the first chapter of Genesis it says, **"In the beginning, God created heaven and earth,"** in the beginning God created the understanding or consciousness of Principle and idea as one. And Jesus said, **"I am the root and offspring of David."** He did not say, *"I am the root only,"* nor did he say, *"I am the offspring only,"* but **"I am the root and the offspring of David"** or Principle and idea, or God and man. John said, **"in the beginning was the Word and the Word was with God and the Word was God."** In Genesis, **"And God said, Let there be light; and there was light."** In other words, this understanding of oneness with God brings the light of divine intelligence. From this standpoint of the oneness of God and man begins the revelation of divine creation. Next follows what naturally takes place in the consciousness of the individual, he begins to understand things divinely instead of humanly, and so a firmament appears, for, "God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters," which Mrs. Eddy interprets thus,

"Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament. The divine Mind, not matter, creates all identities, and they are forms of Mind, the ideas of Spirit; apparent only as Mind, never as mindless matter nor the so-called material senses."²⁵

This firmament, then, is the understanding -- that there is only one Mind, that there is no other intelligence, that all being is divine -- which does away with the belief that there are human beings. Behold now is the accepted time to live this one and only Life which is God.

TREATMENT

The Christian Science treatment is the conscious utilization of God's power by the individual giving the treatment, because the Christian Science treatment is the operation of the divine Mind. It is absolutely necessary, therefore, for the individual to know what constitutes the divine Mind. We know that the divine Mind, because it is divine, is wholly good. So, the first point is that a treatment by the divine Mind must be good for all concerned. The divine Mind has no personal aggrandizement, no lifting up of self above something or somebody, because it includes within itself all good. Mind knows the perfection of its own idea, and to Mind there is nothing but perfection. This divine Mind has no personal ambitions, no selfish aims, but is -- and maintains -- the law of universal harmony for all its ideas.

The divine Mind can recognize no evil to be punished or destroyed. The sun shining knows no fog. In like manner, God, good, knows no evil. The divine Mind destroys the belief in evil by being utterly unconscious of it, by not knowing it, thus making it an unreality. If a belief in evil is to be destroyed, the Mind that is the treatment destroys it by maintaining man and the universe in the eternal law of harmony.

Where is this Mind? Are we talking about this Mind, or is this Mind being us? Are we being the one and only Mind? Mrs. Eddy tells us to, for she says,

²⁴ S&H 497:3

²⁵ S&H 505:7

"Give up your material belief of mind in matter and have but one Mind, even God; for this Mind forms its own likeness."²⁶

This is our one and only standpoint.

I am discussing these things with you because I sometimes have the question put to me, "When and how may I know that this Mind is doing the treating?" Well, we may ask, "Is there personal ambition in the treatment? Is there good and evil -- the good to be blessed and the evil punished? Is there matter and Spirit? Are there two persons, places, and things, or is Mind knowing ideas?"

Mrs. Eddy uses two terms in her writings which help us to see more clearly what an actual Christian Science treatment is; they are divine Science and Christian Science. Of course they mean one and the same thing essentially. Divine Science means the understanding of the divinity of God, man and the universe, wholly good, spiritually mental, perfect, eternal, infinite, without blemish of any kind, the conscious individual being of this state of perfection. Christian Science is the application of this understanding or being to what seems to be a life separate from God, Mind, which involves the belief in evil.

Because I desire this year to speak at some length on treatment -- a most important subject for both the practitioner and the one asking for treatment -- may I again go over these points just taken up, approaching them a little differently. Let us ask ourselves, "What is a Christian Science treatment?" Mrs. Eddy was asked by a newspaper reporter to define a Christian Science treatment. Her answer was, "the acknowledgment of present perfection."

That which acknowledges perfection could only be Mind, for Mind alone knows the perfection of its own being. The Christian Science treatment is God, Mind, in full operation and power. Anything less than that is talking about God and His creation. The Christian Science treatment is the conscious operation of the Mind and power that is God -- on the part of the practitioner. Otherwise, from where does one have the authority to say to the proud wave, "Thus far and no farther?" Certainly not from man, for there is no such thing as man intelligence. Intelligence is a quality of divine Mind. **"It is the primal and eternal quality of infinite Mind, of the triune Principle, Life, Truth, and Love -- named God."**²⁷

Jesus never thought or spoke of himself as man, even a spiritual man. He spoke and thought as the Father, for he understood this oneness of Being. He said, **"I and my Father are one."**²⁸ Looking out from the perfection of God and man, or Principle and idea, is the Christian Science treatment. Attempting to demonstrate from the outlook of man to God does not constitute an actual Christian Science treatment. When Jesus said, **"The kingdom of God is within you,"** he gave the basis of the Christian Science treatment. So did Paul when he said, **"For it is God that worketh in you, both to will and to do of His good pleasure."**²⁹ And Mrs. Eddy says,

"Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe."³⁰

When once we begin to unfold this oneness of Being, we see it everywhere in our books. Amongst the quotations given you today are a number on the subject of Principle and idea, all of which I will not read to you at this time; but there is one, however, I would like to use. It is this:

²⁶ S&H 216:30

²⁷ S&H 469:9

²⁸ John 10:30

²⁹ Phil 13:2

³⁰ S&H 465:17

"The Christ like understanding of scientific being and divine healing includes a perfect Principle and idea, -- perfect God and perfect man, -- as the basis of thought and demonstration."³¹

Please note that Mrs. Eddy says as the basis of thought and demonstration. Then the basis of your thought in the work you do must be the understanding you have of your oneness with Principle, your oneness with God, this one divine Being.

A good way to establish this oneness of Being in our daily living is to say often to ourselves, "What would God think about this?" Mrs. Eddy says,

"To be immortal, we must forsake the mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being from the divine Mind."³²

We must remember we are not human beings. The individual mentality is not man -- but God -- because God is the one and only Mind. The belief that we are mortals or human beings is not Christian Science or Christian Science practice. What authority over sin, disease, and death would a human being have, anyway? None! What authority would we term spiritual man have if he believed his thinking separate from God? None! As we do know what this Mind knows, what is taking place? We find Mind is taking place; we find Mind in operation; we find that Mind being ourselves.

The oneness of Being is taking place, for Principle and idea is operating as one, not as two, but as one. And here is the great point of departure: whether we are giving a Christian Science treatment -- which is Mind in full operation and expression, consciously understood -- or whether the treatment is that of a man, even a spiritual man, thinking *about* God and the universe. This would not be a Christian Science treatment. Man cannot give a treatment. When we fail to see God is our Mind, then the thinking we do is about that Mind, something outside ourselves, and this still suggests old, false theological teaching. The only treatment there is is Mind in full operation and power. Here is also the great point of departure: whether or not we have dominion, with the moon under our feet, as it is under the feet of the woman clothed with Spirit depicted by John in the twelfth chapter of Revelation.³³

A Christian Science treatment never endeavors to right something which seems to be wrong. That does not constitute a treatment in Christian Science. The consciousness of one's divine being based upon the fact that God is the Mind of man begins to reveal what the universe and man are, and this is a Christian Science treatment.

Jesus healed Lazarus because he knew that he, being one with God, reflected that oneness which made Lazarus one with him in God. **"As Thou, Father, art I in me and I in thee that they may be one in us."**³⁴ Looking out from Mind, he was able to know there was no such thing as a dead man. A dead man was not one with his Mind which was God. From his divine outlook, Jesus refuted this falsity and said to Lazarus, **"Come forth."** Mrs. Eddy tells us, **"Mortal mind is the basic error."**³⁵ From this we conclude we are never dealing with persons, places, or things. We are dealing with a supposititious mortal mind, and the erroneous condition which seems to face us is but the form this mind has assumed to convince us of its reality.

What needs to be treated or eliminated is the mind which seems to see the error. The practitioner needs to be lifted up as Jesus said of himself, **"I, if I be lifted**

³¹ S&H 259:11

³² S&H 370:2

³³ John 12:1

³⁴ John 17:21

³⁵ S&H 405:1

up, will draw all men unto me."³⁶ This and other sayings of Jesus, as "**The kingdom of God is within you,**"³⁷ illustrate the need of the practitioner to eliminate the belief that he has a mortal mind and can know man and the universe materially.

In these statements of Jesus we see that the demonstration takes place in the consciousness of the individual doing the work. It must take place in his consciousness first. How else could we have dominion? Over what is there to have dominion but one's own thinking -- dominion over the belief that we are human beings, one of many on the earth in search of God. We are not dealing with persons, places, or things. We are dealing with consciousness, and because we are dealing with consciousness, we have to begin with ourselves.

Because mortal mind is the basic error, we clearly see that divine Mind is the basic Truth; and being basic, we begin there. May I repeat that a Christian Science treatment is, and must always be, the conscious operation of the divine Mind on the part of the practitioner. He must understand himself to be the functioning of that Mind, as Paul admonished, "**Which was also in Christ Jesus.**" Mind knowing its own idea is why we are conscious of our own existence. Mind knowing the perfection of its own idea is a Christian Science treatment and why a Christian Science treatment heals. In other words, Mind, conscious of its own perfect self, is a Christian Science treatment.

Up to this point we have clearly seen that a Christian Science treatment -- or demonstration of the Science of existence -- takes place in the consciousness of the practitioner. This is as it should be, for as the old adage goes, "Charity begins at home." When we are called upon to do work for others, it is important that we understand this. Here we are reminded of a statement from our textbook,

"Christians must take up arms against error at home and abroad. They must grapple with sin in themselves and in others, and continue this warfare until they have finished their course."³⁸

In order to grapple with sin in ourselves and in others, we must have a definite, scientific knowledge of how this is to be accomplished.

How may I grapple with sin or sickness in someone else? What is my authority? How is this done? How have I dominion, let us say, over the dishonesty seemingly manifested by some? Can I have dominion over something out there? Something besides myself? The answer is, "You cannot!" So long as it remains out there, separate from here where I am, there can be no dominion. How could one go from here over to there anyway? Or how could one think from here over there? Healing is a subjective experience -- what we experience within the divine Mind.

There is no objective experience. Believing there is is all there is to the claim of objective experience. Thus, we realize we must reduce the claim of dishonesty -- which seems to be over there in the thought of someone -- to a false belief appearing at the door of our own thought, suggesting that we think someone is dishonest. Over this we have absolute authority. We can refuse to give it reality as our consciousness. One can know that because it is no quality of God, it is no quality of anything of which God is conscious. If one knows himself to be the divine consciousness, he knows he is not conscious of dishonesty. Mrs. Eddy says,

"Jesus bore our infirmities; he knew the error of mortal belief and 'with his stripes (the rejection of error) we are healed.'"³⁹

³⁶ John 12:32

³⁷ Luke 17:21

³⁸ S&H 29:1

³⁹ S&H 20:14

This is true of us also; by our stripes are they healed. By our rejection of the error claiming to be theirs, by not imputing their errors to them, but by taking the error as our own belief and destroying it at the door of our own thought, we are enabled to have dominion. We are not handling the patient's thought; we are handling mortal mind. All evil is suggestion, belief.

Persons are not suffering from actual evil. The whole proposition is belief, just belief in evil, and from there to believing that man is sick, sinning, or dying. There is a statement clarifying this,

"A sense of evil is supposed to have spoken, been listened to, and afterwards to have formed an evil sense that blinded the eyes of reason, masked with deformity the glories of revelation, and shamed the face of mortals. What was this sense? Error versus Truth. First, a supposition; second, a false belief; third, suffering; fourth, death."⁴⁰

Note that it is error versus capital Truth, or error versus God, not error versus man.

Let us illustrate: Suppose some day a suggestion appears at the door of thought and says you have a headache, or some such.

1. You suppose you have a headache
2. You have a belief
3. You suffer

4. While a headache would not bring a belief of dying, it would have its way in that you would be unable to work effectively. But if you stopped at the point of supposition (first step) because you know God is your Mind, etc., you would not experience steps 2, 3, or 4.

Here is the great blessing and scientific knowledge which comes from knowing there is only one Mind -- not minds many, not my mind or your mind -- but the one Mind, the only I or Us. He who knows this has the authority and power to destroy the beliefs in evil in himself and others because he knows God is his Mind and because he realizes there is nothing out there to be handled, for Mind is not conscious of evil and, therefore, could not make evil.

The following is a true story about Mrs. Eddy in the early days in which she often saw and talked with her patients. A lady calling on her one day was complaining because her husband still smoked, even after he had experienced a lovely healing. Evidently, the student had complained previously of this. Mrs. Eddy, after listening again to her complaint, said, "My dear, haven't you been healed of smoking yet?" Our Leader tells us,

"Is not man metaphysically and mathematically number one, a unit, and therefore a whole number, governed and protected by his divine Principle, God? You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this. You will then find that one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle. Who lives in good lives also in God, -- lives in all Life, through all space. His is an individual kingdom, his diadem a crown of crowns. His existence is deathless, forever unfolding its eternal Principle."⁴¹

And what of the one who goes for treatment in Christian Science. What should his attitude be? (Of course what I am saying here applies more to the advanced student.) The person who comes to Christian Science for the first time comes mostly in faith, knowing little. Let the student of Christian Science seeking treatment do it scientifically, that is, go to a practitioner, knowing God is the Mind

⁴⁰ Mis 332:18 Where Art Thou?

⁴¹ Pul 4:7

of man. Let him expect the Science of that Mind to operate in his behalf. Let him not think of the practitioner as a good human being who knows something about God and man; but let him think of the experience as a divine event, which in actual fact it is, because God is All. Mr. Kimball used to say, when someone came for treatment, that there appeared to be involved a patient, a practitioner, animal magnetism, and God. A good treatment, he said, first removed animal magnetism, then the patient, then the practitioner, and all that was left was God -- Mind in full operation.

Let us be scientific in all we do. It is much simpler, and the results are satisfactory and lasting. The real and only practice is the practice of divine Mind revealing the perfection of its own idea, man and the universe. This enables us to understand what Jesus meant when he asked of his disciples, **"Whom do men say that I the Son of man am?"**⁴² He wanted to be understood, not only for his own sake but for the sake of others. Peter's answer to that question brought out what he wanted them to know. **"Thou art the Christ, the Son of the living God."** Jesus told Peter it was the Father who had revealed that truth to him and not flesh and blood. In this understanding, Jesus and Peter understood each other better, for this understanding was the conscious realization of Principle and its idea, or God and man demonstrated. Jesus went on to tell Peter that **"upon this rock I will build my church; and the gates of hell shall not prevail against it."** Upon this understanding of Principle and idea, or God and man, the oneness, not two ness of Being, is the Science of existence based. And the very worst beliefs in evil shall not overpower it.

As you read the works of Mrs. Eddy, search for her statements of the oneness of Being. The other day, I found in *Science and Health* such a wonderful one. It seemed that I found it for the first time, regardless of the fact that I have read and reread *Science and Health* many times. It just sparkles with inspiration and revelation. Speaking of Jesus, Mrs. Eddy says,

"As a divine student he unfolded God to man, illustrating and demonstrating Life and Truth in himself and by his power over the sick and sinning."⁴³

In unfolding God to man, he illustrated and demonstrated Life and Truth in himself, and note that Life and Truth are here capitalized -- which means God. This is the equivalent to saying he illustrated and demonstrated God in himself. It takes God to unfold God to man. Any attempt to do it otherwise would be a misapprehension of the Science of existence. In all things we must begin with God to find the correct solution. Note the two words, *illustrating* and *demonstrating*. Because he illustrated Life and Truth in himself, he was the form by which we could see it; and because he demonstrated Life and Truth in himself, he showed it to us by his works. Thus his power over the sick and sinning.

Because Jesus was the Way-shower, it indicates that his way must be our way. Hence the need to understand scientific treatment, for all of us at some time must be able to do the works of the Master and those of Mary Baker Eddy. We must be be-ers and do-ers.

Be-ing and Do-ing in the World

What are we doing about the tragedies and difficulties of the world today? Are we just looking on, as one of many others, waiting for something to happen, or are we feeling and being the power of the one Mind, knowing its presence, our presence, that is displacing erroneous beliefs . . . and not waiting for, but being that something-needing-to-happen to heal. Mrs. Eddy says,

⁴² Matt 16:13

⁴³ S&H 117:10

"There is but one way of doing good, and that is to do it! There is but one way of being good and that is to be good."⁴⁴

Unless the individual is the **be-er** and the **do-er** of the Science he knows, it is of little avail.

To know ourselves divinely is a necessity. We are not human beings at all, and we never have been. If we accept, right now, the fact that there is nothing out there with which to contend -- that we are only dealing with the belief of a supposititious mind -- wouldn't we be overjoyed and relieved? . . . relieved to know that there is no sick man to be made well, no sinning man to be made good, nothing to be diminished or increased. There is just mortal mind to be eliminated, and that at the door of our own thought.

Well, that is true this very minute, and it will never be more true than it is now. O let us awake from the belief that we are dealing with persons, places and things, and see that it is a claim of mortal thinking alone. See that we have dominion over it now, because God is our Mind.

Be-ing and Do-ing: Church

Understanding this way of working, knowing it is not person, place, or thing, is important to the demonstration of church to be made by the individual Christian Scientist. What is church, and what are we doing and being in regard to The Mother Church and her branch churches? How are we working for our Movement in the midst of these seeming world conditions? Are we just joiners, as the saying goes; or are we scientific be-ers and do-ers of church? Let no one think that these world conditions are things which, if not seen as unreal, will not claim their toll within our Movement. They certainly will. The church seen humanly must suffer. Seeing church divinely, preserves it. We have but to go back to the Biblical record of the crucifixion to see how the disciples handled that error. They slept! Had they not slept, but kept on knowing that the Christ, Truth, God, was not being crucified, and had worked until they saw the unreality of the crucifixion, might not history have been different?

We have evidence already that in the countries in which Fascism, Communism, Nazism are operating, the activities of the Christian Science Movement have been curtailed, if not entirely done away with. There is no money coming out of European countries these days, either to pay the dues of The Mother Church or for subscriptions to the periodicals. Right now, in belief, the Movement is feeling the attack on individual freedom that is going on in Europe, . . . in this financial regard.

When you feel critical of your church and disinclined to pay for its maintenance, go to services, or fail to re-subscribe to the periodicals, what is taking place? Is that your conception of church? Are you really thinking that way about Mrs. Eddy's demonstration for the evangelization of the world? Are you coming under the belief of world disturbances? If you are tempted to do these things, these seeming world conditions are claiming to have their effect. Shall we sleep as did also the disciples? or shall we stay awake and be that Mind which is knowing the nothingness of evil and the allness of God-good? There is only one way for anything to happen along the line of betterment, and that is for the individual to be and do something about it.

What is the Mother Church and her branches? Are they just an organization composed of persons, buildings, and things? Is that all they are? Mrs. Eddy says that Church is **"The structure of Truth and Love; whatever rests upon and**

⁴⁴ Ret 86:4

proceeds from divine Principle."⁴⁵ There is nothing material or human about that because divine consciousness is all that could rest upon or proceed from divine Principle.

Now we know man has no Mind but God; therefore, his consciousness is divine. So we come to the conclusion that church, The Mother Church, is our consciousness, the consciousness of all right ideas. To protect The Mother Church, we protect our own consciousness from the beliefs of mortal mind. Church is a subjective experience, not an objective one. Why? Because it is that which "rests upon and proceeds from divine Principle." Just as God is everywhere present as man, or expressed as man, so The Mother Church covers the face of the earth through her branches, expressing Principle and idea.

The Mother Church and her branches exemplify the generic oneness of Principle and idea, or God and man, for all men and nations. We thus see church is a mental experience, not only a building in Boston or a branch church in the city in which you live. Every time you heal a case by Christian Science treatment, you have demonstrated church in some measure. As a dear friend of mine often said, "When you go to church, be sure you take it with you." So let us ask ourselves when we go to church, are we being that divine and healing consciousness which "rests upon and proceeds from divine Principle?"

Understanding Church in this way, what can harm The Mother Church and her branches any more that Principle and idea can be harmed. Knowing this, we will be that which "rests upon and proceeds from divine Principle," and demonstrate it in our daily lives by the overcoming of the beliefs in sin, disease, and death. Then The Mother Church will be safe, not only in Boston, but in the whole earth. The second half of the definition of Church will be gloriously true as well:

"The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."⁴⁶

War

This brings us to the point of seeing what we must do about the claim of war. War waged between good and evil -- that is, between the suppositional forces of evil and the forces of good -- must be understood. For centuries the world has pictured to us the results of waging war between good and evil -- as if evil were real. It results in one side eventually claiming itself victorious and the other side realizing itself defeated -- with all the resentment and injustice which that entails -- only to spring out again in twenty or twenty-five years, or with the appearance of a new generation.

This must cease; and the only people in the world today who know how to handle it scientifically are Christian Scientists, because they know God is the Mind of man.

It is not possible to shoot, kill, or blow up aggression, greed, dishonesty, or human will. These and other things which are the basis of war are not exterminated in this way. Nobody believes any more that jailing a liar prevents him from lying. The only way these beliefs in evil can be exterminated is by the scientific consciousness that

"Principle and its idea is one and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe."⁴⁷

⁴⁵ S&H 583:12

⁴⁶ S&H 583:14

⁴⁷ S&H 465:17

Omnipotent, omniscient, and omnipresent Being leaves no power, no science, no presence other than God, good. The prayer for England must be the prayer for Germany if war is to be done away with. Not that we approve of the aggressions Germany is perpetrating today; but if we want these things to cease, they can only come out by persistent and consistent knowing that there is no evil in God, therefore, none in His idea, man. The only way to end war among nations is to see as unreal the desires of the aggressors and to destroy the things which seem to create war; such as, selfishness, greed, dishonesty, aggression, envy, hatred -- whether they be expressed by German, English, Italian, American, or any other nationality. God never gave such mental characteristics to His idea. When we realize that man has no other Mind than God, we see that the individual mentality is God, not man. Now this proves the truth of our assertions that the errors of aggressors are unreal. It is impossible to make Nazis, Communists, Socialists out of individual being, for individual being is God. In other words, we know these *isms* and *ologies* cannot be, there is no one to be them, no one to make them active.

The wisdom of Mrs. Eddy in insisting that physical healing be the proof of our scientific understanding of the oneness of God and man is more and more apparent to the advancing student of Christian Science. In order to heal physical belief, one must reason correctly, and, learning to do this, he finds he must carry this same reasoning into world affairs. To illustrate, let us say a practitioner is asked to heal someone of a headache. He begins with the basic truth that it isn't true and that he hasn't got it because of his oneness with God. The world today presents a picture of its being very ill with a totalitarian belief. The same reasoning applied to physical healing must be applied to world conditions. One cannot credit the German nation, or any other nation, with aggression, greed, cruelty, or revenge, any more than one could credit an individual with the reality of a disease or wrong characteristics and expect to heal the condition. No matter what human footsteps we seem to have to take, our mental stand must ever be the same: the error is not true because God did not make it, for God is all.

Mr. Kimball in a lecture once said, "There is no need for a labored treatment. I have heard this statement, 'She handles error without gloves,' or 'She goes for it hammer and tong.' If error could talk about it, it would probably say, 'I don't care a particle for that kind of a treatment. That kind of a treatment means I am real and must be hammered, and that is all I pretend to be. The only treatment I am afraid of is the one that makes nothing of me -- not enough to hammer. I am afraid of the destructive calm of the one who knows that I am nothing.'"⁴⁸

Edward Kimball, in the days of horse and buggy, was being driven to a lecture. When the horses suddenly started to run away wild, he exclaimed "They can't do it!" That was his treatment, and they stopped. Of course, his denial they can't do it was based upon his understanding of the goodness and oneness of God and His creation. The point is, he did not credit the horses with willfulness or fright. In like manner should we credit man with injustice, greed, aggression, cruelty, duplicity, etc? Persistent and consistent work of this kind would accomplish something; however, let no one here mistake this to mean condoning error. Far from it. It means the scientific way, which sees the nothingness of evil because it knows the allness and goodness of God.

New Jerusalem

In Revelation, where John describes the city foursquare as the new Jerusalem coming down from God out of heaven, he says there shall be no night

⁴⁸ Kimball book, pg 448

there, no death, no sorrow, nor pain. Where is this 'there' where there is no night? Is it a locality near or distant? We have been taught in Christian Science that the place where there shall be no night is in individual consciousness through understanding the oneness of God and man. Here in that divine consciousness there is no evil war, no darkness, none in God or in the idea which expresses Him. We cannot wait, hope and pray for it to take place anywhere else, just here where we are thinking. In very deed, we are the temple of the living God, for temple is where we dwell, and we know consciousness is our dwelling. This is equivalent to saying our consciousness is the living God. Then in order for God to be made manifest, this is the way, the place, where it must occur.

Here in this God consciousness there shall be no night, no belief in evil, sin, sickness, death, sorrow, poverty, dissension, hatred, jealousy, war -- all the *et ceteras* of mortal belief. The gates of this city, or divine consciousness, are never shut, and nothing enters it which defileth or maketh a lie. As John says,

"And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it."⁴⁹

You, me, each one of us is this city, and this is our work. Then shall come to pass, as stated in the book of Revelation, the end of all error.

"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 heaving 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 the sons of the Father, and that ye are in the city of God, and ye are the city."⁵⁰

BODY

Treatment, as we have just unfolded it, has brought out that the operation of divine Mind constitutes a Christian Science treatment. Now, that which is revealed by the divine Mind constitutes divine body. **"All is infinite Mind and its infinite manifestation"**⁵¹ is a statement of divine Mind and divine body. Also, we could say that the first chapter of Genesis is an unfoldment of divine body because it reveals the universe and man as the expression of God. We may know that divine Mind and divine body constitute individual being. Each one of us is Mind and body. We know that this is true; first, because God is the Mind of man; second, because God manifests Himself.

In the study of our textbook and Mrs. Eddy's other writings we find out that body, consciousness, man, universe are all synonymous terms. In developing and demonstrating the idea of body, this is necessary to know. It makes clear that body is the idea of God and is one with Him. Consciousness, man, and universe are one with God, His idea, the expression of Himself. It seems in demonstrating divine body, of which Mrs. Eddy speaks in the Apocalypse,⁵² the student of Christian Science often goes from one extreme to another. On the one hand, he believes he has a material body which he must deny; yet, on the other hand, accepting the fact of divine body as something invisible, spiritual and abstract. When these two extremes fail to accomplish the demonstration of a healthy, whole body, he finds he must seek further for the understanding of it.

⁴⁹ Rev 21:24-27

⁵⁰ The Gospel According to Thomas

⁵¹ S&H 468:10

⁵² S&H 559:23

And then he finds that body is consciousness, his consciousness, and not more harmonious than his consciousness. Besides this, it is necessary to see that man has not got a body, but that man is body -- the body of God. The seeming difficulty of the demonstration of divine body is the question of what to do with that which seems to be a material body. We cannot, of course, claim that God knows a limited finite sense of body; and yet here is the record Jesus left for us. After the crucifixion, he ate, saw, heard, talked, and walked with his disciples - - with the same body he had before his experience on Calvary.

If his body had been matter, the crucifixion would have destroyed it; but there it was, functioning as before. What are we to understand from this? It proves conclusively that body is entirely mental, and the more divinely mental we understand ourselves to be, the more harmonious and indestructible is our body. It proves that at no time do we lose anything, but gain the true sense of that which we already are by knowing better and better the divinity of our own being.

What we call our body is not confined to just this which seems to identify each one of us, but is actually comprised of everything of which we are conscious. This is the infinite divine body of God. The world and all that constitutes the world is our body; hence the need to know things as they are -- ideas of God. This is generic man, not something outside ourselves, but the capacity within each one of us to understand the universality of body.

When we speak of generic man, we do not mean many men. Oneness of being applies to generic man as well as to individual man. The more universal is our understanding, the more we understand generic man; that is, the more we understand the universality of being, the more generic man appears. God, being one, His idea is one; that is, there is one man, one body, one flower, etc.

Here I think the word *universe* is helpful. It means, according to Webster, *uni* = one and *versus* = to turn, to turn into one. That is, all things seen as expressing one. This keeps the understanding of generic man from seeming plural. When we look out from Mind, we do not see many men. We see the one idea, man, infinitely expressed, individually expressed. Oneness is the basis of generic man, the same as it is of individual man.

"The allness of Deity is His oneness. Generically, man is one, and specifically, man means all men."⁵³

Here is a statement from our book in which Mrs. Eddy interprets the first verse of the first chapter of Genesis,

"In the beginning God created the heaven and the earth.' This word beginning is employed to signify the only, -- that is, the eternal verity and unity of God and man, including the universe."⁵⁴

Webster gives this definition of the word only as "one" and "body," on from one, and ly meaning body, or as Mrs. Eddy says in this same reference, "The unity of God and man."

God expressed is man, and man is, therefore, the body of God. Man has not got a body -- he is body. Our understanding of the oneness of Being will never allow us to think of ourselves just as body animated by a God afar off, but this oneness of Being teaches us that we are expressions of both Principle and idea, or God and man.

Understanding that God is our Mind begins to bring into view the divine body because it takes God or Mind to know body, or reveal body. Man could not know

⁵³ S&H 267:5

⁵⁴ S&H 502:24

body. Intelligence is not a quality of man; it is a quality of divine Mind. Here is a statement in answer to the question,

“What is intelligence? It is the primal and eternal quality of infinite Mind, of the triune Principle, Life, Truth, and Love, – named God.”⁵⁵

In the demonstration of divine body is the exemption from all evil because it takes divine Mind to accomplish it, and, thus, we have perfect Cause and perfect effect. This story is told of a philosopher of olden times: A student called one day to question him concerning what he was. The philosopher took the young man to a mirror and said, "The man you see there is not you." Then he took him to a window overlooking the city and said, "What you see there is yourself." Thus we begin to exchange the limited sense of a body for the unlimited one of infinity, and we find, as Mrs. Eddy says, "**Mortality is finally swallowed up in immortality.**"⁵⁶

The understanding of body perfects the functioning of body, both in substance and capacity. In *Science and Health*, Mrs. Eddy says,

"God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis."⁵⁷

Note that God does the expressing, not man! It is in this way only that the correct idea of body is gained. It must be this way, for this is the basis of immortality.

The words *expression, manifestation, representation* and *reflection* are words meaning body and are synonymous because they bring out the idea of God. Reflection is one word which I believe is often misunderstood; and, of course, we have authority for this assumption, for Mrs. Eddy herself says, "Few person comprehend what Christian Science means by the word reflection."⁵⁸ This statement of our Leader spurs us on not to be one of those who does not understand it. A good definition of this word is to say. . . reflection is the consciousness that God is all that is going on. . . . or it is the consciousness that God is my Mind, or it is the consciousness that I and my Father are one, not two. This takes away the sense of two-ness which often accompanies the effort to understand reflection and is the reason why few comprehend what is meant by this word.

We cannot gain a correct sense of reflection from a dual standpoint; it absolutely requires an understanding of the oneness of Being to comprehend what is meant by reflection. The following statement further helps to clear this understanding, "Searching for the origin of man, who is the reflection of God, is like inquiring into the origin of God, the self-existent and eternal."⁵⁹ Because God is the Mind of man, reflection is what that Mind knows its idea, man and the universe, to be. Putting that into actual practice, which means to be it individually, we look out from that Mind and know and see as that Mind. God does the reflecting, and man is the reflection. Reflecting in this way means the activity of Mind: I reflect, I reflect upon man. Thought dwells on or expresses an idea. This is why the activity of thought is God, even though it is seen as man.

And what about the functions of our body. . . called eyes, and ears, *et al.* In the glossary of *Science and Health*, Mrs. Eddy defines ears as spiritual understanding and eyes as spiritual discernment. The Bible says in Psalms, "He that planted the ear, shall he not hear? He that formed the eye, shall he not see? From these statements we know that God is the hearer and the see-er and not man -

⁵⁵ S&H 469:8

⁵⁶ S&H 476:17

⁵⁷ S&H 258:13

⁵⁸ S&H 301:5

⁵⁹ S&H 555:16

- as separate from God. God, seeing, is man. God, hearing, is man. This gives us the true spiritual concept of functions.

If this is true of ears and eyes, what shall we say of digestion, circulation, assimilation, *et al.* Are they material? Remember that Jesus ate, walked and talked with his disciples after the crucifixion. These functions of his body operated as before. Could they have been material? If they were, would they not have been destroyed during Jesus' experience on Calvary? Could there be two eyesights? two hearings? two digestions? -- one spiritual and the other material? Could there be such a thing as that? No! We know there could not be, for "All is infinite Mind, and its infinite manifestation, for God is All-in-all." Therefore, the only functions there are are the manifestations of Mind. Then when something seems to be wrong with eyesight, for instance, we do not need to get rid of anything. We have only to gain a spiritual understanding of eyesight -- or lose the material concept of that which is originally and eternally the functioning of Mind. Again, we see that true body appears only as we understand Mind, God, as its source.

Reasoning thus we gain a correct understanding of what reflection is -- the consciousness that God does the reflecting. A statement in *Science and Health* verifies this, "**Sooner or later we shall learn that the fetters of man's infinite capacity are forged by the illusion that he lives in body instead of in Soul, in matter instead of in Spirit.**"⁶⁰ What a great and inspiring work is ours. No matter what it is, or where we are, there is always the opportunity and necessity to reveal the form divinely fair, as expressed in one of our hymns.

What of your universe? and what constitutes your home? your church? your business? Are these things outside your consciousness, outside your individual embodiment of good? These, too, are to be understood and demonstrated as body, for they also are the body of thought or consciousness. We do not have to put up with any kind of a universe, home, church, or business, thinking they are something outside ourselves over which we have no control. That is not scientific. We have only to turn back to the record left us by Jesus to see that while he seemingly lived in a dark and material sense of things, still his universe expressed God. He healed the sick, cast out devils, raised the dead, walked on the water, stilled the tempest.

These things were possible to Jesus because of what he knew of God, what he knew of body. Because his Mind was God and knew only perfection, wherever he went, the forms of perfection appeared. He knew the science of existence -- that he and the Father were one. The record Mrs. Eddy has left us is like that too, only her's extends throughout all the world. She brought out in form the Christian Science Movement, based upon the healing and teaching of Christ Jesus. Jesus and Mrs. Eddy wrought for us the embodiment of their own understanding, the oneness of God and man: Jesus in the healing of sin, sickness, and death, and Mrs. Eddy, who likewise, healed the body and gave us the Christian Science Movement as well.

What are we bringing out individually of the form divinely fair? What of our body, our universe, our home, our church and our business? Each one of us is responsible for the appearing of his own divine being in concrete form. . . . because of the science of his own existence -- the oneness of Principle and idea. This is as we have been taught. It is the underlying reality of our own and everyone's existence.

In the answer to the question, "Is there more than one God or Principle?" Mrs. Eddy says, "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe."⁶¹ Man and the universe, then, is the embodiment of Principle and idea. This is

⁶⁰ S&H 223:3

⁶¹ S&H 465:16

comparable to saying that Mind and thought comprise the whole of God, and Mind and thought expressed is man and the universe. All of this relates to body; in fact, is body, the appearing of the embodiment of God's ideas, based upon the knowing that God is your Mind.

Science teaches us that there is only one Mind, Spirit, Soul, Principle, Life, Truth and Love, and that, therefore, this supreme Being interpreted by these seven synonyms is the Being of man. Then we may say and know that God, being the Mind of man, this Mind forms its own likeness or embodiment, its own expression. Mrs. Eddy states, "**Give up your material belief of mind in matter, and have but one Mind, even God; for this Mind forms its own likeness.**"⁶² I suppose it is true that most of us have read this statement and accepted it, but seen it often as going on outside ourselves. The time comes, however, when each individual must experience this as his own divine being.

The woman in the Apocalypse, clothed with Spirit, is depicted as giving birth to a child. This would indicate we are to see that this oneness with God understood brings out its own embodiment. This symbolism in the Apocalypse must be understood by the student of Christian Science, else it becomes just a story in the Bible. Just as Jesus iterated and reiterated his oneness with the Father and demonstrated that this understanding gave him power to bring out the right embodiment, so Mrs. Eddy, in the interpretation of the woman clothed with Spirit, has given us the same idea in another way. To make it very simple and understandable, we are to know that as we accept God as our Mind, with it comes the power of Mind to produce its own ideas according to its own understanding of goodness and immortality. More and more must the form divinely fair appear.

This idea is again illustrated in the seal on the front of our books; the cross and the crown and the circle surrounding it. We know Mrs. Eddy did all things with deep thought, so this seal bears inspection. First, this circle is symbolical of the city four-square. In the thirtieth edition of *Science and Health*, we find this statement, "The sacred city is described in Revelation 21:16 as one that lies four-square. In its way, the square is as perfect as the circle. Four straight lines, each forming a right angle with its neighbors, are the boundaries of a perfect enclosure." Our textbook clears this point by showing us that the city four-square is a symbol of divine consciousness and is expressed by this circle in our seal. The demonstration of this divine consciousness casts out demons and brings out the divine body or embodiment of God. It is the new heaven and the new earth of which John spake. The working out of this understanding in individual experience is as follows: as each individual understands his consciousness to be God, he heals the sick, raises the dead, cleanses the lepers, and casts out demons (which is the cross). By this understanding does the divine embodiment of God's ideas appear in new and radiant forms wholly spiritual. (This is the crown).

Why should persons carry the belief in illness, scars, symptoms, from year to year, when every minute of every day it is possible to see the embodiment of God appearing? Even doctors admit today that the individual has a new body each year; that is, the tissue and all that constitutes the so-called material body renews itself yearly [later discoveries indicate less time still].

There is a statement concerning Jesus in our textbook which I think is very illuminating. It is one of those statements of our Leader in which the inference in it is greater than the thing stated; or, in other words, what she does not say is more important than what she does say.

⁶² S&H 216:30

"He had the power to lay down a human sense of life for his spiritual identity in the likeness of the divine; but he allowed men to attempt the destruction of the mortal body in order that he might furnish the proof of immortal life."⁶³

The point I wish to make is this: he allowed men to attempt the destruction of the mortal body,-- which is equivalent to saying that it could not be destroyed.

And that is exactly what Jesus did, he proved they could not destroy his body. He showed it to them after his experience on Calvary, functioning the same as before. All of this Jesus was able to do because of what he knew of Soul and body, . . . because the only body there is expresses the only Soul or God there is. Therefore, it would have to be as indestructible as God is, as perfect and as completely good.

As we have said earlier in our discussions of body, body is more than that which seems to identify us.

"Eradicate the image of disease from the perturbed thought before it has taken tangible shape in conscious thought, *alias* body, and you can prevent the development of disease."⁶⁴

Conscious thought being the body, body is that of which we are conscious. In order to have a harmonious, healthy body, we must understand our infinite body in a scientific way. To be conscious of war as actual, for instance, . . . is unhealthy; to fear or hate totalitarianism is unhealthy; to believe we have enemies is unhealthy. If the seeming injustice, difficulty, circumstances or environment of the individual rouses in him or her a feeling of injustice, revenge, or grief, this is unhealthy. It is not to be tolerated because such thinking means unhealthy bodies.

Thus we see that we are not dealing with persons, places, or things, but with suppositious mind only, and that it is necessary to rid ourselves of this belief. We need to rid ourselves of thinking materially about God's creation. We need to see that man and the universe are the embodiment of God, the body of God, the expression of God, spiritual and perfect. Mind revealing the beauty, grandeur, and immortality of Itself is seen as man and the universe. This is the body of Mind or God. The essential thing in the demonstration of the divine body is that it requires Mind to do it. It cannot appear from a so-called human standpoint.

ATONEMENT

The understanding of atonement or at-one-ment, is, one might say, the whole of Christian Science; and while only one chapter in our textbook is devoted to it as a subject, still the rest of the book is, in one way or another, clarifying this fundamental fact.

Atonement has for centuries been blurred by religious beliefs concerning it, and gloom and sorrow have been associated with it. Christian Science detaches this subject from such erroneous beliefs and places it unqualifiedly in the realm of Science; for it is an *exact Science*, and to be practical it must be individually proved. Ordinary theological views regard the crucifixion as the atonement, . . . and that Jesus' last Supper with his disciples exemplifies the Eucharist, . . . and that what Jesus did in this regard was done for all mankind; . . . and to be saved, one needed only to believe that Jesus had accomplished this. Christian Science gives an entirely different understanding. Mrs. Eddy says,

"The time is not distant when the ordinary theological views of atonement will undergo a great change, -- a change as radical as that which has come over popular opinion in regard to predestination and future punishment."⁶⁵

⁶³ S&H 51:7

⁶⁴ S&H 400:12

Making clear how the individual is to prove the atonement, Mrs. Eddy divides the word thus, *at - one - ment*. While the atonement has to do with man's relationship to God, yet we can see by the division of the word that Mrs. Eddy wants us to understand that this relationship of God and man is not *two-ment* but *one-ment*. That this is the underlying teaching of Christian Science is shown by the following:

The first chapter in *Science and Health* is *Prayer*. Prayer is a subject which appeals to all persons seeking to know more of God, regardless of religion, race, or color; hence, the wisdom of Mrs. Eddy in approaching her subject through this acceptable avenue. The second chapter is *Atonement and Eucharist*, and there in the first six lines she gives us a statement of the *science* of her book.

"Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage. His mission was both individual and collective."⁶⁶

The atonement is a science, an exact science; therefore, to be understood, it must be demonstrated. That means individually. It becomes clearer and clearer to every student of Christian Science that he must progressively gain a better understanding of what atonement is and individually prove it. The atonement teaches us the Science of our oneness with God, and because it is a science, we must demonstrate it in our daily lives -- overcoming sin, sickness and death . . . the things which would claim an existence separate from God.

Jesus, in speaking of his oneness with God, could not have meant two-ness; otherwise, he would have said, "I and my Father are two." He was impressing thought with the fact that there is only one Being, God, not two -- God *and* man, or God-being *and* man-being. He meant that God manifested, which is what man means, is one with God. This is verified in *Science and Health*, "In Science, Mind is *one*, including noumenon and phenomena, God and His thoughts."⁶⁷ God is all there is because God is within and without all things. The little poem which Mrs. Eddy used to put in the fly-leaf of *Science and Health* wonderfully expresses this idea.

I, I, I, I, itself, I

The inside and outside, the what and the why

The where and the when, the low and the high,

All I, I, I, I, itself, I.

The "I itself" expresses the idea of oneness. We all know that *I* or *Ego* is God. Our books tell us that in many places, particularly the definition of "I or Ego" in the Glossary, which reads, "Divine Principle; Spirit; Soul, incorporeal, unerring, immortal and eternal Mind. There is but one I, or Us, but one divine Principle, or Mind, governing all existence."⁶⁸ Because there is but one I or Ego, what is the I or Ego which we are? This definition demands us, then, to see the individual mentality *as God rather than man*. We are not human beings endeavoring to demonstrate God. Actually, that is an impossibility, a belief.

God alone can know Himself, see Himself, understand Himself, teach Himself. Why? Because God is All. We are endeavoring to understand this Science of our own existence, not for self-aggrandizement, but because the world's problems today absolutely require it. There is no other solution to these problems, and it takes the allness of God to handle them. Good human beings cannot accomplish it.

⁶⁵ S&H 23:15

⁶⁶ S&H 18:6

⁶⁷ S&H 10

⁶⁸ S&H 588:9-12

There are no mortal or human beings. When one studies the works of our Leader and finds what she says of human consciousness and true human hood, he realizes she was leading us to a point where we may actually know our own divine existence. I shall quote some of the references: In speaking of the new heaven and the new earth,

"This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, unilluminated human mind, the vision is material."⁶⁹

Speaking of the denial of error, "This denial enlarges the human intellect by removing its evidence from sense to Soul, and from finiteness into infinity. It honors conscious human individuality by showing God as its source."⁷⁰

"The more I understand true human hood, the more I see it to be sinless, -- as ignorant of sin as is the perfect Maker."⁷¹ Note that perfect Maker is with a capital M.

Again, "Truth, defiant of error or matter, is Science, dispelling a false sense and leading man into the true sense of selfhood and Godhood; wherein the mortal does not develop the immortal, nor the material the spiritual, but wherein true manhood and womanhood go forth in the radiance of eternal being and its perfections, unchanged and unchangeable."⁷²

This is our true being, our Mind is God, and knowing this, we must think and act that way. The world problems require it. The beliefs in evil rampant today require the presence of God to heal them. The belief of humanity cannot accomplish it.

John said this same thing when he wrote "In the beginning was the Word, and the Word was with God, and the Word was God." Mrs. Eddy gave it to us in the scientific statement of being. **"All is infinite Mind and its infinite manifestation, for God is All-in-all."**⁷³ These and many other references in the Bible and works of our Leader are found showing us that for centuries this oneness *has been seen*. The necessary concept to grasp, however, is to prove it constantly; and in order to prove it, we must know ourselves as we really are -- not human beings -- but divine. Just as we are one with God, that of which we are conscious is one with us. Isn't that what Jesus said, **"As thou, Father, art in me, and I in thee, that they also may be one in us."**⁷⁴

This is the authority which says to the proud wave, "thus far and no farther," to the man with the withered hand, "stretch forth thy hand," and to the seemingly dead Lazarus, "Come forth." Anything less than this is still false theological teaching, a good God afar off, and a good or sinning man endeavoring to find Him. If God is infinite Mind, that Mind is our Mind. Heaven is not a locality; heaven is where we are. We are and must be the Being that is infinite and eternal. Thus existence is seen to be a Science or Principle. Actually, our life is scientific, a knowable science, a God Science, Christian Science, as Mrs. Eddy has given it to the world.

In our early steps in Christian Science we more or less used Christian Science as a tool with which to better ourselves, to make us healthy, good,

⁶⁹ S&H 573:5

⁷⁰ Unity 25:14

⁷¹ Unity 49:8

⁷² Unity 42

⁷³ S&H 468

⁷⁴ John

successful, or whatever the need seemed to be. That, of course, is only the beginning. As we progressed, we found that more was required of us. Now here, today, we are learning that Christian Science is presenting to us and to all mankind a *deific Science*. It is unfolding to us the fact that *God is a Science, a knowable Science, and then we begin to understand existence.*

The only reason existence seems to be chaotic at times is because this is not understood. Existence expresses Science; therefore, the individual must begin to *be*, not *get*. With this understanding of atonement in mind, I should like to unfold with you something from the book of St. John.

ATONEMENT: THE BOOK OF JOHN

The book of John is conceded to be a book of great spirituality and discernment. In particular, there are five chapters, John 13-17, devoted to one subject, the Last Supper. These chapters are of great importance to the student of Christian Science. Recorded by John in this part of his gospel, Jesus was teaching his disciples -- by example, parable and statement -- the Science of God and man, the oneness of Principle and idea, or as Jesus said, "**I and my Father are one.**"

When we stop to ponder the statements of Jesus in these chapters, we are impressed with the importance of one outstanding idea. He did not speak to them from the standpoint of a spiritual man, but from the standpoint of God and man, or Principle and idea.

In the beginning of his discourse with his disciples, John tells us, "Jesus, knowing that the Father had given all things into his hands, and that he was come from God and went to God."⁷⁵ And then, "In my Father's house are many mansions" And, "I am the true vine, and my Father is the husbandman." And, finally, what might be called the climax of Jesus' teaching, John gives us this record, "As thou Father, art in me, and I in thee, that they also may be one in us."

Jesus always spoke of the Father and himself as one. In doing the works, he always thought of himself as one with Cause or Father, and so spoke *as the Father*. Understanding him thus, we begin to fathom the meaning of Mrs. Eddy's statement that "**Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and his reflection is man and the universe.**"⁷⁶ In other words, that the basis of Being is not just Principle, but that Principle is *Principle and idea*.

Also, in our textbook, in describing Jesus' experience on Calvary, Mrs. Eddy writes, "The appeal of Jesus was made both to his divine Principle, the God who is Love, and to himself, Love's pure idea."⁷⁷ Again, when Jesus asked his disciples, "Whom do men say that I the Son of Man am?"⁷⁸ Peter's answer, "Thou art the Christ, the Son of the living God," was commended in these terms by Jesus, "

Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In all of these instances we note he constantly thought and spake of himself as one with God, or what Christian Scientists understand as the atonement.

From this standpoint, then, let us take up each one of the illustrations used by Jesus in teaching his disciples the oneness of Being at the *Last Supper*. The first one, in John 13:3, gives an example of this oneness in the ceremony of the washing of his disciples' feet. Jesus, understanding himself one with God, or Principle and

⁷⁵ John

⁷⁶ S&H 465:17

⁷⁷ S&H 50:12

⁷⁸ Matthew 16:13-17

idea, or as Principle individually understood, knew his disciples as the *expressions of that Godly Principle*. He washed away the belief that they were human beings; hence, he said to Peter's remonstrances, **"If I wash thee not, thou hast no part with me."** In other words, If I do not do this, I am not demonstrating the oneness of Principle and idea. Jesus' disciples were then told to go and do likewise in these words, **"For I have given you an example, that ye should do as I have done to you."**

Jesus said, **"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."** Was he not saying, in the divine Mind are many individualities of that Mind? The one I or Ego knows its own perfect ideas, and thus prepares a place for them; for where the I or Ego is, there is also the idea. Thus . . . **"I am the Way, the truth and the life; no man cometh unto the Father, but by me."** Is that not said from the understanding of the one I or Ego?

There is no reality to anything until Principle and idea is seen to be one, and this one God. Then all is born of Principle and idea, and as the Bible says, we cry "Abba, Father," and all is born again. Quoting from Mrs. Eddy, this is beautifully explained,

"The Science of being gives back the lost likeness and power of God as the seal of man's adoption. 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; that saith Abba, Father, and is born of God!"⁷⁹

In answer to Phillips inquiry, **"Lord, show us the Father,"** Jesus said, **"he that hath seen me hath seen the Father,"⁸⁰** or he who understands Principle and idea is one and this one is God, sees the Father expressed as "me."

Again, addressing his disciples, he said, **"Because I live, ye shall live also."⁸¹** Because I know Principle and idea is one, therefore my being, you live also, because I am conscious of you, and this understanding requires me to know you as ideas in Mind -- not human beings.

In the next verse he said, **"At that day ye shall know that I am in my Father, and ye in me, and I in you."** In the day you know you are one with God, you will understand me, that I am in the Father, and you are therefore in me and I in you. From the standpoint of *I and my Father being one*, I know you as idea expressed just as I understand myself one with God. I know you one with me, because I am one with God, and this is the activity of the oneness of Being. Oneness of Being leaves nothing outside itself.

We find him saying further, **"I am the true vine, and my Father is the husbandman,"⁸²** Here is another statement of the oneness of Principle and idea, or God and man. And **"I am the vine, ye are the branches,"** This explains or illustrates the activity of this oneness of Being. Just as he was one with God, so were his disciples one with him. Just as the branches are the offshoot or expression of the vine and absolutely one with it, so is the idea of Principle one with it. The life of the branches is the vine, so the life of the idea is Principle. The one Ego, the I AM, understands itself to be Principle and idea, therefore all of which it is conscious lives in it, is one with it. **"I am the vine, ye are the branches; He that abideth in me, and I in Him, the same bringeth forth much fruit; for without me ye can do nothing."**

In this parable of the vine and branches, fruitfulness or activity is the lesson to be gained. In the example of the washing of the feet and the parable of the mansions in his Father's house, was the oneness, only, of Principle and idea brought

⁷⁹ Mis 184:23

⁸⁰ John 14:2

⁸¹ John 14:9

⁸² John 15:1

out. Here, however, he tells us what that understanding will *do*. He speaks of its fruitfulness. It naturally and inevitably *expresses itself*. In this new lesson we see that abiding in the understanding that "I and my Father are one" brings about harmonious results. Looking out from this Godly standpoint, we see that all expresses God and is Good.

As spiritual man alone we cannot find God, for in the consciousness that we are just man we would be looking for God outside ourselves, outside our consciousness. Then God would not be knowable. God is Mind, so He is consciousness. To demonstrate this is to look out from Mind, to be conscious as Mind, and then, it is Mind which sees the perfection of its own idea, man and the universe. This is the fruitfulness of which Jesus spoke.

Later, Jesus said, "**This is my commandment, that ye love one another as I have loved you.**"⁸³ The scientific reason why we should love one another is based on the Science of the oneness of Principle and idea. Nothing is real until seen from this standpoint. Until the understanding of the oneness of Principle and idea is seen, creation is falsely apprehended; man seems to be one of many men on the face of the earth, *striving to find* God. When this oneness of Being is discerned by the student, this false concept of creation disappears, and the true man and the universe appear.

In conclusion, Jesus, summing up all he had been giving his disciples in this discourse, prayed thus for his disciples and for us: "**That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.**"⁸⁴ With Mrs. Eddy as our authority, we may leave out the word *in* in this statement of Jesus, for she says in the Glossary, "**IN. A term obsolete in Science, if used with reference to Spirit, or Deity.**"⁸⁵ We may say, then, "**as Thou Father art me, and I thee, that they may be one us.**" This gives an absolute understanding of oneness.

To go on with this part of Jesus' discourse, "**That the world may believe that thou hast sent me**" is where Jesus prayed for us or anyone who discerns this oneness of Being which he demonstrated. He prayed that we, too, all of us throughout the ages, may know that "**I and my Father are one.**" Thus in like manner, we, too, shall say, "**as thou, Father, art in me, and I in thee, that they also may be one in us,**" that my family, friends, church, patients, students, and the world, in fact, may be one in me and harmonious because I know I am one with God, and thus the world will believe "**that thou hast sent me.**"

STUDENTS' QUESTIONS

Question: Please explain the seeming conflict between Matthew 5:31-32, "Therefore take no thought, saying, What shall we eat? or What shall we drink; or Wherewithal shall we be clothed? (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things."

Answer: In Murdock's translation of the Syriac in Noyes New Testament the word *anxious* is given in place of *take no thought*. In Moffat the word *troubled* is used. The sense is not to disregard it -- as nothing -- but to feel God supplies all things. The Gentiles did not believe God took care of these things.

Question: Unity of Good 38:23-24, "Life as God, moral and spiritual good, is not seen in the mineral, vegetable, or animal kingdoms. Hence the inevitable

⁸³ John 15:12

⁸⁴ John 17:21

⁸⁵ S&H 588:22

conclusion that Life is not in these kingdoms, and that the popular views to this effect are not up to the Christian standard of Life, or equal to the reality of being, whose Principle is God." Also, S&H 509:20-23, "So-called mineral, vegetable, and animal substances are no more contingent now on time or material structure than they were when "the morning stars sang together."

Answer: "The only intelligence or substance of a thought, seed, or a flower is God, the creator of it." S&H 508:5 "God is the Life or intelligence, which forms and preserves the individuality and identity of animals as well as of men." S&H 550:5 When there appears to be a discrepancy in the books, always take our textbook as the fact. Here I have never seen a discrepancy; read Matt and translations.

Question: Please differentiate between the terms "subjective and objective."

Answer: Objective: (Webster's Collegiate) Tendency to view events, phenomena, ideas as external and apart from self-consciousness; external to the mind. **Objective** (Thesaurus) Derived from without, incidental, accidental, casual, material existence. Defines mortal mind -- everything outside itself.

Subjective: (Webster's Collegiate) Pertaining to, determined by the mind, ego, or consciousness. **Subjective** (Thesaurus) Inbeing, ego, intrinsic, derived from within. Defines divine Mind -- everything within itself.

In dealing with mortal mind, you may know that a thing is both objective and subjective; that is, in unwinding one's snarls, but divine being is never anything but subjective, because God does not objectify Himself. He is all-inclusive, within Himself, both noumenon and phenomena. What appears outside to mortal mind, to divine Mind, is inside itself -- Jesus and Peter on the water -- Lazarus seemed to die in the consciousness of his sister and those standing by, even while he lived in the consciousness of Jesus. For centuries, people believed the earth was flat, objective, derived from without. Then, they reasoned it was round, from within, subjective.

References on Subjective and Objective:

Science shows that what is termed matter is but the subjective state of what is termed by the author mortal mind. S&H 114:27

But what say prevalent theories? ... They claim that to be life which is but the objective state of material sense, -- such as the structural life of the tree and of material man, -- and deem this the manifestation of the one Life, God. S&H 283:13

The author has answered this question in her explanation of disease as originating in human belief before it is consciously apparent on the body, which is in fact the objective state of mortal mind, though it is called matter. S&H 374:9

Question: When is material man, body, structural life of a tree, etc., the subjective state of mortal mind and when is it the objective?

Answer: In unwinding our snarls, we must see that what is objective to mortal mind is subjective, and that what is subjective to mortal mind is objective.

Question: The war situation involves change or threat of change for every person. It may mean readjustment of occupation and standard of living. This subject needs a thorough discussion, I believe, to help us make that adjustment easily, happily, harmoniously, willingly, joyfully. Mounting taxes will threaten living standards, and the whole question of supply, therefore, needs to be reconsidered in the light of this situation. How may it be demonstrated, in each individual case, that supply is infinite for him?

Answer: "Who lives in good, lives also in God, -- lives in all Life, through all space. His is an individual kingdom, his diadem a crown of crowns. His existence is deathless, forever unfolding its eternal Principle ... *Reflect this Life*, and with it cometh the full power of being. "They shall be abundantly satisfied with the fatness of Thy House." (Pul 4:20) The claim is that we are just one of many men looking on, but are we? Just as Jesus did, we express our own universe or universal sense of things; that is, we have the Science with which to do it. In the universe Jesus knew, there was no sin, disease or death; and this universe was going on for him right beside the one in which there seemed to be sin, disease and death. Shall we subordinate ourselves to false beliefs, or shall we, through understanding subjective being, divine being, know supply, work, opportunity, health, harmoniously subjective to Mind, expressing Him? The changes we make must be made from the standpoint of the never changing Principle of Life. We cannot think of ourselves as needing to change to fit into a condition or circumstance.

God has not changed. Supply has not changed. Opportunity has not changed. Health has not changed. Ours is an individual kingdom, our diadem a crown of crowns.

Question: As the war goes on and conditions become more difficult, hatreds are certain to develop, often deliberately fostered. This will be true at home and between groups and classes, as well as between nations. How is it to be met?

Answer: Understanding of universal being. In understanding divine subjective Being, nations are not outside. Nation or nationality is one of the many aspects of the one man. There is nothing plural in Mind; it is always the infinite; One infinitely manifested. All nationalities are one in God; therefore, one in us. We handle beliefs in national hate and prejudice as we would a claim of sickness.

Question: A student asks a question with regard to world affairs, "Is revenge admissible?"

Answer: Revenge is never admissible, no matter how wrong the wrong seems to be or how right the right is. Revenge, or sometimes so-called "righteous indignation," is a sly way mortal mind has to get us to believe evil is real. "Rather, to forgive them for they know not what they do" is the way, and heals not only the one who seems to be doing wrong, but the one who thinks he is conscious of it.

Question: Will the Germans isolate themselves as a result of their own erroneous thinking? I want to be reassured that they are causing their own downfall, that we haven't anything to do with it. Am I not being guided by vengeance?

Answer: Mortal mind sees what it believes, as truly as it believes what it sees, and so in that sense error destroys itself. The hater gets all the hate -- so far, so good -- this is simply an analysis of the error confronting us. We cannot leave it there, however. It is still a plague spot. Remember we are dealing with consciousness only, and our responsibility is to be that Mind which was also in Christ Jesus, in which is no such belief. Scientifically, we cannot say we have nothing to do with it; if we seem to be conscious of an error, it is our responsibility to heal it.