

# 1954

Address to her Association  
by  
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San Francisco, California



## Topics

Introduction  
The True Concept  
Proving Evil Unreal  
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## INTRODUCTION

It is wonderfully satisfying to be with you today and to have this opportunity to unfold with you the riches of the divine Mind, or the Science of our own being. We shall take such cognizance of this Truth of our being that even though we appear as persons, still we know that this is not the true status of our being; for Mind individually manifesting Itself is why we live, why we are here, and why we are able to unfold the greatness of this all-inclusive God. To be well, happy, successful, affluent, is to understand God, Mind, individually and daily to live in demonstration of this Truth.

The theme of my paper this year is The Perfection of the Individuality of God, Mind -- and in different ways it is to show ourselves how this is accomplished and what it requires us to do. You noted that the first reference given you in the invitation to this meeting is from Mrs. Eddy.

**The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done.<sup>1</sup>**

In the first three articles I will discuss this scientific unity. Next, the references deal with the Passover, its history, and how it has to be everyone's experience. The different ways in which one handles the belief in evil is really the Passover. From the time of Moses the record shows the necessary preparation of thought and the needful understanding of the I Am That I Am which allows us to pass *over, through, from, and by* the claim of evil without hurt. Mrs. Eddy calls this Passover. . .

**... a wonderful passage over a tear-filled sea of repentance -- which of all human experience is the most divine; and after this Passover cometh victory, faith, and good works.<sup>2</sup>**

As you will recall, the priest and the Levite attempted to handle the belief of evil the wrong way, by stepping aside and ignoring the claim. I have dealt with this type of handling evil, which is still prevalent in the world, in the article called *Neutralizing Error*.

On the other hand, the Children of Israel, understanding something of the I Am That I Am, represented by the Ark, which went with them wherever they traveled, had faith and went forward. Jesus faced all his experiences as the Son of God, or the I Am That I Am, and thus passed over, without hurt, all experiences which were his, even the crucifixion. In order to do this work, however, material beliefs must be expelled in order to let the spiritual qualities appear.

The third part of my paper, beginning with the *Science of Being*, deals with the dropping of material beliefs. When we are willing to drop material beliefs, and *only* in this way, we prove . . . as our Leader tells us, God is All-in-all and evil is a suppositional life.

**The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie.<sup>3</sup>**

From this original premise of the scientific unity of God and man walks forth the Godhood of the man and woman of God's creating, and we, too, as did John, will behold the spiritual idea from the Mount of Vision. We also can see the spiritual idea as "A woman clothed in light wedded to the lamb of Love."

Mrs. Eddy writes.

**The Revelator beheld the spiritual idea from the mount of vision. Purity was the symbol of Life and Love. The Revelator saw also the spiritual idea as a woman clothed in light, a bride coming down from heaven, wedded to the Lamb of Love.<sup>3</sup>**

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1 S&H 202:3

2 Mess '00 15:83

3 S&H 561:8

## THE TRUE CONCEPT

In the first chapter of Mark it is recorded

- And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.
- And straightway, coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:
- And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.
- And immediately the spirit driveth him into the wilderness.
- And he was there in the wilderness forty days, tempted of Satan, and was with the wild beasts; and the angels ministered unto him.<sup>4</sup>

This experience took place just before Jesus began his healing ministry. As I ponder this event, I become more and more convinced of the great importance of it, not only for Jesus, but for us all -- not vicariously, but as *one's own individual experience*. My reasoning takes place like this: Because God is the Mind of man, this voice which Jesus heard could only have been Mind speaking as his own consciousness, for there is only one Ego, I or Us. It was his own understanding of himself, his oneness with Mind, God. The baptism, which he allowed in order to fulfill all righteousness, was the relinquishment of the belief of himself as the son of Mary. He certainly appeared as the son of Mary to the world, but to himself, he knew differently. He was not the son of man, but the Son of God; one with the Father; one Ego.

That this mental unfoldment of Jesus took place before he began his healing work stands out as a spiritual necessity. It had to take place as his own consciousness. He would not be prepared, otherwise, to do the scientific healing; that is, healing based on the divine Mind. *Unless he was convinced that his Mind was God, his healing work would be performed by a man expressing God.* That is the old theological viewpoint, that a man with a certain fine quality or qualities can call upon God to heal someone. It would be likened to faith healing, but not to scientific healing.

When Jesus said to Lazarus, "Come forth," did he say that as Jesus the man or as Mind identified as Jesus? Of course, as Mind. His cures were instantaneous because he knew who and what he was and who did the work.

**For it is God which worketh in you both to will and to do of his good pleasure.<sup>5</sup>**

I am sure that the one time when he came up out of the water after the baptism of John was not the only time he heard the voice telling him that he was the Son of God. To do the works which he did, this must have been kept uppermost in his thinking and knowing.

In the same chapter of Phillipians is . . .

**Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God.<sup>6</sup>**

Now, this is an admonition to you and to me who are in the healing work in Christian Science to remember that although we seem to appear as the sons and daughters of fathers and mothers, that is really not the truth concerning us. "This is my beloved son (or daughter) in whom I am well pleased."

The *pearl of great price* appears so lowly that it is cast beneath our feet, but truly, here it is appearing as you and me. Scientific healing is based not only upon God, but upon our true concept of ourselves -- that God is our Mind. So simple and yet so profound! Now, the other side of the question: why do we not hear this voice more often, hear our own revelation concerning ourselves, . . .

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<sup>4</sup> Mark 1: 9-13

<sup>5</sup> Phillipians 2:13

<sup>6</sup> Phillipians 2:5,6

. that Mind, God, is well pleased with Itself, Its own idea? The answer undoubtedly is that too often we think of ourselves as, or act as if, we were the sons and daughters of man. Too often, we have the feeling, which refers to the personal sense of ourselves. Too often we think in terms of limitation; limited health, affluence, substance, happiness, success. When we do this, we have momentarily come down from our high estate and think of ourselves as one of many men on the face of the earth, struggling and suffering because of this mistaken concept. That Jesus was tempted to think of himself as the son of Mary is recorded in the reference from Mark just quoted. After he heard the voice saying, This is my beloved Son in whom I am well pleased," the record says, "And immediately the spirit driveth him into the wilderness. And he was in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him."

According to the teachings of Christian Science, we understand this to mean that after he understood himself as the Son of God, he had the arguments to meet which were still in the realm of the human belief as the son of Mary; and so he set aside this time to think these things through, to establish within himself the divine fact that he came forth from God, and this was so from all eternity. Because God is One and infinite, this that Jesus knew of himself he knew also of everything of which he was conscious. He then said,

**Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.<sup>7</sup>**

This is the basis of his scientific healing, and from this understanding, he stepped out of the wilderness of material belief with the true concept of himself and his universe. Wilderness is defined in the Glossary and given in sections. . .

**First , Loneliness; doubt; darkness. Then, Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence.<sup>8</sup>**

Because Jesus is the Way-Shower, or the one who lived by practicing what he knew, all these works by him which we read of in the Bible are to be done by us. We *must* "go and do likewise." This year, as you read these different experiences of Jesus, it will be very helpful to you if you will think them through as if you were called upon to live them.

Mrs. Eddy says, "

**When will Jesus' professed followers learn to emulate him in *all* his ways and to imitate his mighty works.... It is possible -- yea, it is the duty and privilege of every child, man, and woman, -- to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness. Christians claim to be his followers, but do they follow him in the way that he commanded? Hear these imperative commands: "Be ye therefore perfect, even as your Father which is in heaven is perfect?" "Go ye into all the world, and preach the gospel to every creature!" "*Heal the sick!*"<sup>9</sup>**

## PROVING EVIL UNREAL

This question has been asked of me often, "When Mrs. Eddy tells us there is no evil, I accept it because I know, of course, that both good and evil cannot be true. God is Good and All, - *per contra*, evil is nothing, no thing. But how do you prove that? It would seem if I know that this is true, all evil should disappear from the face of the earth."

I answer such a question this way. ***Evil can be proved unreal only as the individual does it in his own experience.*** Would you not agree, after listening to the statement of what our true concept is: namely, that we are Mind expressed and that the *belief in evil seems real when one*

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<sup>7</sup> Luke 10:27

<sup>8</sup> S&H 597:15S

<sup>9</sup> S&H 37:16, 22

*believes he is the son of man?* Because the individual is the only way God, Good, is expressed, it is as the individual that the destruction or unreality of evil is accomplished. The questioner may say, "But I am only one; what can I do with the mass belief in evil? Remember, everything which is to better mankind came first as the individual; all inventions, reforms, the Christian Era by Jesus, the Scientific Era by Mrs. Eddy. So the destruction of the belief in evil can only be done as the individual does it, all of us, individually. There is no such thing as group demonstration. Every time you drop some belief in evil, you have proved there is no mortal mind and therefore no evil; but herein lies a wonderful fact that must be realized by us. This belief in evil which you have dropped has immediately started the destruction of that belief for *all* mankind, leaving good revealed.

**God is at once the centre and circumference of being.<sup>10</sup>**

Each individual has to do it for himself. As I do it for myself, I help those who have arrived at the same standpoint and carry out the admonition of Jesus.

**He did life's work aright not only in justice to himself, but in mercy to mortals, -- to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility.<sup>11</sup>**

Reasoning from our fundamental fact that man is the idea of God, Mind, your Mind, then as far as you can think, the destruction of the belief that man is the son of man is going on. As far as you are concerned, you do not believe that man is material; therefore, to you there does not exist a material man anywhere.

**They live, because He lives; and they are eternally perfect because He is perfect, and governs them in the Truth of divine Science, whereof God is the Alpha and Omega, the centre and circumference.<sup>12</sup>**

The demonstration over the belief in evil you make in your immediate environment, or for yourself personally, is proof that this is true everywhere universally as far as you can think or know. Remember, consciousness is fundamental; consciousness is all that is going on. As your consciousness emerges untouched, let us say, from out of the debris of material belief -- this supposition that one is born of man -- all of which you are conscious is there with you.

**I, if I be lifted up from the earth, will draw all men unto me.<sup>13</sup>**

As I, the only Ego, or consciousness, am lifted to see that there is only one Mind -- no other consciousness than my consciousness, Mind -- everything of which I am conscious is with me in this Mind lifted from the belief of materiality.

Jesus proved over and over again that the universe he knew had no sick, sinning or dying men in it. As he went about, that fact was all of which he was conscious, and, thereby, he was proving the unreality of evil for himself and for all of whom he was conscious.

**Jesus' promise is perpetual. Had it been given only to his immediate disciples, the Scriptural passage would read *you*, not *they*. The purpose of his great life-work extends through time and includes universal humanity. Its Principle is infinite, reaching beyond the pale of a single period or of a limited following. As time moves on, the healing elements of pure Christianity will be fairly dealt with; they will be sought and taught, and will glow in all the grandeur of universal goodness.<sup>14</sup>**

So, to prove the nothingness of evil and make it disappear from the universe, begin at once to drop the belief that you are the son of man, separate from God, and recognize that you are indeed the Son of God. This understanding brings out the truth of reflection, for the Son of God is God conscious of Himself, or the identification of Mind.

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<sup>10</sup> S&H 203:32

<sup>11</sup> S&H 18:6

<sup>12</sup> Unity 10:16

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

<sup>14</sup> S&H 328:28

## REFLECTION VS. ABSORPTION

I think the healing of a case, which took place this year, will be interesting and helpful to you, particularly in the way in which it was accomplished. As I worked with this individual, I could see that it was thought that something told or read in the Bible or *Science and Health* or the other works of our Leader would *eventually* accomplish the healing. This way of working developed an unsatisfied state of thought seeking, seeking, seeking; but never seeming to find; . . . never satisfied, never finished. This *getting* attitude, often done in an attempt to realize a healing, is actually a great mistake and operates as *obstruction*. Any claim of evil is a belief to your consciousness that you lack something; health, work, supply, friends, happiness. If you are not instructed in the Science of Mind, you may start out to *get* those things, hunt for them, *hunt for green pastures out there*; searching, searching for good, when the "pearl of great price" is right beneath your feet.

Did not Moses hear, "**Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.**"<sup>15</sup> I know that the Bible often tells us "**Seek and ye shall find, knock and it shall be opened unto you.**"<sup>16</sup> But what leads us to believe the seeking and knocking is out there? Nothing in the statement quoted really specifies that it is out there. Has not this meaning been accepted without thought? Cannot one seek and knock within? Let us consider Hoffman's picture, *The Light of the World*. Jesus is standing before an opened door knocking. The door is covered with cobwebs and appears as if it had not been opened for a long time, and the door has no handle on the outside, meaning something must be expressed from within first.

Please keep this in thought as we continue to discuss this healing. Thinking these things over, I said to the individual. "Stop your endeavor to get something. I would like to have you write something. Take an idea which appeals to you and develop it." This was accepted, and the individual was overjoyed at the results; not only because of what was put on paper, but what was aroused in consciousness. Reasoning clearly with inspiration, this individual found the physical difficult disappearing, and, in time, completely yield.

In Christian Science we are told the divine Mind heals and that we are to "Let this mind [Mind] be in you which was also in Christ Jesus."<sup>17</sup> In demonstrating this great fact, we find we are losing the human concept of ourselves because God is the Mind of man. We find such an experience is actually uttering Itself to itself; that it is Mind alone which heals. The only action of the divine Mind is out from Itself, out from Its own infinite perfection. This Mind is never conscious that it needs something, or is limited in any way. It knows no process. This Mind knows only reflection, expression, manifestation, radiation out from. ***All the difficulty in the world -- by whatever name or nature -- is based on the belief that there is another mind besides the divine Mind.*** If one accepts this belief that his Mind is other than the divine Mind, he is in a constant state of lack. This is why the divine Mind alone heals; for it is the divine Mind alone which knows perfection and wholeness.

Now, what happens to the individual who is working this way? In knowing the one Mind as his Mind, reasoning and knowing out therefrom, he drops the belief of himself as human or material; and he thus drops the belief of his physical ailment because this ailment could seem to exist only in what is described as the human mind.

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<sup>15</sup> Exodus 3:5

<sup>16</sup> Matthew 7:7

<sup>17</sup> Philippians 2:5

**If a sense of disease produces suffering and a sense of ease antidotes suffering, disease is mental, not material. Hence the fact that the human mind alone suffers, is sick, and that the divine Mind alone heals.<sup>18</sup>**

The claim is that you lack something; . . . not that you truly do, for it is a *claim*. You could not lack, because God is Mind and *Mind manifested is you*. All is within; there is nothing out there. All is reflection, not absorption; all is giving, not getting. The salt seas throughout the world are salt because they have no outlets. Many tributaries enter them, so there is no lack of water; but because there are no outlets, the water is of no use. Are we a salt sea? Are we always bent on getting? If so, let us change our course and begin to develop everything from within. After all, the "Kingdom of God is within you." . . . Not "lo, here" or "lo, there."

If you observe nature, you will see that all comes from within. I have watched a cactus plant put forth flowers. Out of the long but very thin side of the blade comes a tiny bud. From this a large and glorious bloom emerges. The soil of the earth naturally has within itself all the characteristics needed for growing. This only appears not to be true because the majority of the world's thinking considers it material and that by allowing things to grow in it, it becomes impoverished. The laws of nature are the laws of God.

**•Can the agriculturist, according to belief, produce a crop without sowing the seed and awaiting its germination according to the laws of nature? The answer is no, but yet the Scriptures inform us that sin, or error, first caused the condemnation of man to till the ground, and indicated that obedience to God will remove this necessity.<sup>19</sup>**

**•Laws of nature are laws of Spirit, but mortals commonly recognize as law that which hides the power of Spirit.<sup>20</sup>**

The flower opens from within. Recently, I have seen on TV some beautiful and instructive action pictures of flowers and plants in the process of blooming, as I am sure you have also seen. I would like to remind you that this was accomplished from within. All this glory and beauty of form and color came from within the flower itself; for it bloomed, it opened, from within.

This word *within* is extremely helpful to consider. While in reality there is no within -- all simply *is* - still the use of it insists that we cease from endeavoring to find things, anything, on the outside; cease from *looking for green pastures outside*. Let us begin with God as Mind, as our very being. Be satisfied and contented that because of this we are whole and complete, and if there seems to be a need, the need is **to know that all is within and needs only to be reflected**. From our textbook we have the following:

**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. Thus we arrive at Truth, or intelligence, which evolves its own unerring idea and can never can be coordinate with human illusions.<sup>21</sup>**

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<sup>18</sup> S&H 270:27

<sup>19</sup> S&H 183:8

<sup>20</sup> S&H 183:19

<sup>21</sup> S&H 467:29

## PASSOVER

Because our references this year emphasize the Passover, I believe it will be helpful to give you a summary of what I had in thought when compiling them. Since sending them out, a gentleman gave me a statement, which is purported to have been given to Mr. Frye by Mrs. Eddy. Of course, this I do not actually know to be true, but the truth contained in it is wonderful and can be a help to us in considering how to handle evil. While the word *crucifixion* is used in this statement instead of Passover, I feel it tell us what is done, or should be done, when meeting the belief in evil.

**The crucifixion is the crucial between the human and the divine, and if the mortal can endure this, there is no crucifixion.<sup>22</sup>**

The key word in this utterance is *crucial*. Webster defines it as *final decision*, so the crucifixion or Passover is the experience of the individual as he makes his final decision between a human and a divine concept of anything under scrutiny.

The word *Passover* comes from the Hebrew word *pacach* which signifies *to pass, to leave, to skip over*. The Israelites gave the name of Passover to the feast which was established in commemoration of their coming forth out of Egypt after the night in which the angel announced the Lord would pass over the houses marked with the blood of the lamb. The lamb was known as the paschal lamb.

What was it that enabled the Children of Israel to come out of Egypt? Moses' understanding of God as the I Am That I Am. As this revelation took place in his consciousness, he could see that the children of Israel, those who believed in God, could not, really did not, live in Egypt under Pharaoh's rule. This was the reason he was able to take them out. This revelation of Moses is our revelation. When we came into Christian Science and accepted as a present possibility the one Mind, our Mind -- and man in this Mind's likeness -- we began our departure out of the land of Egypt. We began our departure out of the state of mind wherein the I Am That I Am is *not* understood to be expressed individually, but thought to be a God afar off and that man is under the cruel creed of material laws.

As Mrs. Eddy says

**The lame, the blind, the sick, the sensual, are slaves, and their fetters are gnawing away life and hope; their chains are clasped by the false teachings, false theories, false fears, that enforce new forms of oppression, and are the modern Pharaohs that hold the children of Israel still in bondage.<sup>23</sup>**

This is why this event must not be viewed historically only; its real value is a pattern for all mankind as they come to the understanding of the oneness of God and man.

As you studied the references, I am sure that you noted the use of the words *by; through, over*. *By* means *pass near to and beyond*, often having an implication of disregard or annoyance. If we pass by the error, we are like the priest and the Levite who refused to handle the picture presented to them. *Through* primarily expresses the general thought of *passage from boundary to opposite boundary; thoroughly; entirely*. To pass through the error is to penetrate the pros and cons, the whys and wherefores, and to destroy the power of the belief in evil. *Over* is *above* indicating *superior premise*, indicating passage above the substance of a thing. To pass *over* the error is a state of Mind.

As Mrs. Eddy says,

**Mind, supreme over all its formations and governing them all, is the central sun of its own system of ideas,...**<sup>24</sup> To this state of consciousness there is no error

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<sup>22</sup> purported to be a statement from Mrs. Eddy

<sup>23</sup> Peo 11:12

<sup>24</sup> S&H 209:5

While the mental characteristics, which these words imply, are all very important to the demonstrating Christian Scientist, it is to be noted that *over* has the highest signification. Because salvation is individual, we do not all work in exactly the same way.

I have found inspiration in the verses from Luke:

- And as they heard these things, he added and spake a parable because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.**
- He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.**
- And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.**<sup>25</sup>

Of course, "Occupy till I come" means to work constantly until the realization of the I Am That I Am becomes so fixed and clear in consciousness that the erroneous proposition disappears from thought.

Many Christians -- and many Christian Scientists, I believe -- think the Passover is an historical event only, one experienced by the Israelites as they came out of the land of Egypt. To the advancing student of Christian Science, however, whose life, because of this advancing activity, presents many aspects of the belief in evil, the Passover, to have any value, must be an individual experience. Jesus must have seen the need and value of it, for he called the Last Supper with his disciples the Passover, commemorating his ability to pass over the crucifixion. The Passover, scientifically understood, is *working out your own salvation*, and this mantle falls upon each one of us.

In the very beginning of our textbook it reads,

**"'Work out your own salvation' is the demand of Life and Love, for to this end God worketh with you. Occupy till I come' wait for your reward, and 'be not weary in well doing.' If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race."**<sup>26</sup>

Now, last year in my paper, I had a good deal to say about the importance of seeing the nothingness of evil. This year, I would like to have us consider that the nothingness of evil can only be accomplished for ourselves and the world *by individual endeavor*. The discovery of Christian Science is not only the revelation of the oneness of God and man, but that evil is unreal. My experience during the year has forced me again to emphasize this fact.

As Mrs. Eddy succinctly puts it, **The maximum of good is the infinite God and His idea, the All-in-all. Evil is suppositional lie.**<sup>27</sup>

Does any individual here believe that anyone, who has named the name of Christ and is appearing as a Christian Scientist, has not had to renounce within himself the qualities of thought which are un-Godly and un-Christly? Do you think Jesus was exempt?

The Bible says that **[he] was in all points tempted like as we are, yet without sin.**<sup>28</sup>

Mrs. Eddy tells us of her own experience,

**God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing.**<sup>29</sup>

An important word in this reference is *preparing* which on the face of it sounds very simple, but Webster gives us a helpful definition: *to change into the appropriate mental state as by warning or instruction, to fit mentally, to make one's self ready*. How about every one of us in this room? Do we see that the Passover is likewise our individual demonstration as it was Jesus', the disciples', Mrs. Eddy's, and everyone's who is accepting the Science of scientific being?

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<sup>25</sup> Luke 19:11-13

<sup>26</sup> S&H 22:11

<sup>27</sup> S&H 103:15

<sup>28</sup> Hebrews 5:15

<sup>29</sup> S&H 107:2

Do we see that it is necessary in order to establish the supremacy of the God consciousness to be willing to relinquish all qualities of thought which are un-Godly and un-Christly? These would attempt to impede the advance of the *millennium*, and the *millennium* is defined as *a period of great happiness, good government, free from wickedness*.

In the history of one of our Founding Fathers, Benjamin Franklin, the following incidents are recorded. At one time he was very proud, and so he set about to overcome this false pride where he detected it. Later on -- after he had overcome it -- he realized he was proud of the fact that he had overcome it, so even that pride had to go. When he went to bed at night, he went over the day's experience, examining his thought to see what he had done, what he should not have done, and to pray that on the morrow, these attitudes of character would be lessened. A wonderful example of the Passover! I have always felt that the reason for his inventiveness was **his ability to keep the false characteristics at the minimum, to keep dislodging them:** and I believe I am correct in this assumption.

Mrs. Eddy tells us,

**It is wise to be willing to wait on God, and to be wiser than serpents; to hate no man, to love one's enemies, and to square accounts with each passing hour. Then thy gain outlives the sun, for the sun shines but to show man the beauty of the wealth of love. Happiness consists in being and in doing good; only what God gives, and what we give ourselves and others through His tenure confers happiness: conscious worth satisfies the hungry heart, and nothing else can. Consult thy every day life; take its answer as to thy aims, motives, fondest purposes, and this oracle of years will put to flight all care for the world's soft flattery or its frown.<sup>30</sup>**

## NEUTRALIZING ERROR

Perhaps an excerpt from an article written by Mr. William Ellery Channing in 1841 will be helpful to us today. Under the title *The Present Age* he writes,

**Will you allow me to observe that to render lectures useful, one condition is necessary. They must be frank, honest, fresh. He who speaks must speak what he thinks, speak courteously, but uncompromisingly. What makes our communications unprofitable in this country is the dread of giving offense. We speak without force because not true to our convictions. A lecturer's chief power lies in simple, natural, strong utterances of what he believes: he should put confidence in the thoughts of his audience.**

The line must be hewed to and the chips must fall where they will. If this is not done, we begin to develop a heterogeneous mass of something which has no clear outline of form or principle. Now, in Principle there is no middle of the road. As a friend of mine said, "What would happen if you drove your car down the middle of the road?" In mathematics and music it is the same thing. We abide by the rules laid down for the subject.

Christian Science is the science of fixed rules and reasoning, and to attain this Science we must be correct in its teachings. We find it said over and over again that a perfect God and perfect man is the fixed basis of all correct reasoning. The answer to any question in order to have it correct must be worked out on the platform of scientific thought. It is a very simple matter to answer any question if we use this tri-square.

Now, to go back to what I call a heterogeneous mass. We had two outstanding examples of this in the Romanistic Church and Hinduism. In order to rule or govern, they *include* what they cannot handle in any other way. Romanism adapts itself to the culture and education of the nation or section of the nation and provides a type of worship or organization to meet the whims

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<sup>30</sup> Mess '02 17:17

of all types of mentality -- from those who do not to those who do love pomp and ceremony -- and all varying degrees in between. It is said in the Orient that no man can conquer it because it finally includes and absorbs its attackers, thus neutralizing the issue. A definition of *Hinduism* is *It is ever changing, but never changed*.<sup>31</sup> Look at China and India. Where do you see evidence that those countries are keeping abreast of the advancing world? . [from 1954 view] For the time involved, centuries actually, nothing or very little has been done. On the other hand, look at America, 173 years old [in 1954] or since the time of the Declaration of Independence, and what do you see? Tremendous progress by which all the world is benefited.

America, until about twenty years ago [1934], met all of its problems head on, face to face, she hewed to the line, called a spade a spade, said, "This is right, and that is wrong." We might say that the chips flew in all directions, but out of it came something with definite form and character. It produced an idea of government, not only for the people living within its borders, but for the whole world; and as we keep this banner aloft, high, so that the world may see it, we are fulfilling our trust. What looks like America today is, or should be, the appearing of Christian Science. This is because its government is based originally on the premise that God gave man inalienable rights, which is a simple way of saying "perfect God and perfect man." That, we know, is the basis of all thought and demonstration in Christian Science, because its government is based originally on the premise that God gave man inalienable rights. This is a simple way of saying "perfect God and perfect man," which we know is the basis of all thought and demonstration in Christian Science.

Mrs. Eddy's prophecy, however, will not come to pass in the Twentieth Century if issues remain so clouded, and if there is so much traffic down the middle of the road.

Her prophecy, you will remember is --

**If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the 20th Century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in His name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists.**<sup>32</sup>

*If* and *fidelity* are, of course, the key words. It is saying that black must be black and white must be white. If there were or could be a discussion between black and white concerning something that was black or white, and if each color conceded something in arriving at a distinction, the resultant color would be gray. There would be neither black nor white. So what of the decision? Nothing is determined. Whether it is black or white, it comes out gray.

While this may seem a long preamble, I desire to bring to your attention the necessity to analyze sharply concerning any question concerning the individual, nation, or universe, the basis of all thought and demonstration being "perfect God and perfect man," or the *oneness of God and man*. This must be truly discerned. The truth is that America is not meeting her problems as she did in the past. When she began her experience as a nation, she dealt mostly with conditions which related to herself only; but today, she is facing situations and conditions which are world-wide. This is her excuse for not facing issues which concern her alone. She is being drawn out and absorbed mentally by this *oriental* belief in evil. The sole purpose of such tactics are to destroy her, to neutralize her, or to include her. Instead of America neutralizing the error by being itself, it is the attempt of error to neutralize Truth by evasion or absorption. When we look at the finger of God, or what God, Mind has written on the pages of history -- that which pertains to the revelation of the Truth of God and man -- we can see that Truth has been neutralizing error - - sometimes slowly, or sometimes rapidly, as in the case of America. The unfoldment of the Truth of God and man has produced and will produce upheavals until false concepts are eradicated individually and collectively.

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<sup>31</sup> Encyclopedia Britannica

<sup>32</sup> Pul 22:9

Mrs. Eddy says

**This spiritual chemicalization is the upheaval produced when Truth is neutralizing error and impurities are passing off.**<sup>33</sup>

Through the Bible, beginning with the first chapter of Genesis, the truth of God and man appears. Moses saw on the Horeb Height God revealed as the I Am That I Am. That Truth or covenant was established and needed only to be accepted and wrought out in life-practice. In the Apocalypse, we understand the Lamb which sat on the Throne of God to be this understanding of the I Am That I Am, which is defined in the book of *The Apocalypse*, by Edith Armstrong Hoyt, as the *Mind of man*. The Revelation of John contained in this book devolves, revolves, around this idea. As the I Am That I Am, or the true basis of all thought and demonstration, enters into every phrase of life or experience, if we hew to the line, the chips begin to fall.

As we understand the Apocalypse in this way the visions of John are clearly understood. What he depicts in vivid pictures are the chips falling away from the true standard of living in all departments of life, as the Science of being, the I Am That I Am, is practiced and understood. It is right that these chips should fall, for it is only in this way that there crumbles away false reasoning concerning life. When one is convinced of the reality of the I Am That I Am, he is not afraid to let the chips fall. Nothing is lost or can be lost that is real. Only that is being eliminated which should be eliminated.

Now, someone may say, "Suppose you see something very clearly and know what should be done but find it impossible to carry it out? What would you do?" Does that proposition of mortal thinking change the unalterable Principle of existence, the Science of being? No. My position, then, would be clear. I will stick to the Principle of my being, and if the situation involves a disagreement between me and another individual, this understanding would bring about a separation. As in the parting of Abraham and Lot, there is no enmity; each is to demonstrate his understanding of the Life that is God, *now*, not *shall be*.

If more than two persons are involved, even in a majority decision, I will state my position -- even if I am the only one in the group thinking that way. If I should be in a minority, I shall abide by the decision of the majority; but I never change what I know to be correct from my own standpoint of experience. From then on, as far as I am concerned, the majority decision is not right, and there I stand. I can do no otherwise. If I do, I am not true to myself. This mental stand keeps the light burning, so to speak, even in the midst of adversity or having to go along with some things of which we do not approve.

What else could the statement in the Bible mean?

**•Whither shall I go from thy Spirit or whither shall I flee from thy presence? •If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.**

**•If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.**<sup>34</sup>

Whatever is right to you or me based upon the fixed rule of "perfect God and perfect man" must so remain. We cannot concede or relinquish our understanding of some subject in order to bring about a settlement. We may walk with him to Emmaeus; but while we are walking, we are resolutely and firmly fixed. We may sacrifice one cheek and we may turn the other; but even so, we remain fixed in our decision in what we believe to be right. Again, in this way, the light keeps shining amidst the seeming darkness. We never concede! Only when we are wrong and it is so proved, do we change a position. If that is not the case, a solution can only come about by being firm in what we think we know.

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<sup>33</sup> Pul 5:30

<sup>34</sup> Psalms 139:7-10

Think on the lives of Jesus, Mary Baker Eddy, Abraham Lincoln, George Washington, and many others who have left the world better than they found it. At Valley Forge, when the troops and Washington were not being fed or equipped by the government, the men wanted to give up the struggle. Washington said in words to this effect, "Leave if you must, but I am remaining." Think what that little steadfast beam of light did for the world. Washington let the chips fall; in falling, right rallied to him, and you know the result.

On the other hand, it is wonderful when two or three are gathered together in His or Her name. The warmth and assurance of such meetings is glorious; but this coming together of the oneness is not a heterogeneous mass of oneness. It is a oneness based on One, the only One, the unity of God and man, Mind manifest, or the individuality of Mind appearing. This demonstration is the house built on the rock, on fixed Principle, goodness, which the winds and waves of mortal thinking cannot shock. It is not the house built on the sand, an ever-moving foundation, nothing fixed or permanent, that which cannot hold together under attack.

Perhaps some of us here today are thinking, "Is not Mrs. LeBlond's question harsh and unloving when she says that we should be willing to work this way?" If there are, may I say to them that the condition of thought which we see every day operating in different avenues of being forces this conclusion. The foundations of shifting sand seem readily acceptable by persons not firm in the understanding nor willing to stand for what is right, the rock . . . come what may. This firm understanding never includes personal criticism, never returns evil for good; but it points to a definite realization of the question at issue. Scientific criticism is based on perfect Principle -- *perfect God and perfect man* -- on the Science of being -- and has no person in it. It is Principle.

This past year I am sure all of us have seen the motion picture *Martin Luther*. The history of the life of Martin Luther graphically depicts what we are unfolding. There was nothing mean or personally critical about him; but what he knew to be right made him steadfast. At the same time, he was personally kind, never belligerent. In the midst of almost overwhelming circumstances, he never faltered. When confronted with the critical questioning of his opposers, he said, "Here I stand. I can do no otherwise; so help me God!" Mrs. Eddy positioned his quote at the beginning of the textbook's chapter, *Science of Being*. Very appropriate, don't you think?

This Science of my being and your being must stand, whether accepted by others or not. In neutralizing error we must remember that we are not neutralizing Truth, nor ever attempt to, in endeavoring to arrive at a conclusion. Truth is the Truth, and it never fails.

Our textbook declares

**Christian Science acts as an alterative, neutralizing error with Truth... The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind.<sup>35</sup>**

Can you imagine *Science and Health* taking a half-way position with anything that this Science is correcting? It is even ridiculous to state. But, . . . what of us? Now, let us name a few things, which confront thought today and analyze them according to this basic law of consciousness -- perfect God and perfect man.

This country was established as a Republic. Benjamin Franklin so stated, when he was asked by a lady after the Constitutional Convention, "What kind of a government have we, Dr. Franklin?" He replied, "A Republic, madam, if we can keep it." Well, we kept it for about 115 years or up to about 1898, when the tendency to change into a democracy began to show itself. A Republic provides for the sovereignty of the individual. As one historian says, " . . . throws around the individual the solemn circle of the law." Another writer says that the "individual is the pivotal point in the government of the Republic." This concept allows the individual to work out his own salvation without interference from the government. To insure the freedom of the individual, the Republic includes the principle of checks and balances.

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<sup>35</sup> S&H 162:5, 9

(I might insert here that there is a definite similarity between the Constitution of the United States and the Manual of The Mother Church, along with the forms of government they set forth in their respective fields. A comparative study of these two documents would be a good thing to do this year.)

To return to my point, the essential principle of the Republic is its checks and balances among the three branches of government -- legislative, judicial, and administrative. If these three branches are not kept in perfect check and balance, each with the other, the Republic is in danger, and the ensuing result of not maintaining the checks and balances is the loss of individual freedom. For over fifty years we have been gradually chipping away the rock on which our Republic was built. In the last twenty years, particularly, we have almost abandoned entirely the principle of checks and balances. Even today, the executive branch of the government is over-balanced and top heavy. It is assuming too much power, that which rightfully belongs to the legislative branch. The executive branch endeavors to initiate what it thinks the people would like, instead of leaving the initiation of legislation to Congress and contenting itself with the administration of such legislation.

We can see that the failure of our people to hew to the line in maintaining the constitutional principles of the Republic -- checks and balances -- has resulted in the changing of our form of government in its practical application. With the form changed, we next find that the type of legislation enacted and insisted upon by the people themselves is completely contrary to our premise, "perfect God and perfect man." Such things as social security, socialized housing, socialized medicine, subsidies -- any interference in business or the lives of individuals -- conflicts with our perfect concept of God and man.

Should the government do anything for the individual? Do you believe the kingdom of God is within the individual or in the government? According to your answer is your acceptance or rejection of the governmental laws just mentioned.

Now, we can see that the failure to hew to the line of understanding that the kingdom of God is within each individual has produced Socialism in our beloved America. Should we not be ashamed of ourselves as a nation to have failed our Founding Fathers in such a manner? As Christian Scientists, we should be more ashamed, for we, at least, have the Science of being clearly before us. Under no circumstances should any Christian Scientist have supported any of the foregoing pieces of legislation. Yet, I am sorry to say that our Movement was most remiss in not objecting. The average American has allowed the truth of his being to be neutralized, instead of his neutralizing the error, by insisting he can work out all these national problems from the premise of the Kingdom of God within him.

Next, we consider the international scene. As I told you very explicitly last year, this nation should have hewed to the line on the Monroe Doctrine. We did not, and we have been involved in wars and international squabbles ever since. When are we as Christian Scientists going to hew to the line in this matter and follow our beloved Leader who said, "I believe strictly in the Monroe Doctrine." Because of not hewing to the line, we allowed ourselves to be drawn into the United Nations, whose purpose, while professing peace, is designed to commit and involve this nation in areas, which are absolutely contrary to the spirit of the Monroe Doctrine. If you will but notice the maps and charts that are published showing the nations we are supplying money, goods, men and services, you will see the diabolical plan involved. You should be aghast at the ever-increasing volume being sent from our shores.

I should like to insert here a few substantiating remarks just published this week. You will not doubt recall that I have said that America and this hemisphere is self-sufficient because of Christian Science. Senator Malone's report verifies this. He says,

**After the late war, internationalists infiltrated a dangerous legend to effectively and permanently tie the United States to the quarrels of Europe and Asia. The legend was that US industry was completely dependent upon critical materials from Europe, Asia, and Africa, both in peace time and in war.**

The Communists used this legend to encourage us to increase our imports of foreign materials, thereby committing us to depend on those far away deposits, leaving us deprived. They used this strategy so that if war comes, they could quickly cut off these movements to us, to deprive us of these vital war supplies. We believed our allies alone could provide our factories with critical materials. We went all out to cultivate their good will by making them gifts of billions of dollars. The Malone subcommittee conducted hearings for the past ten months. It concentrated its inquiry on a total of seventy-seven raw materials which are essential to the conduct of modern warfare and which we have acquired by importation from abroad. The committee found that the Western Hemisphere can be made completely self-sufficient in the production of all critical materials essential in war. Malone's report confirms why the legend that the US is dependent upon foreign nations for these raw materials is one of the greatest frauds and hoaxes ever perpetrated on the American people.

Ask yourself, "Is it possible really to give anyone anything? Is it not contrary to the law of God? Did Jesus give anyone anything? We have our Leader's word for it that he did not, for she says,

**He did life's work aright not only in justice to himself, but in mercy to mortals, -- to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility."**<sup>36</sup>

Notice that he showed them how to do theirs by doing his own, not by doing theirs for them. If he had done the latter, he would have relieved them of the responsibility. Mrs. Eddy tells us that Jesus relieved them of not one single responsibility.

Now, by this I do not mean it is right to withhold or be self-centered, thinking only of ourselves or of America. I do mean it is wrong because it is not in accordance with the divine law of being in which all good is evolved, but not limited.

The individual, who has accepted this for himself, as himself, and is endeavoring to live in this way and no longer expects to have it given to him, comes across from time to time [as uncaring] to those who are still expecting to have given them what they seem not to have. Then arises the question, do you give to them or bring out of them what they already have? We hear so often how wonderful is the Point Four program of technical aid. When we send our technical people into foreign lands, are we not relieving them of their responsibility? Would it not be better to let them make the effort to do likewise? After all, where does what is known as "production know-how" come from? Within or without? Are we hewing to the line of "perfect God and perfect man" either for ourselves or for them when we engage in such activities?

You are no doubt familiar with the meeting of the countries in this hemisphere and the urging of our Secretary of State to agree to be firm against Communism. But did you realize the unhappy and really humiliating position this nation was in? Did you realize that if Mr. Roosevelt had not recognized Russia, there would have been no springboard for Communism to infiltrate into South American countries? If we had hewed to the line regardless of the pressure of Europe, this whole hemisphere would have had a different experience these last years. It might be added that when it was learned by the South American countries that the US was considering recognizing Russia, all of them pleaded with us not to do it. Imagine our nation having to be urged to stand for its own principles, the Monroe Doctrine! When will this country return to its own borders and hew to the line of minding its own business? In every encounter this nation has been in we have come out second best. We are continually being drawn out and absorbed by this occult operation of evil. When are we going to see that evil is trying to neutralize the Truth of our being, and begin to neutralize error with Truth?

If you as Christian Scientists, within yourselves, begin to hew to the line regarding these things I have mentioned, and -- regardless of how few people agree with you -- stick to the principle involved, we can begin to restore this nation to its rightful normal one of leadership rather than appeasement.

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<sup>36</sup> S&H 18:6

Let us not be afraid to let the chips fall where they may. The defense of this country is offensive thinking -- to be inclusive mentally, rather than defensive. It is to be active instead of passive, to act rather than be acted upon. Thus we find that even the new inventions of defense for this country are out-going, such as radar and guided missiles. As Christian Scientists accept this and are so mentally active, the time will not come when these inventions will have to be used destructively.

**He that dwelleth in the secret place of the most High (*in the kingdom of God within himself*) shall abide (*shall continue to dwell*) under the shadow of the Almighty (*to manifest power, Almighty power.*) Because thou hast made the Lord, which is my refuge, even the most High, thy habitation: There shall no evil befall thee, neither shall any plague come nigh thy dwelling.<sup>37</sup>**

Because we understand the action of atomic power to be out from God, no evil can come nigh our dwelling. There is nothing to *come to*, all is *out from*; and this *out from* knowing neutralizes error.

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<sup>37</sup> Psalms 91:1

## *Afternoon Session*

### **UNDERSTANDING BODY -- The Straight and Narrow Way**

Before entering into the further development of the theme of this year's address, I should like to have us consider this subject, for I have prepared it to help us to meet the current argument in the Field. I entitled it "Understanding Body," but the sub-title might be "The Straight and Narrow Way." The proper understanding of body is indeed exact; and because it is not properly understood, there is kept alive a great deal of criticism, misunderstanding, and dissension within the Field. In my work this year it has been frequently brought to my attention that there is a good deal of controversy going on in the thoughts of Christian Scientists concerning the idea of body or identification. The extremes on this subject are said to be either the endeavor to spiritualize matter or to produce a vacuum. Those who are seeing the omnipresent God, understood by present identification of good, are accused of spiritualizing matter; and those, in turn, accuse their critics of producing a vacuum. So today, let us clarify to our satisfaction this vital point.

I shall approach it this year from the standpoint that it is the straight and narrow way, -- neither agnosticism, pantheism, or theosophy. As I have said to you, many times before, the statement of our Leader in Retrospection and Introspection unfolded to me the basic point in this understanding of body, a point which has ever since satisfied me and is still enlarging to me the infinite idea of body. I shall quote to you the first statement and then give you the entire paragraph in which this statement is found. This appears in the article that Mrs. Eddy entitled "Emergence into Light." One sentence is this: Agnosticism, pantheism, and theosophy were void.

In this statement we can see Mrs. Eddy's search to understand cause and effect. Two of these beliefs, pantheism and theosophy, are attempts made to understand cause and effect. Her stating that they were void leads us to see that she must have looked into them and found them wanting; . . . they were void. Now I will quote the entire paragraph.

**Thus it was when the moment arrived of the heart's bridal to more spiritual existence. When the door opened, I was waiting and watching; and lo, the bridegroom came! The character of the Christ was illuminated by the midnight torches of Spirit. My heart knew its Redeemer. He whom my affections had diligently sought was as the One "altogether lovely," as "the chiefest," the only "among ten thousand." Soulless famine has fled. Agnosticism, pantheism, and theosophy were void. Being was beautiful, its substance, cause, and currents were God and His idea. I had touched the hem of Christian Science.<sup>38</sup>**

Agnosticism means *to think that God is unknowable*. Agnosticism being void, God is knowable. We ask ourselves, "How, then, is God known? Can He be known intellectually only?" No, this is not enough. According to our textbook,

**We know no more of man as the true divine image and likeness, than we know of God.<sup>39</sup>**

The statement infers that you do not know God unless you know Him manifestly, which is to be understood as *body* -- the body of God, of course, and not the body of man. Man in his full generic sense is the body of God, God identified, the identification of God.

In the Glossary we read,

**MAN. The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind.<sup>40</sup>**

And elsewhere in the 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>41</sup>**

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<sup>38</sup>Ret 23:13

<sup>39</sup> S&H 258:16

<sup>40</sup> S&H 591:5

Agnosticism, or the belief that you cannot know or understand God, was void to Mrs. Eddy because she found out through research and study that God is knowable *by understanding what He made*, or rather, how He is expressed. This is a large statement perhaps, but in studying her works you find **no place where she teaches an unexpressed or unidentified God**. She does teach that God is known **only as you understand His manifestation or identity**. **The only bodiless God there could be -- and that in belief only -- is when someone might think that manifestation or identity could be material.**

You will recall Mrs. Eddy's experience with Mr. Wiggin;

**He held himself well in check until I began my attack on agnosticism.**<sup>42</sup>

The following references summarize our point with regard to agnosticism:

**Reason and revelation declare that God is both noumenon and phenomena, -- the first and the only cause. The universe, including man, is not a result of atomic action, material force or energy; it is not organized dust. God, Spirit, Mind, are terms synonymous for the one God, whose reflection is creation, and man is His image and likeness. Few there are who comprehend what Christian Science means by the word *reflection*. God is seen only in that which reflects good, Life, Truth, Love -- yea, which manifests all His attributes and power, even as the human likeness thrown upon the mirror repeats precisely the looks and actions of the object in front of it. All must be Mind and Mind's ideas since, according to natural science, God, Spirit, could not change its species and evolve matter.**<sup>43</sup>

**The only logical conclusion is that all is Mind and its manifestation, from the rolling of worlds, in the most subtle either, to a potato patch.**<sup>44</sup>

Pantheism, as we have often stated, is a false attempt to understand the oneness of God as cause and effect. To have one whole being, cause and effect, noumenon and phenomena must be one. Pantheism says you understand God's oneness by thinking that it is God *in* everything; and then, when you put it together like a mosaic, you have God -- a false concept of oneness, of cause and effect. Quoting Webster, Mrs. Eddy says of pantheism,

**"The doctrine that the universe, conceived of as a whole, is God; that there is no God but the combined forces and laws which are manifested in the existing universe."**<sup>45</sup>

**Pantheism may be defined as a belief in the intelligence of matter, -- a belief which Science overthrows.**<sup>46</sup>

We can see that pantheism is a belief of mind in matter -- of gods many, minds many, and plurality instead of infinite oneness. So naturally, as Mrs. Eddy, searching for the correct understanding of oneness -- including cause and effect, Soul and body, noumenon and phenomena, God manifested -- her spiritual sense led her to the conclusion that pantheism was not right. Pantheism was void.

Pantheism begins with effect to try to find cause, to put the greater into the lesser -- really an impossible, unthinkable proposition -- unreasonable, literally having no effect. Lack of effect is lack of reflection.

In our textbook we find just that statement.

**Science reveals Spirit, Soul, as not in the body, and God as not in man but as reflected by man. The greater cannot be in the lesser. The belief that the greater can be in the lesser is an error that works ill. This is a leading point in the Science of Soul, that Principle is not in its idea.**<sup>47</sup>

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<sup>41</sup> S&H 247:21

<sup>42</sup> My 318:20

<sup>43</sup> Mis 23:18

<sup>44</sup> Mis 26:5

<sup>45</sup> Pan 2:15

<sup>46</sup> S&H 129:11

<sup>47</sup> S&H 467:17

These things are necessary for you to understand as we come into the fuller understanding of God and, in a way, though individually, retrace the same steps which our Leader took in coming to her final decision that pantheism was void.

Next we come to theosophy, another attempt to understand God as one. The word *theo* means *God*, and *sophy* is *to be wise in the things of God*. Because theosophy believes in reincarnation, it could not be a correct concept of Deity or body. In the false understanding of reincarnation, consciousness would always be on the move, going somewhere other than where it was; identification would have the nature of something temporary or unreal. The theosophist establishes himself as ego but with no actual relationship between himself and that of which he is conscious; therefore theosophy is void. It is not a correct understanding of God as One or the oneness of noumenon and phenomena. And so we come to the true understanding of God as One and All in Christian Science. Mrs. Eddy says,

**In Science, Mind is *one*, including noumenon and phenomena, God and His thoughts.**<sup>48</sup>

Because there is confusion in thought today as to just what theosophy is, I should like to quote two fundamental points of that false belief. Sometimes a statement by the believer provides a clearer explanation than someone endeavoring to describe that which they do not believe, and this next is a quote from that book:

**In the first place, the sages made their students observe that here was nothing constant, abiding, fixed and impenetrable in the phenomenal aspects of nature and the universe.**<sup>49</sup>

(Here it may be well to look at their idea of the meaning of *phenomena*: *that which appears to the senses, that which is seen, felt, tasted, smelled or sensed in any way*.)

Then we can say that the sages made their students observe that the phenomenal world was but a series of changing, shifting forms and events, with nothing abiding or permanent. To the mind of the sages none of these phenomenal things were *real* -- the term *real* meaning a *sense of existing, fixed, permanent, constant*, just as we use the term in connection with *real property, real estate*. Accordingly, the sages made their students recognize the phenomenal universe was not real in the philosophic sense of the word.

Beneath all the changing and shifting manifestations of the phenomenal universe, there must be something that was real and substantial upon the face or surface of which occurred the constant play of matter force and light as the ripples and waves play upon the surface of the ocean. They held that through reason, the theosophic mind must concede that there must be something real and substantial under and behind the phenomenal universe, else the latter could not exist even in appearance, . . . that there must be a background of reality or a foundation. But Jesus said, "This is life eternal," not shall be. That being the truth, we could not consider the reality of a *temporary* manifestation of the eternal and infinite Mind; so theosophy is void.

Now, we come to Christian Science, Mrs. Eddy's discovery, or the name given to the demonstration of divine Science, that which we Christianly and scientifically prove. This takes into consideration not only Mind, Ego, but also that of which the Ego is conscious; and there ends for me the question as to what body is. I trust it will prove so for you also.

One of the clearest definitions of body is to be found where Mrs. Eddy explains the first verse of the first Chapter of Genesis.

In the beginning God created the heaven and the earth.

**The infinite has no beginning. This word beginning is employed to signify the only, -- that is, the eternal verity and unity of God and man, including the universe.**<sup>50</sup>

Looking in Webster for a definition of *only*, a word which Mrs. Eddy puts in italics, I find *one plus lic* then it refers to the word *ly*, so the word *only* gives the meaning of the one plus body.

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<sup>48</sup> S&H 114:10

<sup>49</sup> *Theosophy and Religions of India*, author unknown

<sup>50</sup> S&H 502:22

Naturally, one being God, body would have to be like that one in manner and nature; body, therefore, is one with God and exactly expresses God. This is the basic and fixed rule in our work in Christian Science.

But now comes rushing into consciousness these questions, "What about everything of which I am conscious -- is it matter or is it Spirit? Are they divine ideas . . . or material things? Are they temporary expressions of what actually exists? In divine Science is there more than one? Can there be two of anything? Is there matter *and* Spirit, or material *and* spiritual creation?" The answer is NO. God is one, and this oneness is His allness.

**The allness of Deity is His oneness<sup>51</sup>**

All that exists is God and His idea; therefore, it is good, spiritual and divine. Body, then, is as divine as God and, in fact, expresses all that God is. Is not this what is meant by the Biblical statement that "the word was made flesh and dwelt among us?"<sup>52</sup>

*Word* is defined as *divine manifestation*, so the statement "**In the beginning was the word and the word was with God and the word was God**"<sup>53</sup> really means *In the beginning was the divine manifestation and the divine manifestation was with God and the divine manifestation was God*. We should not, and really cannot, think of body or identification as material or corporeal, but one with God and expressing the qualities of Mind, God, as Mind's manifestation. It is therefore divine or divinely mental.

The word being made flesh and dwelling among us gives us our first indication of how we are to demonstrate the correct understanding of body or identification. I understand the following statement to emphasize this same thought:

**... Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.<sup>54</sup>**

From the structural standpoint, we would say that wherever seen, *flesh is form* -- that which is hung on the bony structure, or the garment of it, or the identification of something. Now, *blood*, from this same structural standpoint, is designated as *circulation*, a concept very important to the form. We all know that we do not accept a *structural standpoint* in our work in Christian Science; but if we translate these misapprehensions into their true meaning, we find a wonderful thing.

(We substantiate this way of working by Mrs. Eddy's statement,  
**Science, understood, translates matter into Mind, rejects all other theories of causation, restores the spiritual and original meaning of the Scriptures, and explains the teachings and life of our Lord.**)

Let us start with *flesh* and take up the idea that it is *form* or *identification*. We may call it *effect*. Does not the Bible say, "The word was made flesh and dwelt among us?" In this instance it was made known or identified to the world by its form and character, *a godly man*. A flower is an identification of beauty, as are trees, skies, lakes, etc. Animals identify loyalty and obedience to the higher idea, man. As our Leader says,

**God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower.<sup>55</sup>**

While these words *lesser* and *greater* do not really describe Deity, they do give an educational idea of wholeness and the oneness of God and man, including in Himself/Herself all right ideas. This has to be supreme and all, and thus, what Deity includes, is termed *lesser*.

To me, to *eat the flesh of the Son of man* means to understand identification and accept the truth that all form, color, quality, quantity, are qualities of divine Mind. Mrs. Eddy says,

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<sup>51</sup> S&H 267:5

<sup>52</sup> John 1:14

<sup>53</sup> John 1:1

<sup>54</sup> John 6:52

<sup>55</sup> S&H 518:13

**Nature voices natural, spiritual law and divine Love, but human belief misinterprets nature. Arctic regions, sunny tropics, giant hills, winged winds, mighty billows, verdant vales, festive flowers, and glorious heavens, -- all point to Mind, the spiritual intelligence they reflect. The floral apostles are hieroglyphs of Deity.<sup>56</sup>**

**The only intelligence or substance of a thought, a seed, or a flower is God, the creator of it.<sup>57</sup>**

Now, to *drink of his blood* -- this is inspiration, revelation, the understanding that life is eternal right here and now, not shall be; the state of thought which lives now, actually, really -- not temporarily, expecting reality later in the future. If we walk, let the action be Mind; if we hear, sing, let the functioning be Mind. Whatever we be or do, let the being or the doing of it be God.

**This spiritual idea, or Christ, entered into the minutiae of the life of the personal Jesus. It made him an honest man, a good carpenter, a good man, before it could make him the glorified.<sup>58</sup>**

Commenting on the marriage at Cana, Mrs. Eddy says,

**May Christ, Truth, be present at every bridal altar to turn the water into wine and to give to human life an inspiration by which man's spiritual and eternal existence may be discerned.<sup>59</sup>**

This is, as I understand it, drinking the blood of Jesus.

The statement of John goes on to say if we do not do this -- eat the flesh of the Son of man and drink his blood -- we have no life in us. Why? Because, the Bible also admonishes,

**This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou has sent.<sup>60</sup>**

*Know* God and man, Mind and idea, Soul and body -- God manifested. Then "this is life eternal," and demonstrating it thus, we find "we have life in us," to use the words of John. Understanding body or form in this way proves the nothingness or the unreality of evil; for the fact that body is as eternal as God proves the truth that noumenon and phenomena are two aspects of Mind and, therefore, are eternal every step of the way. Then is revealed in very truth the Science of our own being.

Sometimes there exists a belief that one can be a good Christian Scientist just mentally. By that I mean sometimes it is believed that thought is formless. Mrs. Eddy tells us that all form, color, and outline express Mind. She says,

**From the infinite elements of the one Mind emanate all form, color, quality, and quantity, and these are mental, both primarily and secondarily.<sup>61</sup>**

As we advance, therefore, in the Science of our own being, there must be identification. This point came forcefully to my thought during the last year when discussing with someone what it took to be an advancing Christian Scientist. The individual with whom I spoke said, "Some day I want to retire, and have nothing to do but read my books. This every day life -- earning a living and making social contacts -- make a life very difficult." I answered, "What is life?" The response was, "Thought. Knowing as the divine Mind." To this I replied, "Right; but the Scientific Statement of Being tells us that 'All is ... infinite manifestation.' What about *infinite manifestation* which means *to make evident*?"

As I understand Christian Science, if there were no manifestation or form, living would be comparable to the life of a miser who takes all his belongings off to a hilltop or a secluded place and does nothing with his goods. He has no place in the world. There is no historical

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<sup>56</sup> S&H 240:1

<sup>57</sup> S&H 508:5

<sup>58</sup> Mis 166:28

<sup>59</sup> S&H 65:3

<sup>60</sup> John 17:3

<sup>61</sup> S&H 512:21

record of any great miser. Webster says that a miser is *one who lives miserably to increase his hoard* and that the word *miserable* comes from the word *miser*, meaning to be wretched. While this is a pretty severe analysis, there is a distinct similarity between the one who desires only to read and gain understanding, without being willing to bring it forth in identification, and the one who goes off with what we term material goods so he will have it for himself without being bothered with others.

The spiritually-minded person might be lured into thinking he can go off with his own thoughts without the daily contact and friction with persons. Jesus withdrew, even went into the mountains, but he did not stay there. He recognized the spiritual and divine *fiat* that we know God only as we know man and the universe.

**The creative Principle -- Life, Truth, and Love -- is God. The universe reflects God. There is but one creator and one creation. This creation consists 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>62</sup>

This miserly sense, this false sense of oneness, seclusion, is also tainted with Romanism, for Romanism has a monastery and a nunnery.

Again, we cannot know God without man and the universe -- they is one and inseparable, one substance, one Mind, or being. We cannot just have God without His manifestation, or man without God. God and man not only go together, they is one -- not just God or just man. Jesus said "**I am the root and the offspring of David and the bright and morning star.**"<sup>63</sup>

Our Leader says,

**Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe.**<sup>64</sup>

Now, how can we prove this so that our words be not theory, but actual? **By each individual seeing himself, herself as the evidence of God and man, Mind and idea, -- and living that way, or according to Principle each day.** Everything in my universe that has the aspect of being wrong must yield to this deific Principle here or hereafter, now or then; but we are told, "Now is the accepted time." There is no other time than now in which to see the glory of God revealed in man and the universe. We cannot be mental or physical misers.

A miser is poor and we are rich. A miser is alone and we are all-one. **The only thing from which we need to withdraw is the material concept of something, anything.** We cannot withdraw from anything else for God is All-in-all. God is omnipresent being, the being of everything which exists.

**The scientific divine creation declares immortal Mind and the universe created by God.**<sup>65</sup>

**From the infinite elements of the one Mind emanate all form, color, quality, and quantity, and these are mental, both primarily and secondarily.**<sup>66</sup>

We all know we have to begin where we find ourselves for "now is the accepted time" and "now is the day of salvation" and "this is life eternal" . . . not **shall be**. It is required, therefore, of me today -- as I follow the instructions of Jesus and Mrs. Eddy and behold in Science the perfect man who appears to me where mortal thinking beholds something else -- to consider that of which I am conscious as relating to the divine Mind. There are no vacuums. I begin, therefore, to behold perfection where I am. I behold the perfect flower, the perfect man, the perfect animal, the perfect everything from a grain of sand up to man.

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<sup>62</sup> S&H 502:27

<sup>63</sup> Revelation 22:16

<sup>64</sup> S&H 465:17

<sup>65</sup> S&H 507:22

<sup>66</sup> S&H 512:21

Then sometimes the question, "Are you attempting to spiritualize matter." Well, . . . **there is no matter! What appears as matter is when we ascribe life, truth, and/or intelligence to manifestation, instead of seeing that life, truth and intelligence are properties or qualities of the divine Mind, which manifestations reflect -- while manifestation has nothing in and of itself.** If I say that a beautiful flower -- a daphne for instance -- expresses the eternal Life and beauty that is God -- but that the way it is formed, its petals, color, and fragrance are material -- that is temporary.

What kind of understanding of the eternality of Life would that be? What kind of absolute reasoning is that? Could Life eternal express itself temporarily or materially? If beauty exists in God, could it express itself materially or temporarily? The substance of the daphne is not *in* the daphne, it is *in me as Mind*. As Mind, how could I entertain a concept of daphne *as* material, or part material and part spiritual? If I accept the one Mind as my Mind, and I, at this moment, see a flower, then that flower exists with all its beauty and characteristics **solely as an outlook of the divine Mind.**

I have faith in this promise: "Lo, I am with you always" -- all the way -- or, the understanding of the divine I is manifested every step of the way. **The substance, form outline, and color of the manifestation is in Mind, not in manifestation.** Furthermore, this does not do away with the manifestation, nor does it make it spiritualized matter.

Our Scientific Statement of Being declares,

**There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all.**<sup>67</sup>

I am impressed with the title of that statement, the Scientific Statement of Being, or we may say. . . **of life and living.**

We have this enlightening declaration; (the marginal title is "Rejected theories").

**The theories I combat are these: (1) that all is matter; (2) that matter originates in Mind, and is as real as Mind, possessing intelligence and life. The first theory, that matter is everything, is quite as reasonable as the second, that Mind and matter coexist and cooperate. One only of the following statements can be true: (1) that everything is matter; (2) that everything is Mind. Which one is it?**<sup>68</sup>

This helpful explanation of the word *everything* we find in Webster, *every object, action, state, event, or fact, whatever; all*. Mind, therefore, is every object, action, state, event, or fact, whatever; all. We begin, thus, here and now, to see and bring forth by true identification, the harmonious heaven expressed as earth, or "Thy will be done in earth as it is in heaven." As Mrs. Eddy states,

**It is only by praying, watching, and working for the kingdom of heaven within us and upon earth, that we enter the straight and narrow way, whereof our Master said, "and few there be that find it."**<sup>69</sup>

Is not this *straight and narrow way* that understanding of God and man which makes agnosticism, pantheism, and theosophy void?

A little while ago I said "What appears as matter is a form of thought only -- not a form of substance called matter -- a form of thought, purely mental." I think you can see that because Life is eternal, we will be forever bringing out, or reflecting, the infinite forms of Mind right here. We know that the more we understand of Mind, as Mind, the more and better will be that identification.

One of the lessons in our Quarterly is, "Is the Universe Including Man Evolved by Atomic Force?" The answer is YES, because atomic power is Mind. This makes plain that the universe and man cannot be what is termed matter nor can there be nothingness nor abstract being. To me, what is known as matter is simply that which seems to appear from the *standpoint*

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<sup>67</sup> S&H 468:9

<sup>68</sup> S&H 269:29

<sup>69</sup> Mess '01 28:4

of a limited mind, for this sense of things is but a *limited concept of what actually exists*. This limited sense of things is **not a secondary creation** at all; there is no such thing. It is but a limited sense of *the infinite*.

Now, what is a limited mind but a state of thought which is not complete within itself, which has a dualism or double viewpoint -- both matter *and* Spirit. As Mrs. Eddy writes, which one of the theories that she combats -- that all is matter, or that all is Spirit -- which one is it? It has to be one or the other, for there are no vacuums.

There has to be 'something', not 'nothing'. To illustrate this point and again to use the example of the daphne . . . a limited mind's concept of daphne would be that the life and beauty are eternal, but it is expressed materially, thus being incomplete and limited. It would be that it is subject to growth, maturity, and decay, all within itself. All this is a limited mind's concept of body. As this limited mortal sense of things is put off, as the belief that there exists a mortal mind is rejected, and the infinite divine Mind is accepted, better and better forms of creation appear; but this is not matter! Never think of it that way. **There is no matter!** Nothing is matter. Mrs. Eddy says, **God, Spirit, being all, nothing is matter.**<sup>70</sup>

As we divinize the infinite and dematerialize the concepts of Spirit, we do have heaven on earth, or earth expressing heaven.

**Infinite progression is concrete being, which finite mortals see and comprehend only as abstract glory. As mortal mind, or the material sense of life, is put off, the spiritual sense and Science of being is brought to light.**<sup>71</sup>

This is evidently true. This doesn't sound like a very profound statement, does it? But it is, for the root of the word *evidently* means *to see out*, and the definition is *clear to the vision and understanding*. As we said earlier, God can only be known by that which expresses Him. Practice in Christian Science, therefore, must be bringing out the concrete evidence of God, Mind, . . . never abstract or bodiless. The identification of Mind in form, color, and outline has these characteristics or qualities of Mind, not matter. They are the proof that God is, for body expresses and reflects God every step of the way.

Do we not see in our own experience that agnosticism is void because you accept the fact that God is knowable by that which He creates? Pantheism is void to us because you do not make effect cause nor attribute Life, Truth, and intelligence to it; and you do not consider yourself one of many persons. And finally, theosophy is void to us because we understand that all is infinite Mind and its infinite manifestation, one infinite being, instead of an ego with a temporary sense of its manifestation. Watch this year that we follow the straight and narrow path and daily prove that these false beliefs are void. Quoting Mrs. Eddy,

**No warfare exists between divine theology and Christian Science, for the latter solves the whence and why of the cosmos and defines noumenon and phenomena spiritually, not materially. The specific quest of Christian Science is to settle all points beyond cavil, on the Biblical basis that God is All-in-all: whereas philosophy and so-called natural science, dealing with human hypotheses, or material cause and effect, are aided only at long intervals with elementary truths, and ultimate in unsolved problems and outgrown, proofless positions.**<sup>72</sup>

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<sup>70</sup> S&H 113:18

<sup>71</sup> Mis 82:20

<sup>72</sup> My 180:30

## SCIENCE OF BEING

In this next section I will discuss how we put aside the limiting material beliefs, which would separate us from our rightful heritage, the perfection of being here and now. There is a chapter in our textbook devoted entirely to this subject, *The Science of Being*. *Science*, of course, means *exact knowledge* and *being* means *conscious existence; the fullness of life or perfection possible to a thing that exists* (Webster). I get the greatest feeling of satisfaction when I consider the words, *science of being*, and this feeling has often come in moments of darkness and depression, by just a mere repetition of the words . . . *science of being*. They bring a hope that this fullness of life or perfection is possible to me now even if it does not seem apparent at the moment. The fact that *being* is *exact knowledge*, and *exact knowledge* is *being*, and *being* is *perfection*, is really a treatment in itself, is it not? Never think of the word *being* as a noun, for it is better understood as a verb -- active and divinely mental in its metaphysical use. Even when we know God as divine Being, it is not a noun -- as theology considers it -- for in that way we might consider Him a person. This Being known as God is the divine *state* of be-ing, be-ing divinely mental, be-ing perfect, be-ing good, be-ing Mind, be-ing intelligent, be-ing Love.

Because being is science, exact knowledge, God is knowable. The Science of being scientifically understood means that it is knowing God, as Mind, for exact knowledge could not be knowing *about* Mind.. It would not then be exact or absolute. Because students of Christian Science have accepted one Mind, the divine Mind, as the only Mind, they do as Paul admonished (and I paraphrase), let that Mind be in [them] which was also in Christ Jesus. On this basis of scientific knowing, see what a foundation is laid for everyday living. That is the Science of being. Every slightest thing we see or do may be seen or done in this way perfectly and scientifically; were it so done, the belief in evil or error would be on its way out day by day.

When life seems complicated and the correct answers are not apparent, we often hear it said, "This is a mistake and never should have been done." or "This is an incurable disease." or "What should be done in this case?" What is the answer? To remind ourselves because of the Science of being or perfection, there is no such thing as an incurable disease, an unanswered question, or a mistake made and left there. All these things and more are to be solved by the Science of *our own being*. They have to be, because Life is eternal and forever unfolding Itself to itself. It is exact knowledge about everything. Is that not wonderful to know? And this is knowing God aright. As Paul said, "... **Whom therefore ye ignorantly worship, him declare I unto you.**"<sup>73</sup>

This I am finding out for myself. As I practice and teach Christian Science every day, the better I understand the Science of *my own being* and live it, not just talk about it or sell the idea to others, the less prolonged and laborious are the treatments. The more I understand the Science of *my own being*, the more convinced I am that there is only one patient; and *that patient is myself*.

In the textbook we find this helpful statement where Mrs. Eddy, speaking of Jesus, said,

**He did life's work aright not only in justice to himself, but in mercy to mortals...**<sup>74</sup>

The substance of that reference is: **Jesus demonstrated the Science of his own being, which helped others in the measure they were willing to allow it; and in actual fact, he was not primarily working for them, but for himself, to establish the Truth of his own being, the Science of it.**

We note, too, that "He did his work aright -- not to relieve them of a single responsibility." Doesn't that relieve Mr. and Mrs. Atlas of the job of false responsibility, carrying the *whole world* on their shoulders? True enough, we are come that "they might have life and that they might have it more abundantly," but not as a gift to them -- but by demonstration, the demonstration within their own consciousness of the perfection of God, man and the universe.

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<sup>73</sup> Acts 17:23

<sup>74</sup> S&H 18:6

I should like to recommend for your study this coming year the book *Christ and Christmas*. First, look up what Mrs. Eddy says in the concordances, and then you will find this in *Miscellaneous Writings*,

**Notwithstanding the rapid sale already of two editions of *Christ and Christmas*, and many orders on hand, I have thought best to stop its publication.**

**In this revolutionary religious period, the increasing inquiry of mankind as to Christianity and its unity -- and above all, God's love opening the eyes of the blind -- is fast fitting all minds for the proper reception of Christian Science healing.**

**But I must stand on this absolute basis of Christian Science; namely, Cast not pearls before the unprepared thought. Idolatry is an easily-besetting sin of all peoples. The apostle saith, "Little children, keep yourselves from idols."**

**The illustrations were not intended for a golden calf, at which the sick may look and be healed. Christian Scientists should be aware of unseen snares, and adhere to the divine Principle and rules for demonstration. They must guard against the deification of finite personality. Every human thought must turn instinctively to the divine Mind as its sole centre and intelligence. Until this be done, man will never be found harmonious and immortal.**

**Whosoever looks to me personally for his health or holiness, mistakes. He that by reason of human love or hatred or any other cause clings to my material personality, greatly errs, stops his own progress, and loses the path to health, happiness, and heaven. The Scriptures and Christian Science reveal "the way," and personal revelators will take their proper place in history, but will not be deified.**

**Advanced scientific students are ready for *Christ and Christmas*; but those are a minority of its readers, and even they know its practicality only by healing the sick on its divine Principle.<sup>75</sup>**

While the last statement should not set us apart from others, at the same time, certainly after the years that we have been studying the Science of being, we must be ready to come into the greater and fuller unfoldment of the subject. *Christ and Christmas* is called a symbolic poem, for its purpose is to picture just how the Science of being is demonstrated.

It begins by showing the appearance of the bright and morning star. This one lone, brave star depicted in the first picture as the Star of Bethlehem, shining over a chaotic earth with no form, is like our sense of things before we understand Mind as our Mind.

The star portrays what occurs as the individual understands this exact knowledge of himself as perfection; thus the pictures with the star have particular metaphysical import. The one in which Jesus is seen raising the woman from the dead, the one in which Mrs. Eddy is searching the Scriptures, and the one in which she is again raising the man from a bed of sickness; . . . all of these indicate that awakening. You will note in that one where Mrs. Eddy is searching the Bible, the star is to one side, portraying, evidently, that she was not quite sure of the Science of her own being.

**I then withdrew from society about three years, -- to ponder my mission, to search the Scriptures, to find the Science of Mind that should take the things of God and show them to the creature, and reveal the great curative Principle, -- Deity.<sup>76</sup>**

In these connections she realized that because God is the only health, the proper understanding of the unity of God and man was necessary. Therefore . . .

**Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe.<sup>77</sup>**

**...in Science it can never be said that man has a mind of his own, distinct from God, the *all* Mind.<sup>78</sup> God will heal the sick through man, whenever man is governed by God.<sup>79</sup>**

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<sup>75</sup> Mis 307:12

<sup>76</sup> Ret 24:22

<sup>77</sup> S&H 465:17

<sup>78</sup> S&H 204:27

Thus, by accepting the one Mind as our Mind, and knowing out from that Mind, the earth is no longer without form and void, nor can there be sick, sinning, and dying men. Why? Because Mind knows no such thing. **Here is the basis of all healing.** Here we see that which constitutes exact knowledge and how *to be it*, the Science of our own being. Because God is the Mind of man, this perfect state of being known as the divine Mind is the perfection which we may bring out in life, in health, happiness, success, form, color, . . . from the infinitesimal to the infinite.

*Personal sense is what a human being thinks of a situation or condition on the basis of how it affects him as a person, not so much as to whether or not it is Principle.* As you contemplate this subject of personal sense this way, you can see why it is the seeming cause of all discord in the world -- personally, nationally, or universally. As we understand the Truth of our being, we begin to see how personal sense is eliminated. The discordant pictures, which we seem to see from time to time or which we seem to face, stick the more tenaciously if we have a *personal feeling* about them.

For instance, an injustice has been done us. In most cases, we start in thought to heal it, primarily with the hope or determination to change the evidence so we will not be hurt, misused or abused; but this is personal sense. The desire to heal in this case is really not even related to the Science of being, and as we have all observed and found out for ourselves, the healing is protracted. It appears to stay afar off because personal sense is concerned with a situation. So let us resolve here and now to live scientifically every day. In this way we realize the Science of our own being and the exactness with which we may bring out the perfection of our lives from the smallest detail to the largest.

## OBSTRUCTIONS

Have you ever considered why it seems to take so long after a Truth has been revealed before it becomes a generally accepted idea? Why were there nineteen centuries between Jesus and Mrs. Eddy? Why did it take 1700 years to accept the idea that all government is based on the individual, or before the Declaration of Independence and its resultant documents appeared? When we see the struggle of humanity because of the life that is being lived is not based on Principle or in accordance with the divine law, we question ourselves, "Why is this so?"

Mrs. Eddy has entitled Shakespeare, "an immortal scribe of Spirit," because of his ability to analyze the human mind and to recognize the divine law in his writings. He even described diseases as due to mental characteristics. Not too long ago a well-known doctor published a book noting these instances of disease and mental characteristics. Many people have read Shakespeare, many people read the Bible, and many people have looked into government based upon the individual, but why are these things not more generally lived and demonstrated?

In thinking on this subject, it becomes strikingly evident that the reason is because of mortal characteristics, which seem to *identify themselves* as individuals and hence act as opposition to the Truth of being. Some of these characteristics which have blocked momentarily the advancement of Truth may be defined as fear, selfishness, slothfulness, vicarious living (or letting George do it), envy, jealousy, and lack of discipline.

Lack of discipline, I believe, covers a great deal of territory. Until discipline is understood, error runs rampant. May I call your attention to the fact that the word *discipline* comes from the word *disciple*, which means *to follow Christ*. The word *discipline* thus has a new meaning -- spiritual, not human. It should appear as a natural characteristic or quality of our thought. We must keep this discipline ever active.

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↪ S&H 495:1

Are any of these characteristics calling themselves our character? If so, we should take an inventory. We never have to make the Truth true; already Truth is true. **Our work lies in removing the obstructions which seem to prevent the Truth from being seen or felt.** It seems difficult sometimes to convince ourselves that salvation is individual. In no other way can it occur. We have to be at all times that *committee of one*, for there really is no other. Salvation from the belief in evil is never done in groups. It is of no avail to wait until others do it and then go along with them, thinking perhaps there is power in numbers. Remember, one with God is a majority, and you are always at all times that one; and . . . "Now is the accepted time." Mrs. Eddy describes this subject to us.

**It is often asked, "If Christian Science is the same method of healing that Jesus and the apostles used, why do not its students perform as instantaneous cures as did those in the first century of the Christian era?"... The reason that the same results follow not in every case, is that the student does not in every case possess sufficiently the Christ-spirit and its power to cast out the disease. The Founder of Christian Science teaches her students that they must possess the spirit of Truth and Love, must gain the power over sin in themselves, or they cannot be instantaneous healers.<sup>80</sup>**

**The honest student of Christian Science is purged through Christ, Truth, and thus is ready for victory in the ennobling strife. The good fight must be fought by those who keep faith and finish their course. Mental purgation must go on: it promotes spiritual growth, scales the mountain of human endeavor, and gains the summit in Science that otherwise could not be reached, -- where the struggle with sin is forever done.<sup>81</sup>**

**Who lives in good, lives also in God, -- lives in all Life, through all space. His is an individual kingdom, his diadem a crown of crowns.<sup>82</sup>**

Let us ask ourselves, "Am I letting go minute by minute ungodly characteristics, attitudes, feelings, or am I rationalizing them to myself, excusing them, justifying them, on one pretense or another? If I am doing the latter, I am momentarily aiding in the opposition to Truth in my own experience and hence the universe. Will I startle you if I conclude this by saying, "Do not resist being good?"

### **Some remarks on homosexuality.**

Homosexuality should not be a hush-hush subject to us, but one which we make an effort to understand, and therefore about which we will be able to do something. It seems to be very apparent today in this country, in the world, and even in the Christian Science movement. As I see it, this mistaken concept of man and women can be listed under the heading of an attempt to destroy the male and female of God's creating. As I have come in contact with it, there is a definite disregard for womanhood by the men who practice it and a like disregard of manhood on the part of women who practice it. In one case that came under my observation, where a man, afflicted with this belief, had some business contacts with a very fine woman. His attitude toward her was unbelievable, even to the point where this woman began to be in doubt of her own ability.

On the part of men, this claim makes them ruthless, is usually accompanied with a bad temper and a defiance of all moral law in business and ethics. Even after the claim itself has been healed, I mean the practice of it, there still seems to remain a scar on thought, a disregard of womanhood, a ruthlessness, until the claim is entirely and scientifically healed -- meaning both the outward and the inward claim.

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<sup>80</sup> Mis 40:9, 18

<sup>81</sup> Mis 41:10

<sup>82</sup> Pul 4:20

While all sin is a hatred of Truth, this particular claim is not one of sensuality only, but a vicious attempt to disrupt or destroy the basic Principle of all existence -- creative Mind, *evidenced as man and woman*. Now, these are educational statements, because in very fact no such condition exists.

This belief in evil cannot be taken care of by a good human sense of existence, but must be reversed and taken back to Mind. The truth of it is that creative Mind is the reason for all existence. Mind is noumenon and phenomena; therefore, is creative Principle and expressed as the manhood and womanhood of God's creating. This male and female is one, one consciousness, consisting of the qualities of male *and* female; this oneness cannot, must not, be perverted nor seen as matter. This belief in perversion points to the necessity, on our part, of understanding the Principle of the male and female of God's creating and our refusing to accept as true any erroneous belief concerning it.

Because we have accepted the one Mind as our Mind, "That Mind which was in Christ Jesus," these beliefs seem to have to parade before this outlook of Mind in order to be disbelieved and utterly abolished as nothing, no person, no place, no thing. It is just a claim about the manhood and womanhood of God's creating, suggesting itself to our knowing as real. The answer is from Mind and *as* Mind, "I never knew you, depart from me, ye that work iniquity."<sup>83</sup>

## EVIL HERE AND THERE

In our textbook is this statement

**Christians must take up arms against error at home and abroad. They must grapple with sin in themselves and in others, and continue this warfare until they have finished their course. If they keep the faith, they will have the crown of rejoicing.<sup>84</sup>**

While it is absolutely true that the only patient I have is myself, still there are two aspects of me, -- myself and my neighbor, -- me and my immediate environment and universe. To be one whole being, well, happy, affluent, these two aspects must be perfect. That is why we have to grapple not only with sin in ourselves at home, but also abroad -- my neighbor and the world. In order not to seem contradictory with the previous article, which brought out that opposition was simply maintaining false characteristics, may I ask you this question? Is the substance of my neighbor in my neighbor, or in me?

To illustrate my point, may I tell you the experience of a friend of mine. She had been obliged to ask for a divorce from her husband, with whom it seemed impossible to live with any degree of happiness. There had been many bitter things said to her over a period of years. This had left an impression on her consciousness. During this time a growth seemed to appear on her face. In talking with her practitioner, she had been told she must rid her consciousness of all resentment, etc.; still the growth, while held in check as to size, had not disappeared.

In discussing the situation again with her practitioner, the practitioner asked her, "What do you think your ex-husband thinks of you?" "Oh, I'm sure he hates me," she answered. "Well," said the practitioner, "this has to be wiped out, too, for we have to grapple with sin, not only in ourselves but in others." My friend accepted the correction to erase all concepts of what she thought he thought about her. In her joy she found the disfigurement disappearing. No matter how right she may have been and how wrong he might have been, her scientific being could not entertain the error. After all, that is what each one of us is doing or should be doing . . . demonstrating the Science of our own being.

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<sup>83</sup> Matthew 7:23

<sup>84</sup> S&H 29:1

As we become analytical with our lives, we find we crucify ourselves with our own material concept of some person, place or thing. Whether we instigate it or not -- life being mental, -- if we entertain it, it becomes our belief. It is not what someone may hold in thought concerning me that harms me really; it is *what I think* that does the damage.

**He drew a circle and shut me out  
Heretic, rebel, a thing to flout;  
But love and I had the wit to win  
We drew a circle that took him in.**

**Edwin Markham**

What else did Jesus mean when he said, "Father, forgive them for they know not what they do." Had he believed it about them, he would have believed it about himself. They actually were his *neighbors* because was he not conscious of them? On this basis of reasoning, I recommend for your study often the article *Love Your Enemies*. It contains so much. While the word *enemies* is used throughout this article, it actually means the belief in any evil personality; and it is the evil, not the person, which we are handling and making unreal. This article handles me and my universe, me and my circumstance. "Who is thine enemy that thou shouldst love him? ... We have no enemies." We do not have to change our environment, our work, our neighbor; in fact, we cannot. We can only change our sense of something, for, as far as we are concerned, all there is to anything is what it is to us, the only I or Us.

**There is but one I, or Us; but one divine Principle, or Mind, governing all existence, ..."**<sup>85</sup>

*Here and there* with regard to the belief in evil is taken care of in the understanding of Jesus' statement,

**Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you.**<sup>86</sup>

**Know, then, that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love.**<sup>87</sup>

**The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere.**<sup>88</sup>

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<sup>85</sup> S&H 588:11

<sup>86</sup> Luke 17:21

<sup>87</sup> Pul 3:7

<sup>88</sup> S&H 516:4

## UNHAMPERED

To be unhampered is to be unshackled, unfettered. I have often connected this definition with a statement attributed to Mrs. Eddy in talking to her household. Her admonition was, "Never allow a day to dawn hampered with the clouds of yesterday." I have known of this statement most of the time I have been in the practice of Christian Science, and it has always meant something to me. It always inspires me. But now, as I find my life grow sterner with more responsibilities made upon me, it is absolutely essential for me to *do* as it says. Today, I find it one of the most wonderful ideas ever put forth, for, if actually lived, the results are beyond description.

You can only find it out by living this advice yourself. Nothing carried over from the day before, . . . no sick, sinning, or dying concepts. Those concepts belong to what we call *yesterday*. They were beliefs; they do not exist today. Every demand for healing made on me today will be new, for today I am seeing all things new. I see all things new, even the man, the stray animal, *et cetera*, which sense says I saw yesterday.

This is not yesterday; this is today. This day holds within itself all divine possibilities. It means every concept appearing during the period of this day will be new, fresh, just born, so to speak; it would have no age. It is a brand new experience of infinity, without limitations, not another day added to a long list of other days, but just today, brand new. There is nothing cumulative; there is only unshackled, unfettered thought. I have had this experience when a day seemed to close with some things unanswered: physical, financial, personal. When I have laid down the cares before retiring, -- realizing that tomorrow will be a new day and all new fresh ideas, unhampered by the clouds of yesterday -- this attitude of thought has given freedom.

Let us analyze some of the things which act as hampers -- beliefs of lack, failure, limitation, mistakes made, unpleasantness, unfinished business, unfulfilled desires, lack, sin. All of these may be laid down with the realization that they were of yesterday and, therefore, cannot be carried forward into the new day, which is yet not experienced.

Now comes the great open secret. Why is it possible and right to do this? **Because all is done. Nothing is in the process of being done.** All is omnipresent good here and now; and when we take the hampers and fetters away, there stands revealed what has existed from all eternity, the perfection of God, man and the universe. This same advice can be seen in the Explanatory note to our Quarterly. In this it tells us that the sermon based on the Bible and Science and Health will have spiritual import and application to all ages, past, present, and future, uncontaminated and unfettered by human hypotheses. In other words, free from past theological education with its contaminating mixtures of human reasoning.

The slate must be clean. The soil of thought must be cleared, the weeds cleared; plow it, or stir it; enrich it. Listen to the admonition of our Leader for living each day only.

**It shall be the duty of every member of this Church to pray each day; "Thy kingdom come;" let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy word enrich the affections of all mankind, and govern them!"<sup>89</sup>**

**Gratitude and love should abide in every heart each day of all the years. Those sacred words of our beloved Master, "Let the dead bury their dead," and "Follow thou me," appeal to daily Christian endeavors for the living whereby to exemplify our risen Lord.<sup>90</sup>**

**We cannot boast ourselves of tomorrow; sufficient unto each day is the duty thereof.<sup>91</sup>**

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<sup>89</sup> Man 41:19

<sup>90</sup> Man 60:17

<sup>91</sup> My161:22

## MUSIC

The concluding section of this paper is for your consideration of the positive facts of being, the only facts that really exist. As you have seen, in order to scientifically demonstrate Mrs. Eddy's statement, "**Perfection is gained only by perfection,**"<sup>92</sup> we have had to be willing to let go of false, negative, limiting beliefs or suggestions. Since we have cleared away these clouds, let us proceed with the unfoldment of the sunshine of being -- so beautifully described by Mrs. Eddy in this stanza of her poem, *June*.

**When sunshine beautifies the shower,  
As smiles through teardrops seen,  
Ask of its June, the long-hushed heart,  
What hath the record been**

About a year ago, I decided to take some music lessons for a mental adventure to open up new avenues of thought, and I chose what is known as *modern music*. Since I have seen and accepted the one Mind in its manifestation as the basis of all thought and action, I see that all things, whatsoever we do that are right, have Life and true being. Mrs. Eddy says,

**The Christ like understanding of scientific being and divine healing includes a perfect Principle and idea, -- perfect God and perfect man, -- as the basis of thought and demonstration.**<sup>93</sup>

**This spiritual idea, or Christ, entered into the minutiae of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified.**<sup>94</sup>

This being true, the Christ enters into our lives and enables us to do what we are doing in better and better ways. In approaching these music lessons in a new way, I began with the definition that music is the science of tones, and tones are individual sounds, which the science or music tells how to associate and combine.

While Mrs. Eddy does not say very much on music, what she does say is very telling and opens up a vast field of thought. As in the case of any subject which we penetrate with the understanding of Mind, much more is revealed in studying music than appears on the surface or than is the concept of the world. From this standpoint, -- the viewpoint of Mind, of beauty, order and control, and the harmony of individuality, of tone, *etc*-- it was revealed that because music is scientific, it points again to the glorious fact that "this is Life eternal."

Music, by no means, is just an accomplishment; it is basic. Music is infinite, and it can only seem to appear finite when we regard it as an accomplishment or special talent. After reading our Leader's statement concerning music, I see it is a characteristic of God and therefore has to do with life and living, eternity, and the harmony of being.

Here are some of Mrs. Eddy's statements.

**Music is more than sound in unison. The deaf Beethoven besieges you with tones intricate, profound, commanding. Mozart rests you. To me his composition is the triumph of art, for he measures himself against deeper grief. I want not only quality, quantity, and variation in tone, but the unction of Love. Music is divine.**<sup>95</sup>

**Music is the rhythm of head and heart. Mortal mind is the harp of many strings, discoursing either discord or harmony according as the hand, which sweeps over it, is human or divine.**<sup>96</sup>

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<sup>92</sup> S&H 290:19-20

<sup>93</sup> S&H 259:11

<sup>94</sup> Mis 166:28

<sup>95</sup> Mess '00 11:13

<sup>96</sup> S&H 213:26

**Eternal Truth is changing the universe. As mortals drop off their mental swaddling clothes, thought expands into expression. "Let there be light" is the perpetual demand of Truth and Love, changing chaos into order and discord into the music of the spheres."**<sup>97</sup>

This music of the spheres is not just poetic harmony of tone all around us.

Mrs. Eddy says,

**Music is the harmony of being but the music of Soul affords the only strains that thrill the chords of feeling and awaken the heart's harpstrings.**<sup>98</sup>

**The principle of music knows nothing of discord.**<sup>99</sup>

What meaning does music have for the average person? Usually something pleasant, on the outside, so to speak, . . . something to be liked or disliked as it is experienced. Speaking of it in its highest sense, does it not denote regular harmony, concord, melody, the beautiful association of tones and musical instruments? When we begin to comprehend what Mrs. Eddy means as "music of the spheres," music is the harmony of being, "music is more than sound in unison." "Divine Mind, not matter, makes music." Then we begin to realize it has to do with God, the universe, man, and all things -- Life and living today.

All being is rhythmic, orderly and beautiful in tonal quality. Does not the Bible tell us that in the beginning all the stars sang together and that it was primeval harmony? I am convinced from my study of music divinely understood that the "music of the spheres" is not just a poetic term, but harmony of tone is here and now going on all around us if we but believe and listen. Even the material scientists are seeing some of this great reality. We are living not *in* the atomic age, but we *are living* the atomic age, the age of the power of Mind revealed, for our Leader tells us,

**Atomic action is Mind, not matter.**<sup>100</sup>

Along this line, you will be interested in an article sent by a student that was written by a Dr. Anderson who is director of the Science of Refrigeration at John Hopkins University<sup>101</sup>. Included in this unusual report is something pertaining to music. He says,

**The atom is not solid. The second important thing that science has taught us about the atom is that the tiny particles which circulate in the atomic halls are not solid matter but are waves like the waves made up in music or the waves on water. If we listen with the proper atomic ears, we hear our atom singing a very complex symphony.**

**If I had a glass of water here in my hand, and you had atomic ears, you could hear three musical tones coming from it, -- C, F# and G. These come from the variations of the three atoms which make up [H<sub>2</sub>O.] You can actually listen to them and thus hear part of this atomic symphony. Water is not a particularly interesting note, but benzene is harmonically quite rich. Water and alcohol sound like Debussy. There are a lot of things around us that we do not see at all. These are being projected at us in invisible light. The greatest thing that science does for us is to reaffirm the reality of Spirit. Science stands today to affirm religion and religion as Truth.**

Now, for a moment, let us go back to the definition of what music is, the science of tones, which would mean the science, which regulates tones, puts them in their rightful places and harmonizes them in combinations. Translate this back to Mind and you begin to see this very life we are living -- every individual idea of Mind, your consciousness, all that constitutes the universe and man -- is fulfilling the rhythmical harmony of being . . . with no discord.

If you have accepted and seen that there is but one Mind, are you being and seeing this glorious idea of the perfect whole? Are all things in your sense of universe today expressing this

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<sup>97</sup> S&H 255:6

<sup>98</sup> Mis 106:28

<sup>99</sup> Unity 13:8

<sup>100</sup> Mis 190:1

<sup>101</sup> Freeman Magazine

heavenly idea, this perfect concord? Then why all the discord, etc.? There is no need for it; no reason for it. All is primeval harmony forever and ever. Mrs. Eddy says,

**This question, ever nearest to my heart, is to-day uppermost: Are we filling the measures of life's music aright, emphasizing its grand strains, swelling the harmony of being with tones whence come glad echoes? As *crescendo* and *diminuendo* accent music, so the varied strains of human chords express life's loss or gain, -- loss of the pleasures and pains and pride of life: gain of its sweet concord, the courage of honest convictions, and final obedience to spiritual law.**<sup>102</sup>

As in music a seeming discord may be changed into harmony by the changing of one tone, so it is in life in our daily experiences, that one jarring tone may spoil the joys and harmony of one's experience. Erase this false tone and harmony remains.

**The principle of music knows nothing of discord. God is harmony's selfhood. His universal laws, His unchangeableness, are not infringed in ethics any more than in music. To Him there is no moral inharmony; as we shall learn, proportionately as we gain the true understanding of Deity.**<sup>103</sup>

When all is said and done, it comes back to the same old question: Is life harmonious and beautiful? We may train our eyes and ears to see and hear the reality of music and harmony as the science of our being.

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<sup>102</sup> Mis 116:11

<sup>103</sup> Un 13:8