

# *1947*

**Address to her Association**

**by**

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# THE NATURAL LAW OF BEING

## COUNSEL

Before beginning our paper, there are a few things about which I desire to speak. One of them is the history, or early formation, of this Association.

From my own experience in a large Association, before I became a teacher, I was always impressed each year with the smoothness and dignity with which it moved. There was very little organizational machinery to get in the way, and so the morning session proceeded quickly to the reason for the gathering -- the unfoldment of the ideas contained in the paper. I should like to make known to you a few facts concerning this Association, in order that what is done here may not seem dictatorial or arbitrary, and through this explanation, that I may secure your support and understanding.

At the first meeting of this Association I asked to take charge of it. By that I mean where it would be held, when, and all financial matters were to be left to me, with a financial report read every year. I realize that many Associations take care of these things through committees; but when that is done, practically the whole morning session has to be devoted to business affairs. That, however, does not seem to be the real purpose of an Association meeting. My desire is, and always has been, that this day be devoted to the unfolding of Mind, to the greatest extent possible. What we do else is secondary. I am still convinced that the less organizational machinery we have, the better. And in order to do this, it is necessary for me to take charge. I am sure you know that I have your interests at heart, else why would I desire to teach?

LUNCHEON. With regard to the luncheon, it is simpler to be able to have lunch in the same building than to have to go out and find a place to eat and get into the rush and bustle of a busy noon-day world. It has been my intention to prepare lovingly a place for you, both the room and the repast. It is also an opportunity for you to become acquainted with other members of your Association.

CRITICISM. I do want you to feel free to write me, or talk with me during the year concerning this day if you feel we may be more progressive than we are. But I still desire the privilege of making the decision as to the acceptance of any suggestion. Also, if there is criticism of the functioning of this Association, or of me, I desire that you bring these criticisms to me that they may be understandingly and lovingly discussed, rather than discussed amongst yourselves, as has evidently been the case for some time.

The association between teacher and student should remain through the years the way it was when the mutual decision for class instruction was made. As far as I am concerned, this association remains intact with every student. But if a student believes the suggestion that I am too busy to see him, and makes no effort to get an appointment, this should not be interpreted as a lack of interest on my part. I am in the office three days a week, and this kind of work must be confined to those days unless it is absolutely impossible to do so; otherwise, I have no time in which to prepare for teaching and our Association Day. I am sure you will understand this, and that it will clear any misunderstanding which may have existed.

SECRETARY. From time to time, students have mentioned their desire to do something for me personally in appreciation of the work I do for the Association. While I am deeply grateful for the love expressed in this desire, there is really only one thing I would like, and that is a full-time secretary as soon as the

Association can pay for one. Constant research work is necessary in the Bible and the works of Mary Baker Eddy, as well as of modern trends of thought to keep abreast of the times. This is in addition to the correspondence with students. I feel all this is required of a teacher in order to be progressive and to give to an Association what it should have. For this purpose, I would like to have from the Association an amount of money sufficient to employ a full-time secretary at the prevailing salary rate. At the present time, the Association dues could take care of about one hundred dollars a month. I would prefer that this demonstration be free and that it be made individually, not as a group. Group demonstrations seem to force a minority to do something with which it is not in accord. Therefore, in this body of students, I would prefer that each do what he feels is scientific and that there be no discussion from the floor.

**ANIMAL MAGNETISM.** I am somewhat bewildered when occasionally there comes to my attention the report that I teach very little on animal magnetism. Someone said to me not long ago, "I spoke to a student of yours recently, asking what you taught on animal magnetism. The answer was 'Nothing much,' and in looking over the class notes, I found nothing very definite on the subject."

Each class is given mimeographed references on this subject, and the subject always requires one or two lessons. Now, how is this interpreted as "nothing much?"

As long as we believe we feel, see, hear, or speak evil -- by whatever name or nature -- we have something to do about it as a claim, either by revelation and scientific knowing, which abolishes the whole thing, or by process of affirmation and denial. I mean by that, either from the standpoint given by Mrs. Eddy,

**"The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie." <sup>1</sup> . . . or by argument, "Through the divine energies alone one must either get out of himself and into God so far, that his consciousness is the reflection of the divine, or he must, through argument and human consciousness of both evil and good, overcome evil." <sup>2</sup>**

Until we no longer feel it, hear it, see it or say it, individually or universally, just so long do we have something to do about it. I have said this before, and I say it again today, that Mrs. Eddy knew what it took to demonstrate scientific Being. She established Christian Science on a world wide basis, and she gave us these instructions:

**SPECIAL INSTRUCTION. Sect. 2. Not less than two thorough lessons by a well qualified teacher, shall be given to each Normal class on the subject of mental practice and *malpractice*. One student in the class, shall prepare a paper on said subject, that shall be read to the class, thoroughly discussed, and understood; this paper shall be given to the teacher, and he shall not allow it or a copy of it to remain, but shall destroy this paper. <sup>3</sup>**

**ALERTNESS TO DUTY. Sect. 6. It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged, -- and justified or condemned. <sup>4</sup>**

**Watch and guard your own thoughts against evil suggestions and against malicious mental malpractice, wholly disloyal to the teachings of Christian Science. <sup>5</sup>**

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<sup>1</sup> S&H 103:15-17

<sup>2</sup> Mis 352:23

<sup>3</sup> Man 90:17

<sup>4</sup> Man 42:4

<sup>5</sup> My 130:2-5

If we expect to go on and do likewise, we must bear these admonitions in mind.

Believing in evil persons, places and things is a claim of animal magnetism, even if the claim seems to be deliberate. Remember, in Christian Science we are demonstrating scientific consciousness, not primarily doing it for others, although it appears that way. All activity of the Christian Science Movement is for this purpose, whether it is practice, teaching, *etc.* Thus we are more and more concerned with our own consciousness, our own consciousness of things.

If someone is enticed to believe he has an enemy, that is a claim of animal magnetism. Another believes he hates someone, that is a claim of animal magnetism. Someone believes a person is sick, that is a claim of animal magnetism -- as much as if he believed he was sick himself. Believing in, or entertaining, thoughts which are not perfection is a claim of animal magnetism. Is here anyone in this room who has arrived at the place where he no longer hears, feels, sees or speaks evil? If he has not, it is necessary to understand the claim of animal magnetism and prove its nothingness.

CONCLUSION. I have never felt it necessary before to speak in this way, but as indicated by the points which I have brought to your attention, it is very evident to me that we are not unseeing the subtle thrusts of animal magnetism -- in order that we maintain the harmony and peace, which is naturally and rightfully ours in this Association. I would be failing in my understanding of divine Love if I did not point out these things to you. With all our unfolding of the Science of Mind and the grandeur and power of that Being, let us not grow hard and proscriptive nor given to personal criticism. Let us be willing to evaluate not only the true status of man, but also the present capacity of others to demonstrate Christian Science. Appreciate it and respect it.

Does this sound too human? I think not. This is divine impulse -- although it appears as love, joy, peace, long-suffering, gentleness, faith, meekness, temperance, which Paul speaks of as the fruit of the Spirit, and further says, "against such there is no law." I am sure that the measure of our stature along these lines this year will prove to be more and more Christ-like, God-like and beautiful.

## INTRODUCTION

In coming together anew this year I remind -- *re-Mind* -- us that this is not a gathering together of persons who have come here to think, or talk, about God; but it is, in verity, infinite Being unfolding itself -- although it appears as our Association Meeting.

In *Science and Health* Mrs. Eddy tells us, "**The human mind is opposed to God and must be put off, as St. Paul declares. All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal.**"<sup>6</sup>

It is, then, neither scientific nor right to read this paper, or listen to it, as the human mind. Because the human sense of things is opposed to God, it is at enmity against God and must be put off. God saith, "**Let there be light;**" and there *is* light forever radiating this perfection of His own Being.

In this way let us unfold the true idea of the *natural law of Being*, which the Christ Scientist understands to be one indivisible Being; and interpreted, is self-explanatory Mind and idea, Soul and body, God and man.

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<sup>6</sup> S&H 151:24-26

## NATURAL LAW OF BEING

From time to time, as the students of this Association know, we have endeavored to allow divine Science to define the realities of what the so-called material world presents, be it person, place or thing. We have spoken of the fourth dimension of Spirit, of the basis of new inventions, and of atomic energy. Today, we will add one more to that list, and define law, *The Natural Law of Being*. Mrs. Eddy says, **The divine Principle of the universe must interpret the universe.** <sup>7</sup>

There are three explanatory points I wish to make before beginning the development of my subject. *First*, it would seem that the difficulty for the individual, if he has any difficulty in developing the idea of law, is that he most often thinks of it as outside of himself -- something which he either *applies* to his life, or *under which* he operates. He may agree that God's law is in operation, or is governing him, but the law itself is outside. Or, he may feel that God's law operates *through* him, or can *be applied to* him. All of these viewpoints are wrong. I am pointing them out at the beginning so that as the discussion unfolds, we will not be tempted to think of law as outside our individual God-being. Because Mrs. Eddy says that **"the divine Principle ... must interpret the universe,"** it must be **from the awareness within oneself, or Principle, that true law is understood.** I take for granted that the students of this Association have accepted this standpoint or viewpoint as themselves.

*The second point* I wish to make, regarding my handling of the subject of *law* is my standpoint is *always*; I repeat, **always out from Principle**, even when I am describing the world's beliefs regarding law. I am discussing, or in some instances, describing, the human sense of law because as Mrs. Eddy says,

**A knowledge of error and of its operations must precede that understanding of Truth which destroys error, until the entire mortal, material error finally disappears, and the eternal verity, man created by and of Spirit, is understood and recognized as the true likeness of his Maker.** <sup>8</sup>

She also says of Jesus, **"Our Master read mortal mind on a scientific basis, that of the omnipresence of Mind."** <sup>9</sup>

My *third point* is, and I wish to make it very clear, when I select law as a subject or when I delve a bit into the historical data of law, I am not doing it on an intellectual basis. This is done to show the working of the spiritual idea of law as Christian Science defines what true law is. Our thought must ever be expansive and include the whole of Being, for Mrs. Eddy says,

**God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis.** <sup>10</sup>

And so, with these points, and as one Mind, we shall unfold the *natural law of Being* in its different aspects of Life, as substantiated by the Bible and the works of our Leader. While the following reference from our textbook refers to Truth, it is to be seen that it can also relate to law, for Truth and law are familiar words.

Under the marginal title, "The question of the ages," Mrs. Eddy says, **The question, "What is Truth," convulses the world. Many are ready to meet this inquiry with the assurance, which comes of understanding; but more are blinded by their old illusions, and try to "give it pause." If the blind lead the blind, both shall fall into the ditch.**

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<sup>7</sup> S&H 272:28

<sup>8</sup> S&H 252:8

<sup>9</sup> S&H 94:28-29

<sup>10</sup> S&H 258:13-15

The efforts of error to answer this question by some *ology* are vain. Spiritual rationality and free thought accompany approaching Science, and cannot be put down. They will emancipate humanity, and supplant unscientific means and so-called laws.

Peals that should startle the slumbering thought from its erroneous dream are partially unheeded; but the last trump has not sounded, or this would not be so. Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims; but the awful daring of sin destroys sin, and foreshadows the triumph of truth. God will overturn, until "He comes whose right it is." Longevity is increasing and the power of sin diminishing, for the world feels the alterative effect of truth through every pore.

As the crude footprints of the past disappear from the dissolving paths of the present, we shall better understand the Science which governs these changes, and shall plant our feet on firmer ground.

...Centuries ago religionists were ready to hail an anthropomorphic God, and array His vicegerent with pomp and splendor; but this was not the manner of truth's appearing. Of old the cross was truth's central sign, and it is today. The modern lash is less material than the Roman scourge, but it is equally as cutting. Cold disdain, stubborn resistance, opposition from church, state laws, and the press, are still the harbingers of truth's full-orbed appearing.

A higher and more practical Christianity, demonstrating justice and meeting the needs of mortals in sickness and in health, stands at the door of this age, knocking for admission. Will you open or close the door upon this angel visitant, who cometh in the quiet of meekness, as he came of old to the patriarch at noonday? <sup>11</sup>

Just as Christian Science alone has defined Truth, so it is Christian Science alone which defines law. The world has *yet* to define it, but in unfolding this idea of law, it will be helpful to quote from the *Encyclopaedia Britannica* the following: "Jurisprudence is the name given to those studies, researches and speculations, which aim primarily at answering the plain man's question: 'What *is* law?'" In this article we find that law is regarded as having many aspects, and because this is so, it states that law cannot be understood by "plain man or philosopher, until he has himself become a master of the law." Undoubtedly, this statement was made in the belief that the plain man would have to become a Doctor of the Law through the regular intellectual channels, and if he *did not*, he *could not* know law.

All jurisprudence depends on identification. Association is not identification. Identification with infinite means inseparableness. **To understand Divinity is evidence of identification with Divinity.** <sup>12</sup>

Centuries ago, Jesus stated the basic law of divine Being. "I and my Father are one"<sup>13</sup> ***is the natural law of Being. The understanding that the I is the Father and the Father is the I is a profound revelation.*** It reveals the one divine Ego as the only Ego; God is one inseparable, indivisible, individual Ego; the one infinite Being; and there is no ego or being outside or beside. God being the Ego, existence is revealed as divinely mental -- here and now. ***You are conscious; this divine Ego must be your consciousness.***

When Jesus uttered the divine fact recorded in John, the full and complete revelation of law was made. It was the conscious awareness of God as all Being or existence, which must therefore include within itself the awareness of the perfection

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<sup>11</sup> S&H 223:14 to 224:7, 12-27

<sup>12</sup> source of quote unknown

<sup>13</sup> John 10:30

of all creation. This law is individual and universal, and is the being of all true government, freedom, health, youth, supply and every successful achievement which has been accomplished for the betterment of mankind. Or, as Mrs. Eddy says,

**The great element of reform is not born of human wisdom; it draws not its life from human organizations; rather is it the crumbling away of material elements from reason, the translation of law back to its original language,--Mind, and the final unity between man and God.** <sup>14</sup>

Thus, we see that the perfection of being, in all its myriad aspects, appears, as the false material conceptions of law crumble away.

The title of this address is "The Natural Law of Being." I am using the word *natural* in regard to this law because I believe more and more that we must see that Mind and its idea, or God and man, is natural -- not *unnatural* or *supernatural*. Natural law means natural well-being, not good and bad being. Turning to Webster for a definition of *natural*, we find that it means "*innate being or found in its native state -- not artificial, synthetic, processed, acquired by external means.*" We see, therefore, that the *natural law of Being*, "I and my Father are one," is natural, because it is not outside oneself, but *innate or within*.

To emphasize our point, that it takes Christian Science to define law, it is of interest to note here the difference between what the general concept of law is and what divine Science defines as law. We have seen that the world believes that law cannot be one law because of the varied aspects of existence. Proceeding further into the academic definition of law, as given in the *Encyclopaedia Britannica*, we see that the world divides law into two general types -- one law pertaining to legislation and the other to the sciences and philosophy. From the statement, which I shall read we can see that Christian Science reveals the *truth* of law, for the intellectual approach is incomplete, lacking the keystone of Christ.

**Law [is] a word used in English in two main senses -- (1) as a rule prescribed by authority for human action and (2) in scientific and philosophic phraseology, as a uniform order of sequence ... in Science and philosophy, law has several meanings, all of which are different from the sense it has when used with references to legislation. (1) in most sciences a law is simply the formulation of some uniform character, mode of behavior, or uniform correlation of certain natural phenomena or events. The uniformity is in the nature of things themselves, and there is no law outside them to obey or disobey them. If there is no such objective uniformity, then the law is a blunder on the part of those men of science who have formulated and accepted it. In science, then, the term law has nothing whatever to do with an imperative or a command, backed by sanctions or not. To speak of natural phenomena as *obeying* certain laws is just loose thought or loose language influenced by legal analogy.** <sup>15</sup>

Christian Science refutes the statement just quoted, which would infer that there were two kinds of law -- one for legislation and the other for sciences and philosophies, or human behavior. In Christian Science we know that law, the only law, is man's oneness with God, and this awareness is reflected in every aspect of individual existence, whether it looks like legislation or natural phenomena.

It is interesting to note that the second part of the Encyclopedia's statement more nearly approaches the definition of law given by Christian Science, for it says, "The uniformity is in the nature of the things themselves, and there is no law outside them to obey or disobey them."

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<sup>14</sup> Peo 1:1 second sentence - 7

<sup>15</sup> Encyclopaedia Britannica

"I and my Father are one" or "Principle and its idea is one, and this one is God" *is the only divine and natural law of Being. This is seen to mean that God and the awareness of God, or God aware of Himself, is the law for the appearing of perfection. When this is accepted as the Science of one's own existence, it begins to reveal the perfection of any and all phases of one's life. The reality of all things appears, and Life is understood as God-idea or God aware of Himself, and in this way the perfect immortal, harmonious and beautiful appear in every aspect of Being.*

Jesus' healing of the Magdalene, with which Mrs. Eddy starts the chapter of Christian Science Practice in our textbook, exemplifies this. What else but Mind aware of itself -- individually appearing as Jesus -- could have seen the beauty of the idea called Mary, free from sin and disease, and released her to express Life understood as God.

**That Jesus operated in perfect harmony with the natural law, not in defiance, suppression, or violation of it, we cannot doubt. The perfectly natural is the perfectly spiritual. Jesus enunciated and exemplified the Principle; and, obviously, the conditions requisite in psychic healing today are the same as were necessary in apostolic times. We accept the statement of Hudson: "There was no law of nature violated or transcended. On the contrary, the whole transaction was in perfect obedience to the laws of nature. He understood the law perfectly, as no one before him understood it; and in the plenitude of his power he applied it where the greatest good could be accomplished. <sup>16</sup>**

Jesus' disciples also understood this *natural law of Being*. Here, for instance, is a statement of Paul's understanding of the natural law of his Being, which showed that Paul recognized his Being as not of man, but of God, and that what he preached was not of man, but of God.

**Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son to me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; <sup>17</sup>**

Certainly, at that time when the human sense of things said Paul was born, he could not have seen that God separated him from his mother's womb. But the dynamic fact is that Paul, in his so-called mature years, saw he was never born of a woman, but that his true and only being was God aware of Himself; and forever thereafter, the realization of the perfection of his Godhood must appear.

That this understanding of their true Being, or divine law, enabled Paul and Barnabas to *heal*, is recorded in Acts.

**And it came to pass in Iconium, that they went both together into the synagogue of the Jews and so spake, that a great multitude both of the Jews and also of the Greeks believed. And there they preached the gospel. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked. <sup>18</sup>**

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<sup>16</sup> Pul 54:6-17

<sup>17</sup> Gal 1:1, 11, 12, 15, 16

<sup>18</sup> Acts 14:1, 7-10

It is as if Paul knew, when he saw the impotent man, "Why, I am responsible for the perfection of that man's walking, for God aware of Himself is the law concerning it." So, he said with a loud voice, "Stand upright on thy feet!" and the man did.

The disciples and others maintained this understanding of the *natural law of Being* for three hundred years after Jesus. While we have seen the proof of this natural divine law of existence operating in the healings of Jesus, Paul, and Barnabas, still these are but recordings *outside oneself* unless we have accepted this divine and natural law, God aware of Himself, is the Science of *our own existence*. *Then we see that every improvement which has come about in our lives has done so because of this natural law; but it is our understanding of Christian Science which recognizes and accepts it as the natural law of our own Being. This law can only operate as the individual when we see the individual to mean God's awareness of Himself. It cannot be done collectively or vicariously. It must be done as the individual.*

I, like Paul, must separate myself from my mother's womb (from the belief that I am a human being) and "be called by His grace to reveal His Son in me." ... *that thus I may see perfection everywhere, for God is infinitely aware of Himself.* "I" must know Life instead of death, purity instead of sin, youth instead of age, health instead of sickness, and *be* the divine and natural law of existence.

Jesus' mission was both individual and universal, and our work must be so. That which we understand as generic is but the individual's universal sense of infinite Being. In this way we are scientifically responsible for the world we have and for all that means -- harmonious climate, scientific government, abundant living and universal peace. Thus we dare to understand somewhat of Mrs. Eddy's statement,

**"God's law is in three words, 'I am All;' <sup>19</sup> and fulfill Jesus' revelation, "I am come that they might have life, and that they might have it more abundantly." <sup>20</sup>**

The adversary of these sublime facts, which we have unfolded with regard to the *natural law of Being*, is always a *state of thought which claims there is an existence separate from God*. It would say that we are human beings living in a material world with other humans; . . . that we are either feeling or listening to the vicissitudes of humans; ....that the laws of men are sometimes good and sometimes bad; ....that the laws of nature are a house divided against itself; ....that we are human beings instead of divine entity; and ....that the value of the individual is *nil* in the solution of individual or world problems. In this belief realm God is afar off, whether the proposition is individual or universal.

Anything that is anti-individual is the adversary of this divine law, whether it be the elements (when it is said that catastrophes are the acts of God outside the control of the individual), or health (when it is said that all types of physical disability are objective to the individual, not subjective), or when it is thought that the individual is in the government instead of the government in the individual.

*To summarize our unfoldment of the natural law of Being -- we see that it is Christian Science alone that has answered the age-old question, "What is law?" Law is one infinite Being, understood as "I and my Father are one."*

This law is not *outside* one's Being, but *is* one's Being. Therefore to be a master of the *natural law of Being*, one does not have to acquire a Master's Degree

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<sup>19</sup> No and Yes 30:11

<sup>20</sup> John 10:10

in the study of Jurisprudence, but rather know that God is the one and only Ego, inseparable, indivisible, and individual.

This law is no new law, but it is revealed as the false material beliefs of law crumble away. It is natural law, not unnatural or supernatural.

This one law is revealed as the perfection of every aspect of life, instead of, as the world believes, a different law to govern every aspect of existence.

This is the natural and divine law of healing as evidenced by Jesus, his disciples, and others.

This law is not outside the individual, it is not something which governs him or which he applies to his life. It is the natural unfolding of God-being from within the individual -- from which viewpoint he can correctly understand true Being. All true estimate of Being comes from within, self-revelation. Why from within? Because God is the Soul, Life and Mind of man; and being one with God, the natural revelation takes place, the **"kingdom of God is within you."**

All existence is therefore subjective to the individual, and in this way he is declaring forever the wonders -- natural wonders of Mind.

**The Christ was the Spirit which Jesus implied in his statement: "I am the way, the truth, and the life;" "I and my Father are one." This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him. Divine Truth, Life and Love gave Jesus authority over sin, sickness, and death. His mission was to reveal the Science of celestial being, to prove what God is and what He does for man.** <sup>21</sup>

## YOUTH

As I said in the beginning of today's paper, I am presenting certain subjects to you from the standpoint of the *natural law of Being*, Mind, intelligence, unfolding the law of itself, or one indivisible consciousness. The conscious awareness of the one Mind as your own being begins to manifest itself as different perfect aspects of your own existence, infinitely and eternally. That which we term *youth* -- what is it when divinely understood? In addressing this subject, we must see the crumbling away of false beliefs regarding age -- that the scientific idea of youth may appear.

In the realm of Mind, what we know as youth is not a condition of matter or confined to a number of years. Too often, youth is thought of materially as a transitory period in life before reaching maturity. This being a material concept, it is useless and limiting. There is a youthful maturity, which is both youth and age, as our Leader has so beautifully described it in the preface to *Miscellaneous Writings*.

**Truly may it be said: There is an old age of the heart, and a youth that never grows old; a love that is a boy, and Psyche who is ever a girl. The fleeting freshness of youth, however, is not the evergreen of Soul; the coloring glory of perpetual bloom; the spiritual glow and grandeur of a consecrated life wherein dwelleth peace, sacred and sincere in trial or in triumph.** <sup>22</sup>

In studying this statement of our Leader's, it comes very vividly to thought that "old age of the heart" *is experience*. This experience, or "old age of the heart," has nothing to do with years. It is something felt and lived, which the belief in time cannot record. It is some new unfoldment of the age-old truth, *"I and my Father are one,"* realized in the present now.

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<sup>21</sup> S&H 26:10-12

<sup>22</sup> Mis ix:18 to 3 on x

The "youth that never grows old," is the forever *self-conscious realization of Mind manifesting all that exists* -- the eternal reflection or revealing of the infinite perfection of its own Being. The "love that is a boy," and a "Psyche who is ever a girl," are the Bride and Bridegroom of divine consciousness. Of the Bridegroom, Mrs. Eddy says,

**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." <sup>23</sup> Bride is defined as "Purity and innocence, conceiving man in the idea of God; a sense of Soul, which has spiritual bliss and enjoys but cannot suffer." <sup>24</sup>**

Is not this state of conscious Mind the "Psyche who is ever a girl?" It is the mental awareness of the beauty and grandeur of Soul and its ever-appearing multifarious forms. These qualities of thought are independent of time or the belief in matter. This Bride and Bridegroom of divine consciousness is your youth, because it is Mind, and your consciousness is Mind.

We naturally question: What else may we know of youth, of Mind's eternity, the awareness of which embodies itself in beauty, freshness, spontaneity and joy? In the true sense, youth is buoyant and resilient, free, and develops easily and willingly. It has no preconceived notions concerning either God or man, but it unfolds joyfully. It has an ever-expectant attitude, knowing Life to be good and always bright with promise. It is ever interested in accomplishments, in the sense that accomplishments mean the appearing of perfection.

*Youth preservers* are those experiences in life, which require changes. Instead of protesting them, welcome them as opportunities for a new, broader, more expansive way of life. Fear does not enter in, because we know youth is an eternal quality, really a *demand of Mind*. In this way, we *be* the youth materiality never heard of. All your demonstrated experiences in Christian Science come to the fore and give you poise and attractiveness in these so-called changes.

Also, we may know that youth is one -- both male and female -- one indivisible consciousness, because it is Mind. It is united strength and gentleness, reason and revelation, inspiration and understanding. It is courage and love sufficient unto itself, for it is complete mental balance. This youth, therefore, is a state of perfect completeness and substance, for it is the consciousness of infinity. This manhood cares for its womanhood, and this womanhood feeds her manhood. It is the Bride and the Bridegroom of Mind.

When Jesus said, "**Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven,**" <sup>25</sup> he deemed these qualities of youth essential to maturity, as well as to children. Mrs. Eddy speaking of this instance says,

**Jesus loved little children because of their freedom from wrong and their receptiveness of right. While age is halting between two opinions or battling with false beliefs, youth makes easy and rapid strides toward Truth. <sup>26</sup>**

In these utterances of Jesus and Mrs. Eddy are two very important points we may do well to consider. When Jesus said, "Suffer little children to come unto me," he did not mean, of course, merely to come unto himself as a good man. He meant it in the larger sense, to come unto God, Truth. Let the youthful characteristics come to God, not as a transitory period, but as thus, making youth eternal. Maturity will

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<sup>23</sup> S&H 582:17

<sup>24</sup> S&H 582:14

<sup>25</sup> Matt 19: 14

<sup>26</sup> S&H 236:28

then be the maturity of youth, the development of youth. There is a word, which expresses this idea: it is *juvenescence*, meaning *to grow young*.

This youth is true mental balance, strength and gentleness, inspiration and understanding, reason and revelation; this youth is not outside yourselves. That would be objectivity and unscientific. This youth, including these characteristics, is your own consciousness and is true subjectivity. Nothing is going on but the unfoldment of your own infinite consciousness, male and female, Bride and Bridegroom, youth and maturity so understood.

If you have children, or teach children, use every opportunity to lay this correct, youthful foundation for maturity. After all, as we have said, *maturity is but the development of youth, not of age or of years*. Teach them honesty, purity, unselfishness, right feeling and action. The child's natural freedom from wrong and receptivity to right is an asset to the understanding of eternal youth. Furthermore, do not teach them from the standpoint that you are an adult and they are youth: you are as much youth as they.

Youth, as the human sense understands it, has no past to speak of, and it is not found thinking backwards into the past, but lives in the present. May we not in our experience learn to live in the divine omnipresent? Have you ever heard this, "When I was a child, or twenty years ago, I did thus and so?" This is comparable to living in the past in the present. What a mistake -- when "now is the accepted time, now is the day of salvation," **now** is your age, **now** is the only time. **Now** is the only reality of Being, **now** is the presence of the Bride and Bridegroom of the Almighty God.

Why look to the past or the future? What more need we of youth and reality than **now**? This **now** never grows old. Truth being a state of mind, these characteristics of youth are as possible to the one of adult years as they are to one in teen years, for *teens and adults are beliefs*. Youth is the fact, the law. Understanding youth in this way is the scientific way, because its identity is the eternal fact of one indivisible Being -- God and man, Mind and idea, the natural law of Being. **Now** is your youth.

A sense of humor is a youthful characteristic. Cultivate it. It sustains hope, in that it presents error as ludicrous, and often heals by that very means. A proper sense of humor goes with divine Being. We find our Leader putting importance on this art of humor in the following reference,

**"I agree with Rev. Dr. Talmadge, that 'there are wit, humor, and enduring vivacity among God's people.'" <sup>27</sup>**

Because this **now** is not limited to any number of years, there is no valid reason why anyone should not be youthful, for this ***eternal now has within it all the possibilities and capabilities of Mind***, never born and never dying, eternal as Mind. See what can be accomplished by not living in the past, even without this scientific understanding of youth. The instance I am referring to is one found in our textbook:

**The error of thinking that we are growing old, and the benefits of destroying that illusion, are illustrated in a sketch from the history of an English woman, published in the London medical magazine called *The Lancet*.**

**Disappointed in love in her early years, she became insane and lost all account of time. Believing that she was still living in the same hour which parted her from her lover, taking no note of years, she stood daily before the window watching for her lover's coming. In this**

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<sup>27</sup> Mis 117:10

mental state she remained young. Having no consciousness of time, she literally grew no older. Some American travellers [sic] saw her when she was seventy-four, and supposed her to be a young woman. She had no care-lined face, no wrinkles nor gray hair, but youth sat gently on cheek and brow. Asked to guess her age, those unacquainted with her history conjectured that she must be under twenty.

This instance of youth preserved furnishes a useful hint, upon which a Franklin might work with more certainty than when he coaxed the enamored lightning from the clouds. Years had not made her old, because she had taken no cognizance of passing time nor thought of herself as growing old. The bodily results of her belief that she was young manifested the influence of such a belief. She could not age while believing herself young, for the mental state governed the physical. Impossibilities never occur. One instance like the foregoing proves it possible to be young at seventy-four; and the primary of that illustration makes it plain that decrepitude is not according to law, nor is it a necessity of nature, but an illusion.

The infinite never began nor will it ever end. Mind and its formations can never be annihilated. Man is not a pendulum, swinging between evil and good, joy and sorrow, sickness and health, life and death. Life and its faculties are not measured by calendars. The perfect and immortal are the eternal likeness of their maker. Man is by no means a material germ rising from the imperfect and endeavoring to reach Spirit above his origin. The stream rises no higher than its source.

The measurement of life by solar years robs youth and gives ugliness to age. The radiant sun of virtue and truth coexists with being. Manhood is its eternal noon, undimmed by a declining sun. As the physical and material, the transient sense of beauty fades, the radiance of Spirit should dawn upon the enraptured sense with bright and imperishable glories.<sup>28</sup>

We have learned in Christian Science that our *conscious thought* is our body. ("**conscious thought, *alias* the body**"<sup>29</sup>). We can immediately see how thought, reflecting this scientific understanding of youth, would mirror forth lines of beauty, freshness, agility, symmetry, loveliness. *There is no matter. All is Mind and Mind's idea. All being is subjective, as that being is understood to be God, Mind.*

In proportion as these youthful characteristics are accepted and understood, they express themselves in the body. The deformities and infirmities said to be the inevitable results of age disappear under the true understanding of youth.

Again, I bring to your attention that all this is possible, and is going on, because of the *natural law of Being*, the unity of God and man as one indivisible consciousness, noumenon and phenomena.

In the realm of daily affairs, we are constantly faced with the belief that there is such a thing as age. This, in turn, faces us with the fact that *to be young, we must see youth, instead of the belief of age, everywhere.*

Can we not paraphrase that well-known statement from our textbook<sup>30</sup> in this way: *We behold in Science the youthful man who appears to us where age and decay appears to mortal mind.*

Age is a condition of thought, not an indestructible fact, and it can be made apparent at twenty-five if the thought is old, just as it seems to be at seventy-five, because it has nothing to do with years. *Old age is not the result of accumulated*

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<sup>28</sup> S&H 245:1-16 on 246

<sup>29</sup> S&H 400:14

<sup>30</sup> S&H 476:32

years, but is a state of unhandled accumulated beliefs. Youth, as we are understanding it -- the ever appearing of Mind -- puts off these beliefs so that they do not accumulate.

The following instance, related to me by a friend, has always been stimulating to consider. This friend was a Christian Scientist, and was a very beautiful girl. At a time when she thought her beauty was fading, she spoke to her teacher. He told her that beauty was mental, actually divine Mind, and that in order to preserve her own beauty, she would have to see *in all things around her* beauty instead of age and blight. Isn't that a clear illustration? *To be beautiful, one must see beauty and youth everywhere!* Beauty cannot be selfish; one cannot be beautiful on a diet of self. This would deteriorate into nothingness. To have beauty, we must reflect beauty.

Youth does not mean, in the scientific sense, immaturity; neither does maturity, scientifically understood, mean age. Invention and progress in all fields of endeavor are due to the youthful maturity of consciousness. It is the activity of enthusiasm. Enthusiasm is a word very often misused, for its real meaning is *in God*, coming from the word "*entheos*." The youth of divine Mind forever develops the capability and capacities of Mind.

Because God is Life, and eternally unfolding as consciousness, there should be constantly unfolding ideas of the newness and freshness of Life. It is not that fundamentals are discarded to get new ones, but it is an evermore appearing of the newness of the age-old idea of Life. This, scientifically understood by the student, does appear as the presence of the seeming need, whether it be health, supply, home, work, food, clothes, *etc.* These are the examples of the creation explained or defined by Mrs. Eddy consisting of "**... the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God.**" <sup>31</sup> . . . *of God.*

*The belief of the adversary of youth is not years, is not a matter of growing older and disintegrating. It is thought alone, thought based on finite limited conceptions of man and the universe and the multitudinous beliefs of thinking which result therefrom, -- such as resentment, worry, revenge, hatred, anger, and the like. It is a state of thought without interest or enthusiasm for accomplishment, . . . which refuses to go forward, . . . which wants to stand still, . . . and is more and more tempted to think backward until the joys and possibilities of the present now seem obliterated. These are the line-makers, the disintegrators. As one realizes that all this is belief existence, isn't it ridiculous that we should waste our experience in seeming to grow older?*

Just think of the brilliance of this one facet or aspect of Life eternal -- that which we have termed youth. God-being, or the Being of God, never grows old. This natural law of Life comes to earth even as Jesus said:

**If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.** <sup>32</sup>

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<sup>31</sup> S&H 503:1

<sup>32</sup> John 3:12-13

It would seem that our work in Christian Science may be clearly explained in this way:

*First*, it is necessary to ascend; that is, take everything into the kingdom of heaven in contradistinction to the belief that all is material. As I know myself, or understand God as one individual -- indivisible Being, and that Godly viewpoint is Mind -- I, the only true Ego, take all things with me.

*Second*, then it is necessary to bring heaven down to earth -- for earth, scientifically understood, mirrors forth heaven. Heaven must be evidenced as the earth, defined by Mrs. Eddy as,

**... a type of eternity and immortality, which are likewise without beginning or end. To material sense, earth is matter; to spiritual sense, it is a compound idea.** <sup>33</sup> **Thy will be done in earth, as it is in heaven.** <sup>34</sup>

*Third*, there comes the joyous realization that the *I* has never left heaven. The *I Am That I Am* is heaven.

This three-fold action of Mind is seen in the statement of Mrs. Eddy's in our textbook,

**Immortal and divine Mind presents the idea of God: *first*, in light; *second*, in reflection; *third*, in spiritual and immortal forms of beauty and goodness.** <sup>35</sup>

All this is going on in Mind and as Mind, for Mind and idea is one, heaven and earth is one, one indivisible Being, because one indivisible God. Life is eternal, and that Life is your life. Youth eternal is come to earth from heaven, because it never left heaven; this according to the *natural law of Being*. Remember . . . youth does not look on life and experience with a protest, but willingly and joyfully goes forward.

## LEGISLATIVE LAW

Laws of cities and nations are temporary and changeable and will continue to be so until they are based on the *natural law of Being*, the oneness of God and man. In the few instances throughout history where this natural law has been the basis of legislative law, those laws have remained and will continue to remain valid because Truth is eternal.

Inasmuch as we are subject to codes of states and nations, it is very important to understand what the divine natural law is, so that the laws of cities, states and nations may reflect our knowing of this true law. National and international law, to be beneficial and give true freedom to the world, must be based on divine law, the *natural law of Being* -- **I and my Father are one** or

**The eternal verity and unity of God and man, including the universe.** <sup>36</sup>

Generally speaking, Christian Scientists believe legislative law is outside themselves and is not necessarily a subject or field in which they should be interested. As a result, the laws of our cities, counties, states, as well as our national laws, do not reflect the Christian Scientist's understanding of the *natural law of Being* as much as they should. Legislative law is not outside the scope of the Christian Scientist, for he must include all of which he is conscious and *be* law to it.

The world has not yet accepted the fact known to Christian Scientists, that the only law, or basis of law, is man's oneness with God. As evidence, here, as found

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<sup>33</sup> S&H 585:5

<sup>34</sup> S&H 17:1

<sup>35</sup> S&H 503:20-23

<sup>36</sup> S&H 502-25-27

in the *Encyclopaedia Britannica*, are some of the questions regarding legislative law still unanswered and which will remain unanswered until Christian Science is accepted. As I read this questions, keep in mind the *natural law of Being* -- man's oneness with God -- and you can answer these questions yourself, thereby proving our point that Christian Science, divine Principle, must interpret the universe.

"When is what purports to be law really law? When can we be certain that what is law is also just? What is the function or end of law?" The world endeavors to answer, in part, the latter question, for we read, "The immediate object of law is the solution of social conflicts. But not every conflict."

Thus you see the world believes the law is outside individual being and that it can only be used to settle social conflicts. In other words, the world's law deals with *effect* alone and has no relation to *cause*. Let not the Christian Scientist be guilty of accepting this universal suggestion that law is something outside oneself.

Christian Science alone demonstrates law and states the *natural law of Being*. Are we really appreciative and grateful enough for this fact? Are we really aware of the depth of Mary Baker Eddy's wisdom in revealing the answers to all the world's age-old questions, regardless of the field?

To bring about this greater appreciation and awareness, I believe it of importance that we look at the world's struggle to understand law historically, up to the time of the advent of Christian Science. One finds that this experience of understanding true law is not mere reading *about* history here or there, but it is as Ralph Waldo Emerson has so poignantly stated, "**All history becomes subjective; in other words, there is properly no history, only biography.**"<sup>37</sup>

The awareness, that there is a fundamental law of existence, has been seen to some extent by great men and philosophers in every age, although not recognized by them as the only and one law. They have seen that some fundamental law pertains to individual and universal health, well-being, government or the phases of existence, designated by Mrs. Eddy as "**social, civil, criminal, political, and religious codes,**"<sup>38</sup> . . . but they did not agree that it was the *same* fundamental law in all these fields.

The clearness with which their names have remained visible through the centuries depends upon the clearness of their perception of some facet of the fundamental law of existence. This is true, of course, because divine law has to do with God and man and is, therefore, eternal.

These quotations from classical thinkers<sup>39</sup> illustrate this point:

In Sophocles' great drama *Antigone* the author has represented this law as a young girl standing before the tyrant Creon, who asks her if she dare to transgress his decree. In contemptuous words she answers: "**What thou ... could'st o'er ride the unwritten and unswerving laws of heaven, not of today and yesterday are they, but from everlasting.**"

Plato saw it less clearly, yet there is a spark of truth in a statement he made when he said that "**law was an expression, not of God's will, but of God's intellect, and since our intellect is a spark of Sovereign Mind, intellect should have the sole share in the making of the law.**"

Aristotle taught that "**It is of man's essence to be a free, rational, social being -- and that law is therefore essentially reason, a rule of reason for rational beings.**"

Cicero has said: "**There is indeed a true law, right reason, agreeing with nature and defused among all, unchanging, ever-lasting.**"

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<sup>37</sup> no reference given

<sup>38</sup> S&H 340:27

<sup>39</sup> specific references not given

The essence of Thomas Aquinas' definition of law is reason, for he said, "Natural law is divine law revealed through natural reason." Is this not an excellent definition of law as we understand it?

The following is from *Blackstone's Commentaries*: "Man, considered as a creature, must necessarily be subject to the laws of his Creator ... this law of nature, being coeval with mankind, and dictated by God Himself, is of course superior in obligation to any other." The last statement begins to approximate the understanding of man's oneness with God, for he speaks of the law of man's relationship to God, and the law as dictated by God, Himself.

From time to time you have heard me state that with the advent of Christian Science in the world, mankind's existence changed radically from the pattern it had been following through the centuries. This holds true also in the subject of law.

Up to the nineteenth century law determined the scope of action of individuals. With the coming of the nineteenth century, all this was revolutionized - - completely reversed. The freedom of thought engendered in the world by this century, beginning with its Declaration of Independence, the Constitution with its Bill of Rights, and culminating in Christian Science, loosed the individual from limiting legal fetters, and his innate knowledge began to extend beyond all expectations. As a result, law began to follow, or reflect, the freedom of the individual.

In the beginning of this article, I mentioned that only when law is based on the *natural law of Being*, will it remain valid throughout eternity. I also made mention that there were a few instances in history where this had been the case. I had in mind, of course, our own country's demonstration of law, beginning with the Declaration of Independence, which in itself climaxed the world's progressive unfoldment of the scientific idea of natural law. It says, "We hold these truths to be self-evident, that all men are endowed by their Creator with certain unalienable rights -- that to secure these rights, governments are instigated among men, deriving their just powers from the common consent of the governed."

Mrs. Eddy must have recognized the verity of legislative law, based upon the *natural law of Being*, for she uses language similar to that found in the Declaration of Independence, in her statement of the Magna Carta of Christian Science found in First Church and Miscellany,

**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. The church is the mouthpiece of Christian Science, -- its law and gospel are according to Christ Jesus; its rules are health, holiness, and immortality, -- equal rights and privileges, equality of the sexes, rotation in office.<sup>40</sup>**

Because it was this mental state of this nation, which brought forth first the Declaration of Independence, thereby paving the way for Christian Science, does it not hold true that the world must mentally make *its* Declaration of Independence before Christian Science can really be accepted and appreciated world-wide? Could we ever believe that this Declaration was just for America, anymore than the Mother Church could be national or denominational? One is a statement of universal truth regarding God and man, the other a universal church. True legislative law, therefore, goes hand in hand with the development and spread of Christian Science, or, as you have heard me say before, it is the John the Baptist.

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<sup>40</sup> My 246:30-9

After this country had begun to glimpse man's relationship with God, as stated in the Declaration of Independence, it intuitively began to feel that the individual is the law-maker, because of this relationship. This realization brought forth the Constitution of the United States, the next example of the embodiment of the *natural law of Being*, and which, therefore, is eternally valid. The awareness that man includes the government was articulated for all mankind to follow in the preamble of the Constitution, which says,

**"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain the Constitution of the United States."**

In addition to including the government in themselves, the people of America enunciated specifically the God-given rights in what we know as the Bill of Rights. Thus it took three steps to bring about in this nation the fulfillment of the *natural law of Being* in legislative law. And this so that Christian Science could appear and give to the individual the full and complete expression of the natural law of his God-being. We find this epitomized in the epochal scientific statement of Being.

**"There is no life, truth, intelligence nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit; is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore, man is not material; he is spiritual." <sup>41</sup>**

Here, indeed, is the individual universal statement of the *natural law of scientific Being* -- the freedom of man forever assured. For all men, it is the crowning event of all history. It is the spiritual light of all ages gathered in one focal point, that of Mind-idea, God-man, one indivisible being forever revealed and revealing. This scientific life, individually understood, must express itself in social, civil, criminal, political and religious codes.

Now we have seen what a tremendous demonstration it has been to prepare a place for the appearing of Christian Science. It might be said to be the fulfillment of John's words in Revelation,

**And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there... <sup>42</sup>**

What are we doing to feed her? Are we alert, wakeful, and watchful in matters of legislative law, so that nothing will impair or hinder the full harmonious expression of Christian Science?

The answer to this question seems to be in the negative. Christian Scientists are not as alert, wakeful, and watchful as they might be, or there would not be as many attempts to bring about compulsory government of the individual -- his health, his security, and his economic activity.

Mrs. Eddy particularly warned us of just such apathy in two places. The first I shall quote is,

**The mild forms of animal magnetism are disappearing, and its more aggressive features are coming to the front. The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle. So secret are the present methods of animal magnetism that they ensnare the age into indolence, and produce the very apathy on the subject which the criminal desires. <sup>43</sup>**

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<sup>41</sup> S&H 468:9

<sup>42</sup> Rev 12:6

<sup>43</sup> S&H 102:16

And she says,  
When first the Pilgrims planted their feet on Plymouth Rock, frozen ritual and creed should forever have melted away in the fire of love which came down from heaven. The Pilgrims came to establish a nation in true freedom, in the rights of conscience.

But what of ourselves, and our times and obligations? Are we duly aware of our own great opportunities and responsibilities? ... Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes. The hour is come. The great battle of Armageddon is upon us. The powers of evil are leagued together in secret conspiracy against the Lord and against His Christ, as expressed and operative in Christian Science.

... What will we do about it? Will you be equally in earnest for the truth? Will you doff your lavender-kid zeal, and become real and consecrated warriors? Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright! <sup>44</sup>

With these admonitions of Mrs. Eddy in mind, shall we not do more this ensuing year, than in the past, to establish righteous government, that the cause of Christian Science may flourish, unhampered and unrestricted by laws which do not dignify the individual, because they are not based on the *natural law of Being*, -- "I and my Father are one."

## SUBSTANCE

The subject of substance, also, was not defined until Christian Science did so. There is still no complete agreement on the subject by present day philosophers. The Greek philosophers, approached the topic of substance from a metaphysical standpoint and evidently saw much regarding the mental aspect of substance, for we read that they said true Being can be grasped only in pure thought. Thinking and being are one; so true Being is determinable only by predicates of thought. It is eternal; it is subject to no change of place; it is one and admits of no partition. Thus the idea forms that which alone has genuine, constant, true Being.

The philosophers Locke, Hume, and Kant, began the departure of the Greek metaphysical basis of reasoning on this subject, yet Locke *saw* something, for he said,

**There must be eternally a most powerful and most knowing Being, in which as the origin of all, must be contained all the perfections that can ever exist, and out of which can come only what it has already in itself; so that as the cause of my mind, it must be Mind. There is this causal necessity for eternal Mind, or what we call God. <sup>45</sup>**

Mary Baker Eddy was familiar with all the schools of thought regarding substance and fully appreciated their unfoldments, but she saw that their premises could not bring about a scientific revelation, for she says,

**Although these opinions may have occasional gleams of divinity, borrowed from that truly divine Science which eschews man-made systems, they nevertheless remain wholly human in their origin and tendency and are not scientifically Christian. <sup>46</sup>**

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<sup>44</sup> Mis 176:20-27, 177:1-8

<sup>45</sup> Encyclopaedia Britannica

<sup>46</sup> S&H 112:10-15

Once again, we have another proof of the greatness and comprehensiveness of Mrs. Eddy's discovery, termed Christian Science. All the questions in the fields of philosophy, science, theology and medicine, have been answered, and are answered, by her discovery -- that there is a basic reason for all things -- called God -- and that this God manifests Himself *as the awareness of Himself*, or as we are saying and seeing here today, the *natural law of Being* is "*I and my Father are one.*"

The substance or activity of the figure *one*, which you may write on a sheet of paper, is not *in* the *one*, it is in the Mind conscious of the *one*. So it would not make any difference how many *ones* you tore up, nor how you made them, the substance of the *one* would remain untouched and undisturbed.

This understanding of substance, in its true and divine sense, was given to us by Jesus when he said, ". . . **Destroy this temple, and in three days, I will raise it up.**"<sup>47</sup> Mrs. Eddy, speaking of this statement of the Master, says,

**"Destroy this temple [body], and in three days I [Spirit] will raise it up."  
It is as if he had said: The I -- the Life, substance, and intelligence of  
the universe -- is not in matter to be destroyed.** <sup>48</sup>

Substance is a word, which must be correctly understood in divine Science, for material concepts offer nothing lasting. (Webster gives "sub" = *under*, "stance" = *to stand*.) Nothing underlies creation, for that would be two, a static something operated by thought. Substance must be understood as the fullness, expression, explanation, definition of God, Spirit. Spirit made man and the universe out of Himself, Herself, or, man and the universe is the outcome of Spirit, understood as Himself, Herself -- never separate from God, never two in one, but one indivisible imperishable Being. Mrs. Eddy challenges us on this point, for she says,

**Sometime we shall learn how Spirit, the great architect, has created  
men and women in Science.** <sup>49</sup>

One of Mrs. Eddy's definitions of substance is,

**"Spirit is the only substance, the invisible and indivisible infinite God."** <sup>50</sup>

Here, we find that our Leader has gone counter to the material concepts of substance as matter, and, as a result, we find the material conceptions crumbling away as the true idea of substance is revealed.

In divine Science substance is omni-action, Spirit. Mind aware of itself, or substance, is the functioning of Spirit, Mind. Can you conceive of greater activity than this awareness? The *natural law of Being*, Mind in manifestation, reveals true affluent being, and this facet we shall call substance.

Substance is the intelligence or divine Mind. It is, therefore, eternal, concordant and ever-appearing. It is the reality called man and the universe. It is man and the universe because they image forth the substance of divine Mind. Mind conscious of itself is man and the universe. Man and the universe is a term, which reveals the substance of God. To be substance, the idea must remain in Mind, God, or be constituted of God. Mrs. Eddy says,

**To grasp the reality and order of being in its Science, you must begin by  
reckoning God as the divine Principle of all that really is. ... All substance,  
intelligence, wisdom, being, immortality, cause, and effect belong to God. These  
are His attributes, the eternal manifestations of the infinite divine Principle,  
Love. No wisdom is wise but His wisdom; no truth is true, no love is lovely, no  
life is Life but the divine, no good is, but the good God bestows.** <sup>51</sup>

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<sup>47</sup> John 2:19

<sup>48</sup> S&H 27:12-16

<sup>49</sup> S&H 68:4-6

<sup>50</sup> S&H 335:12-13

<sup>51</sup> S&H 275:9-19

Who or what is conscious of the idea? The fact determines whether a thing is substantial or not. Speaking of the new heaven and the new earth, or the substantial idea of heaven and earth, Mrs. Eddy says,

**The heaven and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material. This shows unmistakably, that what the human mind terms matter and spirit, indicates states and stages of consciousness.** <sup>52</sup>

Hence, we understand Mind, Spirit, constitutes all Being. Only as we see this fact, do we see the true nature of substance, its eternality, indestructibility, and omnipresence. In the demonstration of this understanding of substance, the individual must determine his outlook. Of course, there is but *one* outlook, *Spirit, Mind*.

Where, then, is the substance of the green hill, the beauty of the universe, the color and form of the rose, the quality of warmth of the sun or coolness of the ice? Is the substance of the hill *in* the hill . . . the beauty of the universe *in* the universe . . . the warmth of the sun *in* the sun . . . or the coolness of the ice *in* the ice? Were this to be true, and substance were to be found in the idea, then Mind would be substance-less. But, of course, this is not true. Believing, however, that substance is *in* the idea is why there seems to be destructible substance, or substance which may come, go or be lost. To know that Mind reveals man and the universe as the substance of Himself, Herself, is to see and know in ever-broadening vistas, the undying Life which is God.

When Jesus said, "**stretch forth thy hand**" and "**Lazarus, come forth,**" he must have known what substance was, because immediately there appeared a perfect hand and a living man. He could not have thought of it as a static something over which thought, Mind, had control. He must have *understood it* as the concrete evidence of Mind -- Mind expressing itself as hand and man. Mind individualizes and classifies itself every step of the way.

**"Lo, I am with you alway," -- that is, not only in all time, but in all ways and conditions.** <sup>53</sup>

Could the embodiment of perfect hand and man be material substance? The *viewpoint* determines this. Ask yourself, "Am I attempting to understand substance from a supposed standpoint outside Mind, or am I knowing substance from the standpoint of Mind?" Our Leader says,

**But the seed is in itself, only as the divine Mind is All and represents all -- as Mind is the multiplier, and Mind's infinite idea, man and the universe, is the product. The only intelligence or substance of a thought, a seed, or a flower, is God, the creator of it.** <sup>54</sup>

If it were possible to separate Mind from its substantial evidence, Mind would be a non-entity. Or, if it were possible to separate substantial evidence from Mind, substance would lose its entity or reality. Of course, such a thing is unknowable, as the following statement declares,

**The origin, substance, and life of man are one, and that one is God, -- Life, Truth, Love. The self-existent, perfect, and eternal are God; and man is their reflection and glory.** <sup>55</sup>

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<sup>52</sup> S&H 573:5

<sup>53</sup> S&H 317:13

<sup>54</sup> S&H 508:2-6

<sup>55</sup> Mis 187:21-24

Here in this true idea of substance is revealed anew the *natural law of Being*, or the oneness of God and man, Mind and idea. Man and the universe is the indestructible and eternal substance of Mind, for it expresses the intelligence of Mind.

Every healing in Christian Science proves the substance of the divine Mind, for every time we heal functional or organic disease, the substance of that function or organ is revealed by Mind as Mind. Substance is omni-action, omnipresence. That the idea of true substance is ever-appearing, and must be more and more accepted as the substance of our daily living, is seen in the following statement from the Journal,

**Mrs. Eddy was attending a social gathering at the home of H.K. Batchelder at Roxbury, and after she and others had eaten refreshments, which consisted of strawberries, ices and cakes, Mrs. Eddy addressed the gathering from the portico.**

**She said that some day Christian Science will enable us to enjoy such a treat without raising the fruit, compounding the cake, freezing the cream, or buying the sugar; just as Jesus fed the multitude, without procuring the loaves and fishes through the usual channels of natural production and supply. She also narrated some incidents about the unusual and seemingly supernatural (but really natural) growth of apple blossoms in icy winter, and fresh shoots from dry stems, -- through the power of Mind. She argued that if belief produces disease -- and its removal leaves health to have its perfect work, then false belief may also prevent the perfect fulfillment of Spirit in all our material surroundings, flowers and fruit not excepted. <sup>56</sup>**

The fact of *divine substance* must appear in this way, or else we have a theory only and are not living factually. We must accept the proposition and endeavor to prove it. Without this acceptance and proof, it becomes either intellectual wrestling or belief of material substance -- here today and gone tomorrow. *Each detail* of our daily living becomes either a *belief in matter* -- living from a standpoint of material belief -- or it is the *actuality of Mind*.

*Just think how wonderful it is to know that there is scientific substantial reason for every detail of our daily living.*

As consciousness is understood to be fundamental, we find the important thing is not entirely *what we do*, but what our *mental attitude is* while we do it. So commonplace a thing as walking down the street can be the activity of Principle, or it can be entirely material motion, devoid of joy and inspiration.

What are the present prevalent beliefs regarding substance? From the standpoint of material thinking, intelligence is given to matter instead of Mind. It argues •that there is sensation in matter which it calls substance, •that it often needs doctoring, for it believes in good and bad matter, •that there are good and bad men, •that there is good and bad mind, •that all things are in process going from good to bad or from bad to good. All this is the result of not understanding substance as revealing the perfection of God, or Mind manifested, and that the life, substance and intelligence of the idea remain in Mind. Let us accept the following statement based on the teaching of Christian Science as the daily possibilities of our lives.

**Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter. <sup>57</sup>**

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<sup>56</sup> Christian Science Journal, Vol 4

<sup>57</sup> S&H 467:29-32

*God understood as Mind and idea, or Mind manifested, is one indivisible Being, and reveals the true substance of all things to be in Mind and not in idea. We cannot separate God and man, or Mind and idea; when we know God as Mind, we can only know Him manifested.*

We only truly know God as we see Him manifested, and this involves the correct idea of substance. **God is never seen apart from His manifestation.** When we speak of God, we include His reflection. We cannot separate them. They are one, and that One is God-and-man. *Thought understood as Mind is substance.* It has form, color, and outline, as we find in our textbook,

**Beauty is a thing of life, which dwells forever in the eternal Mind and reflects the charms of His goodness in expression, form, outline, and color. It is Love which paints the petal with myriad hues, glances in the warm sunbeam, arches the cloud with the bow of beauty, blazons the night with starry gems, and covers earth with loveliness.** <sup>58</sup>

All this and more, for here Mrs. Eddy has confined herself to the beauties of the earth. The fuller meaning, however, is found to be the truth of your own life, health, identity; that is, the way you look, your home, your business, your church, your universe. Because there is but one Mind -- and we are told to have that Mind which was in Christ Jesus -- that Mind is your Mind, and you reflect the divine substance of all things for ever and ever. It is the *natural law of Being*.

## HEALTH

Health, another aspect of the *natural law of Being*, is revealed as the material conceptions of what constitutes true health fade away. *Health has always existed.* It is not in the making, nor are we overcoming ill health. Health *is*, because God is the Mind of man, one indivisible Being. When Mrs. Eddy made the following statement concerning health, she delivered the blow which dislodged material conceptions of it. Ever since, these conceptions have been crumbling away.

**The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but it must be understood.** <sup>59</sup>

True health, then, is the scientific condition of thought. Christian Science is teaching mankind how to be healthy, by revealing the natural law of ever-present health, ever-present well being, the acceptance of the one Mind as his Mind, as well as how to break away from false beliefs concerning health by the relinquishment of the belief in another mind than God. The world's desire for perfect health is so great that it must have had something to do with Mrs. Eddy's revelation. The word *health* is part of the title of our textbook. As in all interpretations of existence, Mrs. Eddy defined health scientifically for the first time, correctly placing it where it actually is -- in Mind. The effect of this statement of health has affected every avenue of pathology and therapeutics since that time.

Up to the time of her discovery, the world had considered the treating of matter as the only way to health -- the objective mode instead of subjective. This statement must have been very startling to the medical world:

**Science shows that what is termed *matter* is but the subjective state of what is termed by the author *mortal mind*.** <sup>60</sup>

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<sup>58</sup> S&H 247:21-27

<sup>59</sup> S&H 339:25-28

<sup>60</sup> S&H 114:29

*Mrs. Eddy placed so-called physical health completely in the mental realm.*

Scientific health is Mind's awareness of its own perfection. Nothing else is actual, everlasting health. Mind is ever aware of its own perfection -- and there is no imperfection. It is aware of its own goodness -- and there is no evil. It is aware of its own love -- and there is no hate. Mind is aware only of its own inexhaustible goodness . . . *ad infinitum*.

This constitutes Mrs. Eddy's discovery of the Science of Mind healing, for we find the following reference,

**The divine hand led me into a new world of light and Life, a fresh universe -- old to God, but new to His 'little one.' It became evident that the divine Mind alone must answer, and be found as the Life, or Principle, of all being; and that one must acquaint himself with God, if he would be at peace. He must be ours practically, guiding our every thought and action; else we cannot understand the omnipresence of good sufficiently to demonstrate, even in part, the Science of the perfect Mind and divine healing.** <sup>61</sup>

This discovery, now eighty years old, [133 yrs. as of 2000 A.D.] has had profound effect on the medical profession and material science, and is every day becoming more and more evident. Of recent years, the medical profession has developed at least two branches of so-called healing, called psycho physics and psycho-somatics, which indicates they are beginning to see that health is not a condition of matter but of thought; and material scientists are agreeing that matter is energy, not static substance.

In a recent copy of *Life Magazine* there was an editorial with a by-line reading: "The more man studies nature, the more reasons he finds for believing in God." In this editorial, the philosopher, W.E. Rooking, who wrote *Science and the Idea of God*, admits, "**Neither psychiatry nor sociology can fulfill their curative roll without religion. There is no cure for mental diseases, without consulting the total meaning of the world ... a man's religion ... must finish what psychoanalysis begins.**"

He also says, "**Faithful observation (of nature) tends to become reverent observation ... Reverence and faith are supposed to be childlike qualities, but science's increasing mystery has compelled them in the highest reaches of the deepest minds.**" <sup>62</sup>

Because of these admissions, we see the crumbling away of false notions concerning matter and health. It is the natural law of health appearing in these fields, although not recognized by them as such. They are reflecting, in a measure, what Christian Scientists know of the law of Being, that all is Mind and Mind's idea, and, therefore, an understanding of this Mind-idea constitutes health.

Returning for a moment to the word *energy*, a statement of our Leader's is enlightening -- both with regard to the word itself and to the envisioning of the *natural law of Being*.

**The Son of the Virgin-mother unfolded the remedy for Adam, or error: and the Apostle Paul explains this warfare between the idea of divine power, which Jesus presented, and mythological material intelligence, called *energy* and opposed to Spirit.** <sup>63</sup>

Here Mrs. Eddy understands the power which Jesus presented as the true mental -- the one and only Mind and power -- and the nothingness or mythological nature of the thing termed *energy*. But. . . note the understanding of the mythical nature of energy did not do away with power, but placed power where it actually is,

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<sup>61</sup> Ret 27:29 to 8 on next page

<sup>62</sup> *Life Magazine*, issue unknown

<sup>63</sup> S&H 534:12

in Mind. Because the basis of health is to understand Mind as our Mind, we can see that *good health is not constituted of good matter, but good knowing* -- divine Mind aware of itself. As we are that Mind which was also in Christ Jesus, *health is*.

**If God were understood instead of being merely believed, this understanding would establish health.** <sup>64</sup>

Thought at-one with Mind is health -- the *natural law of Being*.

With the establishment of what constitutes scientific health, comes the realization of that which seems to produce ill health. Here again, only Christian Science can answer the question. Because Mind is the basis of all well-being, we are to understand that good and true thoughts are health. This being the truth of the positive and affirmative understanding of health, we may know that the negative, unsure sense is evil and untrue thoughts are the claim of ill health.

This world, in its endeavor to find the material causes of sickness and ill-health, began to tabulate and designate what was thought cause as *laws of nature* -- something that is outside the individual, affecting his being. The belief in laws of nature is so prevalent and subtle that we are not watchful and often believe that disobedience of these so-called laws must be punished. Christian Scientists must be ever alert to these age-old beliefs. *We must challenge, from the standpoint of Mind, any suggestion that health is anything else than a state of Mind.*

**The Science of being, in which all is divine Mind, of God and His idea, would be clearer in this age, but for the belief that matter is the medium of man, or that man can enter his own embodied thought, bind himself with his own beliefs, and then call his bonds material and name them divine law.**" <sup>65</sup>

**Every law of the body, supposed to govern men, is rendered null and void by the law of Life, God. Ignorant of our God-given rights, we submit to unjust decrees, and the bias of education enforces this slavery.** <sup>66</sup>

One of the false laws of nature is that man must be *born, mature*, and then *die*, or as Mrs. Eddy says,

**Mortals are believed to be here without their consent, and to be removed as involuntarily, not knowing why nor when.** <sup>67</sup>

What a travesty, to call that a law of nature or natural law which keeps on destroying itself according to its belief. This belief that men and women are here without their consent, and removed as involuntarily, will cease, as we know that **"Mind is the architect that builds its own idea, and produces all harmony that appears."** <sup>68</sup> Life is, and continually appears, because of the great *natural law of Being* in manifestation.

FEAR generally seems to originate with the belief that certain effects of natural law are inevitable. We will accomplish much in freeing ourselves from this basic claim of fear by seeing that no law exists but the law of God. While Mrs. Eddy doesn't always associate the word *law* with the belief of fear, at the same time, upon analysis, anything, which an individual may think he fears, may be traced to a so-called human law. The correct understanding of law, or the oneness of God and man -- one indivisible Being -- will do much to eliminate fear, whether in regard to sickness, business, or any part of your daily existence.

CLIMATE The belief that climate affects health is another of these erroneous laws. Climate is not essential to health, nor can climate affect man for good or evil.

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<sup>64</sup> S&H 203:7

<sup>65</sup> S&H 372:8

<sup>66</sup> S&H 381:1

<sup>67</sup> S&H 371:9-11

<sup>68</sup> S&H 41:19-20

Climate is mental, therefore consciousness. *All exists as consciousness, even weather.* The Christian Scientist knows that because his consciousness reflects Mind in all ways, *he must understand how to reflect the weather of Mind's creating.* The belief that weather can be too hot or too cold, too wet or too dry, are extremes of belief. We should not be rid of hot or cold, wet or dry, only that these qualities can be in excess or recess.

The Christian Scientist knows that he is a law unto himself, which includes being the law of God unto the weather. He includes the weather, not the weather him. So long as we believe that we can do nothing about the excesses in climate, it will be as Mrs. Eddy says,

**So long as mortals declare that certain states of the atmosphere produce catarrh, fever, rheumatism, or consumption, those effects will follow, -- not because of the climate, but on account of the belief." 69**

FOOD Furthermore, there are so many, many human laws concerning FOOD! Food is good and helpful, but it is said that too much or too little can kill. Such beliefs regarding food come about, of course, by not understanding that Mind includes all of which it is conscious, and that it is not a kingdom divided against itself, half good and half bad; nor does it contain excesses or extremes, or intemperance.

Mrs. Eddy comments on the false reasoning of human belief when she says, **Our dietetic theories first admit that food sustains the life of man, and then discuss the certainty that food can kill man. 70 And Admit the common hypothesis that food is the nutriment of life, and there follows the necessity for another admission in the opposite direction, -- that food has power to destroy Life, God, through a deficiency or an excess, a quality or a quantity. 71**

How often we hear that health depends upon vitamins. As explained by the medical profession, they are calcium, iron, soda, *etc.*, and that you eat vitamins in order to have these constituents. If there are such things as vitamins, they exist as thought and not as matter. Therefore, consciousness at-one with Mind would naturally reflect the infinite qualities of Mind, which are termed vitamins.

In fact, the medical profession, which argues that health is based on a few certain qualities of so-called matter, does not know what we know -- that Mind, being infinite, is expressing the infinitude of its own characteristics. To these, the medical profession has not given too much importance as yet. How about the characteristics of integrity, truthfulness, steadfastness, gentleness, strength, wholeness, or any and all of the attributes of God. These are the true vitamins, or *units of health*, based on the eternal God as the *natural law of Being*. These constitute health, and we do not *eat* them -- we *be* them and *reflect* them.

SURGERY The belief that surgery is needful to health is also an adversary to scientific health. It would argue that there are some things, which have to be cut out, evidently matter, and that there is no other way to accomplish this. Christian Science teaches that matter is mortal mind, and that all that needs to be cut out or eliminated is a false condition of thought. The body being *conscious thought*, as Mrs. Eddy states, ***changed conscious thought does away with the necessity for surgery, as it does away with the need of material remedies of any kind.***

MEDICINE Material medicine, or the belief in drugs to improve health, is another fallacy concerning harmonious well-being, and an admission that health is a

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<sup>69</sup> S&H 386:8-12

<sup>70</sup> S&H 389:13-15

<sup>71</sup> S&H 386:12-16

state of matter. Here, as in other instances, we find that material medicine is a perversion of a divine fact, which is that Mind is the only medicine. Through the acceptance of the one Mind as our Mind, we can see how it was that Mrs. Eddy was able to make the following startling truth-revealing statement:

**Which was first, Mind or medicine? If Mind was first and self-existent, then Mind, not matter, must have been the first medicine. God being All-in-all, He made medicine; but that medicine was Mind.** <sup>72</sup>

We can see that never, since that statement was made, could medicine seem as potent as it did before; and again, behold how the depth of Mrs. Eddy's perception and revelation of the truth of existence crumbles away the false conceptions of anything upon which this divine intelligence falls. We are reminded of this passage found in *Retrospection and Introspection* as the poets in different languages have expressed it.

**Though the mills of God grind slowly,  
Yet they grind exceeding small:  
Though with patience He stands waiting,  
With exactness grinds He all.** <sup>73</sup>

FORCES OF NATURE From the world's standpoint, our well-being as well as our health is dependent upon the forces of nature, or the elements. Material belief says that these are half good and half bad and that this constitutes natural law.

**The definitions of material law, as given by natural science, represents a kingdom necessarily divided against itself, because these definitions portray law as physical, not spiritual.** <sup>74</sup>

Thus, electricity, water, heat, cold, light, winds, *et al* are said to be half good and half bad -- houses divided against themselves. Whereas, divine Science interprets the forces of nature thus:

**Adhesion, cohesion, and attraction are properties of Mind. They belong to divine Principle, and support the equipoise of that thought-force, which launched the earth in its orbit and said to the proud wave, "Thus far and no farther."**

**Spirit is the life, substance, and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter, but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification.** <sup>75</sup>

The well-being of each of us, as well as our health, is not at the mercy of forces outside ourselves. *The universe is in us, not we in the universe.* The popular beliefs regarding the laws of nature are not laws at all. They are material beliefs accepted by people, and for this reason, they appear to act as law. They have nothing to do with the divine law of Being, God-being, Principle and idea. Concerning these things, Mrs. Eddy says,

**Whatever law is, Mind is; and the notion that Mind can be in matter is rank infidelity, which either excludes God from the universe, or includes Him in every mode and form of evil. ... The distinction between that which is and that which is not law must be made by Mind and as Mind.** <sup>76</sup>

These distinctions bring us to this realization: that only is law, which partakes of the nature and character of God and man, or Mind-idea, and is the mandate of Mind. All else assuming to be law is false and only seems to be lawful because endowed with power by those *believing* it.

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<sup>72</sup> S&H 142:26-30

<sup>73</sup> Ret 60: 8-11

<sup>74</sup> S&H 118: 26-29

<sup>75</sup> S&H 124:20-31

<sup>76</sup> Mis 256:26-7

**Consciousness is fundamental.** One needs only to turn to world conditions and find why evil, sin, sickness, and death seem to be. People seem to think sickly thoughts and are sick; they think evil thoughts and are evil; . . . malicious thoughts, and so destruction. But all this can be changed as one sees the **unreality** of sick, sinning, and evil thoughts. In fact, this is a must, or demand, of divine Science. The textbook says,

**Christian Science commands man to master the propensities, -- to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty. Choke these errors in their early states, if you would not cherish an army of conspirators against health, happiness and success.** <sup>77</sup>

We must be the *natural law of Being*, of health -- not only for ourselves, but for others. Mrs. Eddy tells us, "**You are a law unto yourself.**" <sup>78</sup> To be the law of health to oneself, one's universe demands awareness, conscious Being. Listen to the commands given us by Mrs. Eddy in her chapter, *Christian Science Practice*, under the marginal title of "the strength of Spirit."

**Take possession of your body ... Rise in the strength of Spirit ... Exercise this God-given authority... Be firm in your understanding. Have no fear...** <sup>79</sup>

She challenges us to be conscious of the power and law of our own Being. Is this **man, using** the *natural law of Being*? No, it is Mind aware of itself.

Our examples are always Jesus and Mary Baker Eddy. As we scrutinize the records of the Master, we find that *he refused to think the erroneous thoughts, which presented themselves to him*. He was a law to his universe. We find that he persistently saw the creation of God, Mind, in place of the creation material thinking presents. The results -- thoughts and bodies healed -- of his determination to be a law were miraculous to the world. But, as Mrs. Eddy tells us,

**A miracle fulfills God's law, but does not violate that law.** <sup>80</sup>

**The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law.** <sup>81</sup>

Healings by prayer, as the world classifies them, are still thought of as miracles. This paper is entitled the "Natural Law of Being," so it will be necessary to define, according to Christian Science, what the world terms a miracle. The definition of the word *miracle* in Webster is "deviating from the known laws of nature, supernatural." *Miracle*, one of the thirty words in Webster which are defined by Mary Baker Eddy, is defined by Mrs. Eddy as "that which is divinely natural, but must be learned humanly; a phenomenon of Science."

(Have you ever envisioned the result of the Christian Science definitions of words, which will be found more and more in the dictionaries of the future? This avenue of research will give the true definitions of all things, and thus educate the searcher out of his imposed materialism.)

A miracle is that which appears because of the *natural law of Being*, when consciousness understands that law to be "**I and my Father are one.**" A miracle then is the natural phenomenon of Science appearing, because in truth, Science must be, is law, the is-ness of Being.

If there is such a thing as miracle, as per Webster's definition, we may call it evil because evil alone *deviates* from the natural divine law of existence. It thus proves itself to be nothingness, for all law is Mind.

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<sup>77</sup> S&H 405: 5-11

<sup>78</sup> S&H 385:23 only

<sup>79</sup> S&H 393:11-21

<sup>80</sup> S&H 134:31-32

<sup>81</sup> S&H 135:6-8

**Growth is governed by intelligence; by the active, all-wise, law-creating, law-disciplining, law-abiding Principle, God.** <sup>82</sup>

Mrs. Eddy's body instantly became hale and strong as she realized, or as she says,

**I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing, by holy, uplifting faith; ...** <sup>83</sup>

And as we have already said, Mrs. Eddy's understanding of the *natural law of Being* proclaimed for the world the fact that perfect health is natural and according to the law of God. It needs only to be accepted to be demonstrated. She says,

**The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord, -- not because this Science is supernatural or preternatural, nor because it is an infraction of divine law, but because it is the immutable law of God, good.** <sup>84</sup>

May I remind you that the "Word" or "Logos," is a word signifying Mind-idea, God-man, or Principle-idea, for we find the following in St. John: "**In the beginning was the Word, and the Word was with God, and the Word was God.**" <sup>85</sup>

Here is another way, one among an infinite number of ways, to state the *natural law of Being*.

**"I and my Father are one,"** and in thee reference just given you of our Leader's, she calls the Logos "**the divine, ... the immutable law of God.**" <sup>86</sup>

We, too, in retrospect, are able to recall how our bodies were changed in form or function at the time of our first healing in Christian Science, due entirely to changed concepts of being or existence. As practitioners of Christian Science, the proof is constantly here that health is consciousness, mental, not matter. There is no matter, or, as Mrs. Eddy states it,

**"God, Spirit, being all, nothing is matter."** <sup>87</sup>

Lives and bodies change their course and shape under the scientific operation of consciousness based on Mind, or Mind aware of itself. Consciousness, at-one with Mind, indivisibly one as Mind, is the natural law of health and existence.

In summarizing this subject of natural law of health, we see first that health is not a condition we acquire physically or as matter. Health is Mind's awareness of its own perfection. The body is not a static material substance but a condition of thought. As thought is changed from a basis of mortal thinking to scientific knowing as divine Mind, the body is changed in action or substance .....according to the need.

**Unconscious mortal mind -- *alias* matter, brain -- cannot dictate terms to consciousness nor say, 'I am sick.' The belief, that the unconscious substratum of mortal mind, termed the body, suffers and reports disease independently of this so-called conscious mind, is the error, which prevents mortals from knowing how to govern their bodies.** <sup>88</sup>

Because health is a state of thought, a Christian Scientist knows that sickly thoughts *are* sickness, malicious thoughts *are* malice or malignant diseases, that resentment, fear, hatred, suspicion, or the like, constitute what is known as ill health.

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<sup>82</sup> Mis 206:17-19

<sup>83</sup> S&H 109:16-19

<sup>84</sup> S&H 124:21

<sup>85</sup> John 1:1

<sup>86</sup> S&H 134:25

<sup>87</sup> S&H 113:18

<sup>88</sup> S&H 409:9-15

Mrs. Eddy says,

**The procuring cause and foundation of all sickness is fear, ignorance, or sin. Disease is always induced by a false sense mentally entertained, not destroyed. Disease is an image of thought externalized. The mental state is called a material state. Whatever is cherished in mortal mind as the physical condition is imaged forth on the body.** <sup>89</sup>

Health is not based on climate, material beliefs concerning the law of nature, or material vitamins. Health is a state of consciousness understood as Mind, which reflects its own climate or weather, is its own law of nature or the universe, and forever expresses the healthful characteristics of its own Being.

Health is not personal. When one has a personal sense of health, it is usually ill health. By this is meant that health, divinely understood, is the individual and generic state of the divine Mind. As one accepts this Mind as his, the way Jesus did, he becomes a state of harmonious being or health, which harmony includes in health -- all of which he is conscious.

Beginning with perfection, we attain perfection, for perfection is the condition of perfection. To be whole, in or as Mind, is to be whole as body; or Mind aware of itself. Thus health is revealed as one of the brilliant facets of the *natural law of Being* or existence; the law being, "**I and my Father are one,**" one Ego, one Mind, one indivisible Being, including noumenon and phenomena.

**You must understand your way out of human theories relating to health, or you will never believe that you are quite free from some ailment. The harmony and immortality of man will never be reached without the understanding that Mind is not in matter. Let us banish sickness as an outlaw, and abide by the rule of perpetual harmony, -- God's law.** <sup>90</sup>

The time is coming, and now is, when there will be no more sick, sinning, and dying to heal, for health is the infinite eternal fact of existence.

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<sup>89</sup> S&H 411:20-26

<sup>90</sup> S&H 381:21-28

## CONSCIOUSNESS

Christian Science teaches us that *consciousness is fundamental*, primal. What do we understand by this statement? Simply this: that of which one is conscious is his existence, for he knows that he exists. One can begin, therefore, to question the state of his existence, by questioning the state of his consciousness. Material education has taught man that his consciousness is determined by what he sees, hears, or feels as person, place or thing. If it is evil, then he is conscious of error. If it is good, he is conscious of goodness.

In *Unity of Good*, Mrs. Eddy gives this answer to the question -- "**Is anything real of which the physical senses are cognizant?**" Her answer is,

**Everything is as real as you make it, and no more so. What you see, hear, feel, is a mode of consciousness, and can have no other reality than the sense you entertain of it.** <sup>91</sup>

The first step in understanding the *natural law of Being* is to learn: that only is real which is established as, or by, consciousness, not by the thing perceived. Knowing this, one determines within himself that of which he will be conscious, -- for Christian Science is also teaching him:

**All consciousness is Mind; and Mind is God, -- an infinite, and not a finite consciousness. This consciousness is reflected in individual consciousness, or man, whose source is infinite Mind. There is no really finite mind, no finite consciousness.** <sup>92</sup>

One learns that he may determine within the one and only Mind (because that Mind is his consciousness) of what he will be conscious. Consciousness proceeding from Mind is a state of absolute Being, depending on no thing in order to be. Consciousness is a state of absolute good, Being.

There is, however, another step to take, equally important, and that is to understand that consciousness is not abstract or something in solution, but is concrete Being. Jesus proved that he could be conscious of seeing, when faced with blindness; of food, in the face of lack; of life, instead of death, and of health, instead of sickness, *etc.* To dwell in this house, consciousness, is to dwell as self-conscious Mind, or divine intelligence. Mind aware of its own infinity, completeness, all-oneness, is the only consciousness there is, for there is but one Mind. In this realm of true being all is one grand concordant *Us*, the *only I or Us*.

And then, In my Father's house [consciousness] are many mansions. In this infinite consciousness are infinite individualities, for this self-conscious Mind is infinitely conscious of its own Being. Mind looking out from within itself gives to each idea its true individuality, perfectness, completeness, wholeness, for Mind is one and whole and could therefore not express less than wholeness.

**God is individual, incorporeal. He is divine Principle, Love, the universal cause, the only creator, and there is no other self-existence. He is all-inclusive, and is reflected by all that is real and eternal and by nothing else. He fills all space, and it is impossible to conceive of such omnipresence and individuality except as infinite Spirit or Mind.** <sup>93</sup>

On one pretext or another -- that of unhappiness, lack, sickness, sorrow, discouragement, self-pity, or the like -- the attempt of belief is to lure one outside this house, or consciousness, to endeavor to make the individual embody evil and call it person, place or thing. . . and not a mental condition. If this temptation is accepted, one seems to be lured outside of his true house or consciousness into the

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<sup>91</sup> Unity of Good 8:4-8

<sup>92</sup> Unity of Good 24:12-16

<sup>93</sup> S&H 331:18-24

pageant of mortal mind, and there he can do nothing but contend. Contending never heals; it is error itself.

Like the prodigal son, one seems to depart from his true selfhood, that of self-conscious Mind, until he finds out that consciousness is fundamental. What he is conscious of is all that exists to him, *is* his existence. Knowing this, the Christian Scientist begins to decide which he would have as existence -- truth or error. Either he lives falsely and objectively, or, choosing Truth, he awakens in his Father's house, and in awakening, he is conscious that he has forever been in his Father's house. He has learned that it is the false sense of "I" which seems to work out a false sense of environment and all that entails. He has learned that evil only seems to be, as far as he is concerned, as his own concept. He awakens as from a night dream; and with that awakening, disappear all the false pictures, proving them not things but a mental condition. In the place of these pictures he finds the ideas of Mind. He rejoices in the fact so beautifully stated in Unity of Good,

**Christ cannot come to mortal and material sense, which sees not God. This false sense of substance must yield to His eternal presence, and so dissolve. Rising above the false, to the true evidence of Life, is the resurrection that takes hold of eternal Truth ... God is "the same yesterday, and today, and forever."** <sup>94</sup>

To take hold of eternal Truth in this way is the ascension, which may be experienced *now*, because this state of thought is not limited to what is termed the passing of a person. The ascension being *submergence in Spirit*, or the consciousness that Spirit is all, one may begin now to experience the ascension and know there are no sick, sinning, or dying beliefs. In the period of Jesus' ascension, there are no such records. The only "I" returns to Mind, only to find that it had never left there, for all consciousness is Mind.

A higher understanding of the parable of the Prodigal Son is not truly apprehended if one thinks of it merely as an experience between a father and his son. When one knows it to be the realization of one infinite consciousness -- both Father and son, indivisible -- the home-coming to the Father is the acceptance of that outlook which includes the son in oneness, in perfect Being. The Father, who accepted the Son, knows he is already there, or else how could the Son know he was one with the Father -- "*I and my Father are one.*"

As one accepts this correct premise of Being, one's life will be enhanced, beautified and happified, for divine consciousness is infinity itself. Many things will be visible which were before not seen. Consciousness, being Mind, is fundamental, and determines within itself that of which it is conscious. Our Leader says,

**The creative "Us" made all, and Mind was the creator. Man originated not from dust, materially, but from Spirit, spiritually.** <sup>95</sup>

This Godly consciousness is free to determine the grandeur, beauty, joy, the form, color, and substance of its own existence, and that right now.

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<sup>94</sup> Unity of God 60:26 - 4 on next page

<sup>95</sup> Mis 57: 5-7

## CONCLUSION

In closing, what has transpired here today has been transpiring from all eternity, nothing new, and yet forever new.

Consciousness, Mind, the *I Am that I Am*, saith: "I am the substance of all law, health, youth, affluent Being. I am the All-in-all of all that exists. My infinite entity shines forth in radiant and eternal forms of beauty and goodness because of the natural divine law, which is my Being. I am forever identified because I am infinite entity. I am forever identified as beauty, youth, health, law, *etc.* "This is my beloved Son, in whom I am well pleased" is my infinite utterance, forever sounding and radiating throughout eternity, inseparable from Me, for I Am All and One.

This is my law and there is none else. My health is my consciousness of the perfection of my own Being. My substance is the eternal appearing of my own infinite self-containment. My youth is my eternal demand, "Let there be light and there is light," "a love that is a boy" and a "Psyche who is ever a girl," the Himself and Herself of my own infinite Being.

Because I Am all consciousness, all is conscious goodness, the consciousness of health, wealth, beauty, substance, infinity, -- Life forever unfolding.

That is all.

