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Address to her Association
by
Mildred L. LeBlond, C.S.B.
San Francisco, California



Topics

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Constitutes
Catalyst
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PRINCIPLE INTERPRETS

When Mrs. Eddy said, "**the divine Principle of the universe must interpret the universe,**"¹ she laid before Christian Scientists a most wonderful activity -- namely, interpreting the universe from divine Principle. There is a grave necessity for this interpretation today, so I am going to unfold with you some things concerning this subject which have long been included in my healing and teaching work as a Christian Science practitioner and teacher.

We all know that man, as defined by Mrs. Eddy, is "**the full representation of Mind,**" "**the full and perfect expression**" of Mind.² So, if we hope to see the day when Mind, all pervading Mind, will be seen and known as that Mind throughout the universe, it will have to appear as man; for there is no other way for Mind to be expressed. Therefore, as Principle interprets the universe, this interpretation will appear as man, though Mind is the interpreter. When Jesus said to the man with the withered hand, "**Stretch forth thine hand.**"³ it appeared as Jesus doing it to a man; but it was Mind uttering the demand to itself.

So it is, with everything in life. This Life is not a matter of three-score years and ten, but it is eternity. What constitutes eternity must be known and seen. Most individuals who begin the study of Christian Science do so in the hope of receiving a physical healing. So the Principle of the universe begins to speak to that individual as *Science and Health* or as a Christian Science practitioner. This Principle begins to interpret the reality of health, what constitutes it, to interpret the body and of what it is constituted. Principle interprets God as a God near at hand and not afar off, which revelation begins to interpret true theology.

This same understanding interprets creation, man and the universe. As thought advances spiritually, different facets of life fall under this same discriminating analysis: marriage, home, children, business, church, etc. All of these, in their various facets, are the experiences of individuals. But should we stop there? Can we stop there? Is it possible to stop anywhere? This is Life eternal, right now, forever unfolding the reality of itself. As our textbook says:

God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis."⁴

We might as well put off our swaddling-clothes and allow Principle to interpret the whole of the universe, everything of which we are conscious. Before I give some brief examples of what I mean, let us remind ourselves of Mrs. Eddy's definition of Principle:

Is there more than one God or Principle? There is not. Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe."⁵

Principle Interprets Atomic Power

We have become conscious of atomic power; therefore, we must know how Principle interprets this power. Mrs. Eddy says;

Atomic action is Mind, not matter. It is neither the energy of matter, the result of organization, nor the outcome of life infused into matter; it is infinite Spirit, Truth, Life, defiant of error or matter. Divine Science demonstrates Mind as dispelling a false sense and giving the true sense of itself, God, and the universe; wherein the mortal evolves not the immortal, nor does the material ultimate in the spiritual; wherein man is coexistent with Mind, and is the recognized reflection of infinite Life and Love.⁶

Thus she tells us that the power of the atom actually is the power of thought when it is based on the oneness of God and man, and this oneness is the basic unit of the universe. There is no other atomic action.

Then, a Christian Scientist so instructed by Mrs. Eddy takes what position when the subject of atomic power or action is discussed by individuals or nations? Because "atomic action is Mind," God, should it be controlled by government or governments? Should there be, or could there be, a stock-piling of Mind, God, by governments? Ridiculous even to think of such a thing, is it not? It should, therefore, be logical and self-evident that a Christian Scientist would not approve of any form of governmental control in the development of atomic power. Our reason is metaphysical, not political or mortal, and is in accord with the unfoldment of the Discoverer and Founder of Christian Science. We are either accepting and demonstrating the scientific fact that "atomic action is Mind" and interpreting this fact for mankind, leading the way, . . . or we are not.

Principle Interprets Electricity

The Principle of the universe interprets electricity as thought force misunderstood. Our book tells us,

Electricity is the sharp surplus of materiality which counterfeits the true essence of spirituality or truth, -- the great difference being that electricity is not intelligent, while spiritual truth is Mind. ⁷

Electricity, governed by this so-called law, sparkles on the cloud, and strikes down the hoary saint. ⁸

The so-called law referred to is, of course, mortal mind. So we see that electricity is dangerous only when it is believed to be controlled by mortal mind, or when it is believed that the power which is said to be produced by electricity is in the electricity. The Christian Scientist, interpreting the universe from the standpoint of Principle, would know differently. He would find that Mrs. Eddy says,

Christian Science shows clearly that God is the only generating or regenerating power. ⁹

God's interpretation of Himself furnishes man with the only suitable or true idea of Him; and the divine definition of Deity differs essentially from the human. It interprets the law of Spirit, not of matter. It explains the eternal dynamics of being, and shows that nature and man are as harmonious today as in the beginning, when "all things were made by Him; and without Him was not any thing made." ¹⁰

So when the Christian Scientist hears of attempts to place the control of power companies under the government, he takes his stand against such suggestions, knowing that the power of God cannot be regimented, and that the supposed power of electricity is not in electricity. The Christian Scientist can then see that the desire to control power companies is but an attempt to regiment or control individuals under the guise of good. The Christian Scientist thus demonstrates that Principle interprets the universe in this area, and "**holds crime in check.**"

The Principle of the universe interprets the forces of the universe as . . .

The material so-called gases and forces are counterfeits of the spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal facts of being.¹¹

Once again, these forces cannot be legislated or controlled from government; they must be unfolded from within the individual.

Principle Interprets Medicine

The Principle of the universe interprets medicine as potions of Mind instead of matter.

The Christian Scientist keeps straight to the course. His whole inquiry and demonstration lie in the line of Truth; hence he suffers no shipwreck in the starless night on the shoals of vainglory. His medicine is Mind – the omnipotent and ever-present good. His "help is from the Lord," who heals body and mind, head and heart; changing the affections, enlightening the misguided senses, and curing alike the sin. ¹²

Mrs. Eddy in her works tells us the correct interpretation of astronomy, natural history, chemistry, music, mathematics, physics, physiology, economics, business, art, law, commerce, invention, etc. Are we abreast of the times in all these fields, prepared to interpret them from Principle? What about our understanding of politics, government, nations? Our Leader tells us,

One infinite God, good -- annihilates whatever is wrong in social, civil, criminal, political and religious codes. ¹³

Because God is your consciousness, can you say you are fulfilling this responsibility? Are you prepared to point out what is wrong?

Principle Interprets Nations

According to Principle, how would we interpret a nation? Because of the oneness of God and man, we know man to be divinely individual. A nation, then, because it is composed of men, expresses the infinite individuality of Mind in multitudinous forms. What we call nations is but the one nation compounded. So nation, or nations, is the universal expression of man who is the image of God, the full manifestation of Mind. The correct relationship between individuals is therefore the basis for correct relationships between nations. What is not proper or correct relationship between individuals, that which impairs the freedom of either one, which suggests a power outside of either, applies also to nations. The following reference, though written by Mrs. Eddy regarding the individual, is equally true for the nation.

A coroner's inquest, a board of health, or class legislation, is less than the Constitution of the United States, and infinitely less than God's benign government, which is 'no respecter of persons.' Truth crushed to earth springs spontaneously upward, and whispers to the breeze man's inalienable birthright – Liberty. 'Where the Spirit of the Lord is, there is Liberty.' God is everywhere. No crown nor sceptre nor rulers rampant can quench the vital heritage of freedom – man's right to adopt a religion, to employ a physician, to live or to die according to the dictates of his own rational conscience and enlightened understanding. Men cannot punish a man for suicide; God does that. ¹⁴

Nations, therefore, must be free from other nations, must be allowed to be individualistic, socialistic, communistic, monarchical, despotic, rich, poor, progressive, backward, according to the dictates of their own rational conscience and enlightened understanding. Men cannot punish a (nation) for suicide (being unGodlike); God does that.

Principle Interprets Law and Government

Principle interprets law and thereby government. To be harmonious and true all law and government must be based on the oneness of God and man, or it might be said, the oneness of God and nation. Thus we see that superimposed organizations like the United Nations, UNESCO, NATO, etc. are not according to Christian Science because they leave God out of the nation's demonstration and insert man-made reasoning with all its inharmonious limitations. As Mrs. Eddy says, **Human law is right only as it patterns the divine.** ¹⁵

When this is not done, she tells us,

The eastern empires and nations owe their false government to the misconceptions of Deity there prevalent. Tyranny, intolerance, bloodshed, wherever found, arise from the belief that the infinite is formed after the pattern of mortal personality, passion, and impulse. ¹⁶

Just think what would be happening if Christian Scientists had the moral courage to interpret the subjects of nations, law and government according to Principle, following thereby the instructions given them by Mrs. Eddy.

Whatever appears to be law, but partakes not of the nature of God, is not law, but is what Jesus declared it; a liar, and the father of it. ¹⁷

So any law which is not based on this definition is not law, but human belief, sometimes very erroneous; because it is human and erroneous, it but awaits its own destruction. The law of God governing men and nations is a consuming fire.

This year, therefore, I would suggest that you take every aspect of your being -- persons, places and things from a blade of grass to a star -- and see whether or not you are interpreting your universe in its entirety from the standpoint of Principle. See whether or not you are confining your understanding of Christian Science to the narrow borders of physical healing, which Mrs. Eddy describes as but the "**bugle-call to thought and action.**" ¹⁸ Incidentally, maybe the bugle has been playing solo too long! Should we not include all the instruments of Life's orchestra if we would have a full rich symphony, instead of the limiting tones of the solo bugle? Mrs. Eddy asks it thus:

This question, ever nearest to my heart, is today 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? ¹⁹

CONSTITUTES

At one time, Mr. Bicknell Young told me that *constitute* was a very important word, and, as I read *Science and Health* and *Prose Works*, I would do well to investigate Mrs. Eddy's use of the word. According to Webster, the word '*constitute*' is defined as *to set together, to establish, to make up or compose*. As understood by Christian Scientists, it would be the **setting up or placing of everything mentally according to Principle**. '*Constitution*' means *the way in which a thing is made up; structure, make up*. Again, when interpreted by Christian Scientists, the only real constitution is understood to be **the unity and oneness of God and man, including the universe**. As John states it,

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. ²⁰

This oneness is basic to the scientific understanding of Christian Science. Because man and the universe is one with Principle, this divine idea is constituted of that Principle. Principle being infinite, the idea is infinite. There can be no more limitation on man or idea than on God. Principle or God being divinely and infinitely individual, so is man. Thus, what is seen as man actually is the individuality of God, Mind appearing. As Mrs. Eddy states it,

He [God] sustains my individuality. Nay, more – he is my individuality and my life. ²¹

This individuality must be recognized, sustained and maintained, and never allowed to be shackled or limited by beliefs and bonds of materia medica, old theology, false science or governmental domination.

Many times we have heard this remark made in speaking of a fine person, "He has a wonderful constitution," meaning he is either mentally or physically sound, or both. Considering this work in this practical way, we question ourselves, "How am I constituted?" or, "What is my constitution?" Our textbook says,

Many of the effeminate constitutions of our time will never grow robust until individual opinions improve and mortal belief loses some portion of its error. ²²

To answer these questions, let us begin our reasoning with this beautifully stated reference:

Christ presents the indestructible man, whom Spirit creates, constitutes, and governs. ²³

In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. ²⁴

Thus we may know that the perfect constitution of Spirit constitutes the perfection of man. Spirit would place or establish man and the universe according to law. Spirit's constitution is Love, divinity, perfection, harmony, concord, beauty, health, wealth, infinity, etc. It would inevitably follow that Spirit would know man as constituted of these qualities, which we would call a healthy, harmoniously functioning constitution.

Mrs. Eddy says every function of the real man is governed by the divine Mind. To make this practical in our individual daily experiences, it is necessary to look out upon the world from the standpoint of Mind, Spirit, and from this perfect constitution see everything as constituted of the same qualities.

You will recall, I am sure, in your class instruction under the subject man that I ask these questions: "What constitutes the bay? water." Then, "What constitutes man? God." It is to further amplify this understanding of the relationship of God and man that this paper is given to you.

I have noticed in my practice that a naturally healthy, happy, and affluent person is someone who has a sound way of reasoning, is basically sound on questions of morality and integrity, has a principled way of understanding life in general, and tri-squares all things with Principle, whether it be a question of health, morals, good and evil, regimentation or individualism, government, taxes, money, business, marriage, children, home-life, church, anything and everything. He is a person who is willing to have all things yield to the constitution of Spirit, or the way Spirit has diversified and classified all things, regardless of popular or world opinion. Who does this well finds the functioning and substance of his body harmonious.

Unselfish ambition, noble life-motives, and purity, – these constituents of thought, mingling, constitute individually and collectively true happiness, strength, and permanence. ²⁵

Perhaps I should interject here that I am not considering the individual who has what Mrs. Eddy terms a health belief, a person who prides himself on his physique as such, but who has not developed and maintained it from a principled viewpoint. The reference is:

It is necessary for a health-illusion, as for an illusion of sickness, to be instructed out of itself into the understanding of what constitutes health; for a change in either a health-belief or a belief in sickness affects the physical condition. ²⁶

My practice has also shown me that too much ease is a very dangerous thing -- very subtle in its suggestions. This does not mean I believe life should be laborious and hard -- not at all. I am referring to what might be termed ease in matter, comparable to the health belief just mentioned. Those persons, for instance, who have never had the necessity to demonstrate supply, who naturally live in ease with no need to prove something in a financial way, many times yield quickly to the temptation to take a pill or medication of some kind when they become ill. They are so used to getting ease, instead of *producing* ease, that they become reluctant to face issues, or have an interest in bringing about more principled activities so much needed today. This state of thought, in its extreme, is so constituted that the slightest disturbance produces intense suffering, emotionally and physically. It has been so used to getting ease, at any price, that the bodily substance and functions become soft or weak, for is not the body the reflection or identity of consciousness?

Now please do not misunderstand the above point. I am in no way inferring that individuals of affluence or wealth are weak. As you all know, I teach that life should be abundant, but that abundance must be as the effect of productive thinking to be a blessing. Too often I have seen individuals of considerable means fail to support those activities which demand moral courage, fearlessness, scientific understanding; instead, they give most generously to those activities which are designed to weaken the constitutions or character of individuals. It is easier to give to those things which on the surface seem good and kind, than to an activity which may be going against the stream of popular public opinion. This affluent individual, therefore, is contributing to constitutional weakness in a two-fold manner: his own, because he has failed to make the effort to ascertain the basic premise or purpose of the activity to which he has contributed; and the recipient, because he is thus encouraged to continue to look outside of himself for support.

There is also the individual who mentally leans upon another individual's opinion or unfoldment, instead of reasoning for himself; who depends upon someone else for his happiness, contentment, satisfaction, or support instead of producing these qualities from within himself. Such attitudes eventually lead to weak physical constitutions.

Then there is the individual who is not too particular about differentiating between right and wrong. Sooner or later, the identification of this false mental attitude begins to look like a weakened constitution.

Early in my practice I had the experience of talking to a gentleman who seemed to be involved in a sense of existence which was demoralizing and miserable. He was not a Christian Scientist, but his wife was. As I talked with him, I could see he had no sense of what was right or wrong; he had no principled sense of life or a pattern which he should emulate. To give you the complete picture, he was young, good-looking, lovable, wealthy, and at that time, he was healthy and brilliant. His wealth had been inherited; he had never produced anything of vital importance,

though he was in business. He had never interested himself in any of the vital issues of life, which make for a happy, sound way of living. He had only thought of himself. At the end of my conversation with him, I said: "You have come to a fork in the road in your life. One way will lead to happiness, the joy of living and producing and bringing out in your experience the identification of these finer things of life, or . . . the way you are now going, which can only end in loss of health, wealth and happiness. No one has ever yet been able to travel this road and come out of it a whole man.

At this point, I realized he had no sense or understanding of what was right or wrong, for the dire picture I had pointed for him made no impression whatever. He had a very weak constitution, for things in his life were not set up along sound lines. He separated from his wife first, lost his home, his business, his wealth, his health and passed away under *materia medica* totally blind. All of this could have been avoided had he been willing to see his life as constituted of reality . . . that it was a joy to live, to stand for right things and against wrong ones, to make one's life an individual industry at which we work every day.

We should often ask ourselves the question asked of Mrs. Eddy. Do the five corporeal senses constitute man? ²⁷ One of her answers is:

When what we erroneously term the five physical senses are misdirected, they are simply the manifested beliefs of mortal mind, which affirm that life, substance, and intelligence are material, instead of spiritual. These false beliefs and their products constitute the flesh, and the flesh wars against Spirit. ²⁸

Ask also, is my constitutional outlook one of dualism? Is it the dualism of opposites: such as good and evil, fear and courage, truth and error? Or is it the more subtle dualism of two-ness; God and man, self and neighbor, husband and wife. When I use the conjunction *and*, do I use it to *add* something or somebody *to* myself, or to express the continuance of my God-being? And has two meanings!

Ask: Do I procrastinate? Am I interested only in what is termed my own personal life? Am I self-righteous, critical, envious or jealous? Am I tempted to take the easy way? Or, is my constitution composed or constituted of Spirit, of kindness, expectancy of good, forgiving, energetic, loving life, knowing according to Principle, the oneness of God and man, distinguishing between right and wrong in the different aspects of my life? Am I orderly, industrious, keeping myself well-informed on public and world affairs, abreast of the times? Then I have a right to the definition of a Christian Scientist found in Miscellany:

The First Commandment of the Hebrew Decalogue, "Thou shalt have no other gods before me," and the Golden Rule are the all-in-all of Christian Science. They are the spiritual idealism and realism which, when realized, constitute a Christian Scientist, heal the sick, reform the sinner, and rob the grave of its victory. ²⁹

To be a Christian Scientist, I must know the spiritual law concerning life, the oneness of God and man. When and as I put that law into effect, by being an exponent of it in whatever phase of living I may be contemplating, I can say I am constitutional in my understanding of the subject; and, when and if, I do not be an exponent of that law, I should say I am unconstitutional. Actually, all of life and living is either constitutional or unconstitutional, and I am not referring to government.

Consider what advances would be made in and outside of our movement, if Christian Scientists lived as Jesus did, as described by Mrs. Eddy in the following:

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. Jesus acted boldly against the accredited evidence of the sense, against Pharisaical creeds and practices, and he refuted all opponents with his healing power. ³⁰

How often do we act boldly against the senses; or against the socialistic, collectivist creeds and practices which are the Pharisees of today? How often do we refute all opponents with the oneness of our God-being?

So far, I have developed the subject as it relates to an individual's attitude toward life in general. Now let us be more specific and show how and why it is important to be sure we are constitutionally correct on various subjects.

Marriage

Let us begin with the subject of marriage. It is much more than what appears on the surface, as I'm sure you will all agree. It is the wholeness and completeness of individual Being appearing, that which has existed from all eternity. As our textbook tells us,

Union of the masculine mind reaches a higher tone through certain elements of the feminine, while the feminine mind gains courage and strength through masculine qualities. These different elements conjoin naturally with each other, and their true harmony is in spiritual oneness. ³¹

Mrs. Eddy also tells us it is two divine individual natures united as one consciousness when she says,

The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss, to the perfectibility of God's creation. ³²

This is the reason why we should marry if we do, and the Principle we should endeavor to demonstrate when we do. Marriage is not just a convenience. Creative Principle is Father-Mother-Son, and this glorious Principle is what should be seen or reflected as healthy, happy, successful marriages and would be if those entering into marriage would know what constitutes the Principle governing it, and daily live it.

The joy a woman feels when she knows she is lovingly supported and appreciated by manhood is equaled only, I am sure, by the satisfaction and contentment a man feels in his realization that he is cherished by womanhood. Mrs. Eddy uses a word in the chapter on Marriage which I often remember. It is *happify*. It is most expressive, and the way Mrs. Eddy uses it brings a warm and glowing idea.

Marriage is unblest or blest according to the disappointments it involves or the hopes it fulfills. To *happify* existence by constant intercourse with those adapted to elevate it should be the motive of society. Unity of Spirit gives new pinions to joy, or else joy's drooping wings trail in dust. ³³

Life is so wonderful as we realize that underlying all existence is Principle, a basic constitution, from which may be evolved a perfect life experience, full of the goodness we call God. Because this is Life eternal, it will be forever unfolding. Marriage is constituted of the understanding of the male and female of God's creating, and both parties should be in agreement to "**let the 'male and female' of God's creating appear.**" ³⁴

To allow the strength of manhood and the gentleness of womanhood to be in perfect balance or accord brings out the wholeness and perfection of individual being. Again, quoting our Leader,

Fulfilling the different demands of their united spheres, their sympathies should blend in sweet confidence and cheer, each partner sustaining the other, – thus hallowing the union of interests and affection, in which heart finds peace and home. ³⁵

These words of Mrs. Eddy show us that marriage spiritually understood has a sound constitution which may and should be proved.

The logical reason for healthy, happy and successful living is this basic Principle, the oneness of God and man, the one infinite Being. The Christian Scientist, knowing this, has a principled understanding of what constitutes marriage and how to work it out. To start with, he or she knows that any errors concerning marriage must be seen impersonally, never as the individual. The claim is against the individual who sees the claim, whether it be the husband or the wife. Thus, it is at the door of one's own thought that he or she begins to erase the error, knowing it is no part either of the male or the female of God's creating. There would never be any divorce if this wonderful Truth were mutually seen and demonstrated, for each partner would be rubbing out the claim against the other. In doing this, they would naturally gravitate toward each other in love and understanding. This must be mutual to have this result! Without a mutual understanding of the male and female of God's creating, and without a mutual endeavor to live this Principle, a marriage cannot be satisfying and happy for both parties, because it is out of balance.

There must be strength and tenderness, reason and revelation, spontaneity and patience, love and firmness. Our Leader states it this way,

There should be the most tender solicitude for each other's happiness, and mutual attention and approbation should wait on all the years of married life. Mutual compromises will often maintain a compact which might otherwise become unbearable. ³⁶

Children

Let us now see what constitutes the proper raising of children.

The offspring of heavenly-minded parents inherit more intellect, better balanced minds, and sounder constitutions. ³⁷

Is not the propagation of the human species a greater responsibility, a more solemn charge, than the culture of your garden or the raising of stock to increase your flocks and herds? Nothing unworthy of perpetuity should be transmitted to children ... The scientific morale of marriage is spiritual unity. ³⁸

If Christian Scientists have children, it would be well for them to give earnest consideration to the above statement by our Leader for it contains much of value. The new generation must be good Christian Scientists and thereby add to the success of the Movement of Christian Science and bless the whole world. To do this, parents should realize that bringing up children is a real occupation; children should not be allowed to just grow up.

Using Mrs. Eddy's first simile, that of a garden, we see she intends for us to consider what we do if we would have a beautiful, colorful garden. First, we would place the garden where it would have the warmth of the sun. We would see to it that the soil was well prepared, rich, soft and well worked over. Then we would carefully select what flowers should grace our garden. Next, we find it should be

properly watered or refreshed. Then we must watch to keep the weeds out of our garden, so that they cannot choke the growth of the flowers.

Relating this to the raising of children, we see that a spiritual agreement or oneness of understanding on the part of the husband and wife or father and mother is requisite. The little newcomer should be wanted and looked for with joyous expectancy. This is a solemn charge. Then, thought should be watched or worked over, so that nothing unworthy of perpetuity will appear. This, of course, means the thought of both father and mother. False tendencies of thought should be overcome, and that Mind which was also in Christ Jesus should be allowed to be in them. If we would have happy, healthy, intelligent and loving children, the mental soil, constituting the thought of the parents should be kept rich in quality by eliminating, when necessary, the petty, unlovely and devastating qualities of material thinking

From the time of conception through the growing up period the parents should be willing to face the wrong qualities which would seem to appear in themselves or the children, and erase them as unreal. This would not be attributing negative qualities to the children, but rather this would be like weeding the garden. As Mrs. Eddy phrases it,

The weeds of mortal mind are not always destroyed by the first uprooting; they reappear, like devastating witch-grass to choke the coming clover. O stupid gardener, watch their reappearing, and tear them away from their native soil, until no seedling be left to propagate -- and rot. ³⁹

Actually, our children may be viewed as the flowers of our own mental garden. Therefore, let us have beautiful gardens, remembering this statement of Mrs. Eddy's,

Ah, children, you are the bulwarks of freedom, the cement of society, the hope of our race. ⁴⁰

And Jesus said, Let little children come unto me, for theirs is the kingdom of heaven. ⁴¹

Education of Children

Then let us consider the education of the children -- what they shall be taught. As Christian Scientists we must always remember that true education or pedagogy is the unfolding of what might be termed the latent good or intelligence which the child already possesses or has; for the word educate means to pull out. The parents' interest in the children's education should be carried through all the school years, from kindergarten through college. Parents should be so constituted that they like the responsibility of seeing to it that their children are properly educated.

To be properly educated is not a matter of schools or the primal responsibility of the teachers. Proper education is constituted of the development of a sound character, the development of a high moral standard, and the desire to learn and reason rightly. These things are definitely the responsibility of the parents. Unless the parents do take this interest, many schools will continue to educate the children falsely. Christian Science parents have an even greater responsibility in this matter, for they must be ever watchful that their children are not taught subjects and practices which are counter to their religious education. Unfortunately, too many Christian Science parents do not seem to have the moral courage, or are not interested in standing upon their constitutional rights of religious freedom, to demand that courses be eliminated which are in conflict with the principles of Christian Science.

How many parents today object to having their children taught such subjects as biology and physiology? How many are willing to demand exemption from such courses and ask for substitute courses in their place? Mrs. Eddy describes physiology as . . .

... one of the apples from the tree of knowledge. Evil declared that eating this fruit would open man's eyes and make him as a god. Instead of so-doing, it closed the eyes of mortals to man's God-given dominion over the earth. ⁴²

Many Christian Science parents, even after reading this, will say, "but if the schools insist that this subject is necessary for graduation, what shall I do?" Parents who understood their constitutional rights and being constituted of moral courage, have had their children graduated without their having such courses. It is well to think this over.

Home Life

Now let us consider what constitutes a scientific attitude toward home life. How is your home constituted? Is it a place where things are set up according to Spirit? . . . beautiful for situation, beautiful within itself? Does a warmth or inclusion meet the guest as he enters the door? Is it orderly and systematic, clean and burnished? Is it the abode of right living?

In our textbook we find this statement concerning home.

A home is the dearest spot on earth, and it should be the center though not the boundary of the affections. ⁴³

Beholding the world's lack of Christianity and the powerlessness of vows to make home happy, the human mind will at length demand a higher affection. ⁴⁴

In this we see that homes also do not just grow. They, too, must be cultivated that they may express comfort, beauty, security, expressing a constitution in which the ideas of home are set up by Spirit. Home, therefore, is not a static idea. Home is the abode of contentment, of love, a nourishing idea, where Father-Mother-Son, the all-inclusive God, is reflected in daily living, where the idea is to give, not to get, where progressive and scientific ideas are cultivated and developed. Such a home children will remember with joy and satisfaction. It will be a pattern for them when they in later years establish homes of their own.

Homes, as well as children, must be developed anew in each generation. Just because the father and mother of a family are Christian Scientists, it is no assurance that the children will be, unless they are so educated. Each generation must be educated in the way of Truth, just as if it were not true that he or she is already the son or daughter of God.

As I mentioned before, home to be a real home must be continually demonstrated by every member of the family. Do not feel that because you have perhaps built and furnished a home, that is all one ever has to do. Home is forever appearing and must forever continue to appear, from the nature of its inexhaustible source (to paraphrase Mrs. Eddy). Nor should one allow oneself to feel that because he does not have an abundance of money that it is not necessary to demonstrate a better and better sense of home. As your Leader says. . .

We are all capable of more than we do. ⁴⁵

Business

Let us now consider what constitutes business. It is not merely a commercial endeavor, it is actually the business of God, the activity of right ideas. Perhaps the statement of Mrs. Eddy which best describes the attitude and motive of individuals in business is found in Miscellaneous Writings where she describes a man of integrity. She says,

The upright man is guided by a fixed Principle, which destines him to do nothing but what is honorable, and to abhor whatever is base or unworthy; hence we find him ever the same, -- at all times the trusty friend, the affectionate relative, the conscientious man of business, the pious worker, the public-spirited citizen. ⁴⁶

We see then that the conscientious man of business is guided by a fixed Principle, namely God, in all that he does. This is expressed in our textbook under the marginal heading, "Master's Business," concerning Jesus:

From early boyhood he was about his "Father's business." His pursuits lay far apart from theirs. His master was Spirit; their master was matter. He served God; they served mammon. His affections were pure; theirs were carnal. His senses drank in the spiritual evidence of health, holiness, and life; their senses testified oppositely, and absorbed the material evidence of sin, sickness, and death. ⁴⁷

Christian Science businessmen should reason and act from fixed Principle, God, or Father, and not from matter or mammon, or the material evidences. Consider what our economy would be today if all business, commerce and industry were administered or run from the basis of Principle, God or Father. The world, and I'm afraid too many Christian Science businessmen, feel that it is too millennial to be accomplished now. When is it to be done? Will it ever be done if Christian Science businessmen fail daily to live and act that way now? Mrs. Eddy describes it thus:

To the physical senses, the strict demands of Christian Science seem peremptory; but mortals are hastening to learn that Life is God, good, and that evil has in reality neither place nor power in the human or the divine economy. ⁴⁸

The metaphysician, making Mind his basis of operation irrespective of matter and regarding the truth and harmony of being as superior to error and discord, has rendered himself strong, instead of weak, to cope with the case; and he proportionately strengthens his patient with the stimulus of courage and conscious power. Both Science and consciousness are now at work in the economy of being according to the law of Mind, which ultimately asserts its absolute supremacy. ⁴⁹

If we substituted the word business for patient in the above reference, we have a perfect statement of the effect of a Christian Science businessman, who is so constituted as to know he must at all times reason and act from Principle, God. Repeating that particular part, He, (the businessman) proportionately strengthens his (business) with the stimulus of courage and conscious power. Where would the beliefs of lack come into such a business? Would there not be more ideas for products, for the improved construction of the products, for the more adequate distribution of the service or product? Would there not be more harmony between workers and management, between buyer and seller? Would there not be more ability to plan successfully and not made to believe governmental interference was necessary? So, whether the business is a one man operation or an organization of

thousands, one and all must eventually be operated and administered from the outlook of God, Mind, Principle.

Our Leader warned this nation in general, and Christian Scientists in particular, fifty-five years ago, [from 1956] of all the errors our economy now is manifesting, but she was not heeded. I sincerely believe that if Christian Scientists had heeded their Leader's warning given in December, 1900, and had daily worked and lived accordingly, this nation today would not be in the throes of socialism, having to work our way out of the dilemma in a most difficult way. Mrs. Eddy's warning was,

To my sense, the most imminent dangers confronting the coming century are: the robbing of people of life and liberty under the warrant of scriptures; the claims of politics and of human power, industrial slavery, and insufficient freedom of honest competition; and ritual, creed, and trusts in places of the Golden Rule, 'Whatsoever ye would that men should do to you, do ye even to them.' ⁵⁰

Thus, in business as in all other things we find we must be divinely constituted.

Government

In considering the subject of government, I am this year beginning with a very revealing, powerful and basic statement of our Leader's from the Manual of the Mother Church.

Law constitutes government, and disobedience to the laws of the Mother Church must ultimate in annulling its Tenets and By-Laws. Without a proper system of government, and form of action, nations, individuals, and religion are unprotected; hence the necessity of this By-Law and the warning of Holy Writ; 'that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.' ⁵¹

In looking out over the scene of nations and their governments, what would you say was the law which would protect religion, individuals and nations? Where would you say this law is already in operation? I am sure you would say with me that the law is the Truth that God created man and gave him inalienable rights, and that this law is incorporated in the Constitution of the United States, because of the Declaration of Independence. Do you know of any other nation whose law has the Truth as the basis of its form of government? Again, you will say with me there is no other.

The Constitution of the United States starts with governing America, but actually, this divine law governs all men everywhere. It only needs to be recognized by all men everywhere. Mrs. Eddy says,

With one Father, even God, the whole family of man would be brethren, and with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power which constitute divine Science. ⁵²

Governments, therefore, should be so constituted that these inalienable rights shall be maintained. Again, quoting our Leader as an example of the individual citizen's attitude,

In 1880, Massachusetts put her foot on a proposed tyrannical law, restricting the practice of medicine. If her sister states follow this example in harmony with our Constitution and Bill of Rights, they will do less violence to that immortal

sentiment of the Declaration, "Man is endowed by his Maker with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." ⁵³

The fact that the individuality of man is divine, conflicts with the false sense of government which attempts to regulate man or care for man. And any attempt to regulate man or care for him breaks the divine law of individual being. So long as the divine individuality and capability of man are seen and maintained, man will be increasingly free. But as long as man is regarded as a human, subservient to human government, will he be increasingly shackled with human beliefs.

The only government in the world which heralded man as the son of God is under the Constitution of the United States. This Constitution is based on the Declaration of Independence, in which is stated:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty, and the Pursuit of Happiness, -- that to secure these rights governments are instituted among men."

The Declaration of Independence was the first signal that those, who came to these shores to find a place to worship God in freedom, would refuse to allow a form of government to bind them unfairly. These Founders of true freedom knew the importance and dignity of the individual, and this historical fact proves that these were the first steps taken which led to understanding the science of the divinity of the individual, which Christian Science reveals in its teachings.

Referring to the statement in the Declaration regarding their concept of government, we note that its purpose is to secure rights, the inalienable rights endowed by the Creator. The government was to secure these rights -- Life, Liberty and the Pursuit of Happiness, for the individual -- they were not *in* the government to be given to the individual. The right to Life is *in the individual* -- not to be given by the government. The right to Liberty is *in the individual* -- not to be given to him by the government. The right to pursue happiness is *with the individual* -- not in the government to give to the individual. This concept of the role of government, so plainly stated in the Declaration of Independence, which our Leader calls an immortal sentiment, is not the concept of government commonly held today even by Christian Scientists. It has gradually become accepted that the government has all the rights -- those of life, liberty and the pursuit of happiness -- and dispenses them to the citizenry. By its own laws, the government takes from one group of citizens to give to another; it takes from one age group to give to another; it takes from all to give to other nations. All this we must remember is under the guise of good and social progress.

As an example of the concept of government's role held today, I should like to quote Massimo Salvadori, a college professor who has won favor in current political circles for his lectures on American capitalism. In these lectures he attempts to answer the common European fallacies concerning America. To the fallacy that the system is unstable and the individual insecure, he replies,

Great legislative measures provide the world's highest minimum of security for every category of person in the United States -- federal, social security programs, pension systems in private as well as government employment, group assistance. If agriculture is ill, it gets help. There is insurance against unemployment and disability. The element of insecurity has all but disappeared. ⁵⁴

What a far cry is this point of view from the original concept of our constitutional government; yet, as you can see, it is predominantly held today

throughout our land. It is this concept of where the security of an individual lies that has taken its toll in the growth of the Christian Science Movement.

In so far as the non-Scientist today accepts the belief that the government constitutes his security, to that degree he will not seek Christian Science, which teaches that man's security is the kingdom of God within. In so far as Christian Scientists also accept the above role of government and do not endeavor to check it with the original document, to that degree are Christian Scientists weakening their own constitution and economy and are a kingdom divided against itself. One cannot serve both God and mammon. Many times the Christian Scientist endeavors to excuse himself and his country by saying that . . . we have to suffer it to be so now and . . . whatever is best for the greatest number . . . etc. These are spurious excuses, for we are not in a time preceding the Constitution, nor can it be said that people were never able to make the pure Constitutional spirit of the government's role work -- for history bears out the fact that it was just this original concept that made this nation and the individuals in it the most successful the world has ever seen.

What we are advocating today is a departure from this proven concept -- a mistaken sense of the real. It can only lead to disaster.

We have seen that our Federal Constitution was the identify of our Founding Fathers' concept that man is God-governed. This concept was also included in the various state constitutions. As one writer puts it:

Over and over again in the beginning of government in the United States, both state and federal, you will find a constant and specific reference to God as the source of our freedom ... Without God as the author of our liberty, man must depend on the state which denies the individual freedom when it denies God.⁵⁵

Please remember that constitutional rights, as I use the term, refer to the strict constructionist concept of the Constitution, which was the concept believed in by Mrs. Eddy. It is not the concept of the Constitution prevalent today even among Christian Scientists. And this is my primary reason for dwelling, at length, on the subject. The constitutional rights, according to the strict constructionist, means the preservation of the individuality of man, which individuality is divine, as we Christian Scientists know. It is actually the individuality of Mind appearing, although it is called man. To be unconstitutional is to forsake the true understanding of the individual.

Many times, those of us, who are concerned with the better understanding of constitutional government, are criticized for that very interest, as if it were something extraneous to our better understanding and practice of Christian Science. I think you will find that most of those who criticize believe constitutional government is outside of the individual -- located someplace in a state capital or in Washington, D.C. In scientific fact, that is not so. What we see, as constitutional government or the lack of it, is the reflection of the American citizens' understanding or lack of understanding their own self-government -- their understanding, or lack of understanding, their own constitutional government.

For the Lord is our Judge, the Lord is our lawgiver, the Lord is our king.⁵⁶

Like the kingdom of God, the constitution of God is within. It must be lived in our daily lives, then it will be reflected in government. This constitution permits of no discrepancies.

Knowing God is the Mind of man reveals constitutional being as well as scientific being. Iterating a recent point, constitutional government is effect, not

cause; therefore, the question is, of what is it the effect? It is the effect of knowing how to live constitutionally in your daily living.

Religious liberty and individual rights under the Constitution of our nation are rapidly advancing, avowing and consolidating the genius of Christian Science. ⁵⁷

In other words, the genius of Christian Science is being avowed and consolidated behind the Constitution, because it maintains religious liberty and individual rights for those who uphold its law.

My dear student, do not allow yourself to be misled into believing that what goes on in the area of national legislation has no bearing upon you or your religion. I cannot urge too strongly that you give your attention to the matter of true constitutional government, for your own well-being and for our beloved Cause.

As an example, have you read the Supreme Court's decision on segregation? Do you believe it is constitutional? Do you realize that this decision was primarily based upon sociological documents, instead of established law? Do you believe the basic issue is the integration of the black with the white race? From a metaphysical point of view -- Christian Science point of view, our only view -- can such an integration ever take place?

Also, were you aware of the Mental Health Bill, its implications? Do you believe you should leave this matter solely with the Committee on Publication? Do you believe an exemption is sufficient? Did you know this bill is in accord with the World Health Organization and UNESCO? I cannot take the time to go further into these issues, but I cite the above questions to show you the seriousness of what our failure to understand strict constitutional government is bringing about.

Just as Christian Science is kept alive by *teaching each new generation this truth*, so must the Declaration of Independence and the Constitution of the United States be kept alive by this same process. Free Americans have to be grown in generations, so to speak. The parents or grandparents, understanding America gives no proof that the children or grandchildren will, unless they are educated to know what true individuality is. Consider that there are today young people who have never known anything but the New Deal and socialistic legislation. They have no real understanding of what the Declaration of Independence heralded, not only for America but for the whole world. I have found out in my practice and teaching that there are those Christian Scientists who actually do not know the meaning of the Constitution of the United States nor the Monroe Doctrine, although Mrs. Eddy tells us she believes strictly in them. It is a fact that one cannot believe strictly in the Constitution and the Monroe Doctrine and accept the UN, UNESCO, NATO, etc. They are diametrically opposed.

We know Christian Science must be understood individually, it cannot be understood vicariously or worn like a garment. Just so with any subject.

John Locke, the famous philosopher, once said,

I hope it will not be thought arrogance to say that perhaps we should make greater progress in the discovery of rational and contemplative knowledge, if we sought it in the foundation -- in the consideration of things themselves -- and make use rather of our own thoughts than other men's to find it; for I think we may as rationally hope to see with other men's eyes, as to know by other men's understandings. So much as we ourselves consider and comprehend of truth and reason, so much we possess of real and true knowledge.

If we Christian Scientists would be more willing to explore for ourselves the facts concerning Constitutional government, instead of taking other individual opinions, even the opinion of other Christian Scientists, our progress in many areas would be infinitely greater than it is. One of our nation's great Supreme Court Justices, Joseph Story, warned over a hundred years ago: "It [the Constitution] must perish, if there be not that vital spirit in the people, which alone can nourish, sustain, and direct all its movements."

My dear student, has the subject of government seemed less personal to you than a discussion of health? Then you need to understand better that the government is yourself, and reflects as clearly, as does your body, how well you are constituted. Does the Constitution seem remote to you? unrelated to your personal activities? Then you need to enlarge the borders of your tent and realize that the Constitution is your constitution reflected. Your so-called personal problems are directly related to our nation's unconstitutionality. We must not be deceived into believing otherwise.

As we begin to understand the constitutionality of our own lives, we are prepared to understand true constitutional government, for they is one. Principle, logic, constitutional ideas, never change. These are divine catalysts which change all things which are incorrect, but themselves, never. Remember that we are working out the Life which is eternal in our daily affairs, our national affairs and our universal affairs. With God, good, on our side, life is vital and a thrilling experience.

Church

When I came to unfolding ideas on what constitutes church, I naturally began with Mrs. Eddy's definition of church . . .

The structure of Truth and Love; whatever rests upon and proceeds from divine Principle. ⁵⁸

In looking up '*whatever*' and '*structure*', I found '*whatever*' is defined as *anything or everything* and '*structure*' means *constitution*. Then I observed the grammatical way in which this statement is written. The structure of Truth and Love; (semicolon) whatever rests upon and proceeds from divine Principle. Then, whatever rests upon and proceeds from divine Principle is the structure of Truth and Love, the constitution of Truth and Love.

All that could rest upon and proceed from divine Principle would be man and the universe, or as Mrs. Eddy defines man:

The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind. ⁵⁹

Actually, church is the oneness of God and man! It is the Truth stated as cause, God, and its activity or reflection as man and the universe. Church is one indivisible Being or consciousness called God and man.

The Magna Charta of Christian Science means much, *multum in parvo*, -- all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed. The church is the mouthpiece of Christian Science, -- its law and gospel are according to Christ Jesus; its rules are health, holiness and immortality, -- equal rights and privileges, equality of the sexes, rotation in office. ⁶⁰

The government of the Mother Church Mrs. Eddy calls unique, meaning only one of its kind. There is only one God or consciousness. The branch church is the amplification of the Mother Church, again one indivisible activity of Being.

To make church practical and not theoretical, we must see that this church or Principle is our consciousness, and it is our business, as members of the Mother Church and branch churches, to see anything and everything as expressing Principle. This understanding denies or refutes the belief that ideas can be material, thus healing the belief in sin, sickness and death, and fulfills or makes practical the second half of the definition of Church which reads:

The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick. ⁶¹

The Mother Church and branch are not outside ourselves, something operating out there. For the Mother Church and branch church to live in practical demonstration, it must live as us. All the functionings of the Mother Church should be the functioning of my daily living: to understand *Science and Health with Key to the Scriptures* and the *Bible*; the practicing and teaching of it; the lecturing or spreading the word of Truth to those with whom I come in contact. I must be alert to handle all claims made against Christian Science just as the Committee on Publication does. I must watch over our Cause as a *Sentinel*; be a *Journal*, or true record, of Christian Science. I must be the spiritual *Monitor*, to warn, to remind, and to spread "**undivided the Science which operates unspont.**" ⁶² I must be the Love which is indicated in the title of *The Mother Church*, that Mother-Love, all-inclusive, knowing man and the universe as the idea of God and therefore divinely lovely. I must live this daily, work it out in life-practice. Church, then, is not one aspect of my spiritual constitution -- as are marriage, home, children, business, -- but all these are aspects of this all-inclusive structure of Truth and Love, hence the need to understand and demonstrate church and church membership.

It has been said by some misguided students of Christian Science that the first half of the definition of Church is not in accord with the second part, that the first defines all as spiritual and the second points to the materiality of everything needing treatment. In other words, if the first half is true, why the necessity for the second? Those who understand church know that the second part is the first part made practical, or lived individually by its members. It is quite easy to state a great truth, but the living of that truth is quite different. We might as well face it; it seems difficult, it takes courage and impersonality, love and tolerance and an abiding faith in good. Those not willing to take this rugged step of living it often fall away in times of persecution or trouble.

It has also been said by some that the Declaration of Independence and the Constitution are diametrically opposed to each other. The Declaration says man is created by God with unalienable rights, and the Constitution infers that man is material, needing laws to govern him. Nothing could be further from the truth. There is the same relationship between these two documents as there is between the first part of the definition of church and the second, or between the textbook and the Manual.

The first part of church states that all structure or constitution spiritually understood rests upon and proceeds from divine Principle, that man and the universe are spiritual. The second half declares that this knowing is found elevating

the race, rousing thought from material belief to the understanding of the truth of existence, thereby healing the belief that man and the universe is material and casting out error as nothing.

The Declaration of Independence declares that God created all men equal and gave them inalienable rights, and the Constitution works out this truth by protecting, maintaining and sustaining these God-given rights in the individual, thus destroying all erroneous beliefs of government, which make man subservient to government instead of government subservient to man -- the man God created.

As we fulfill, individually, the understanding of church and righteous government in which Mrs. Eddy believed, we can look ahead to the time now unfolding when the Manual of The Mother Church will be the governing law of all the world. Mrs. Eddy prophesied:

The impersonation of the spiritual idea had a brief history in the earthly life of our Master, but of his kingdom there shall be no end, for Christ, God's idea, will eventually rule all nations and peoples -- imperatively, absolutely, finally -- with divine Science. ⁶³

We should remember that Christian Science did not appear in this country until the errors of taxation without representation and physical slavery, which in its issue attempted to divide the union, had been wiped out. So today, the Manual of The Mother Church cannot become the law of men and nations, until the falsities of socialism and communism have been seen and eliminated, and the true spirit of the Constitution restored.

What it means to be a member of the Mother Church, as I have presented it to you, I set forth in the following reference by Mrs. Eddy.

From first to last the Mother Church deemed type and shadow of the warfare between the flesh and Spirit, even that shadow whose substance is the divine Spirit, imperatively propelling the greatest moral, physical, civil, and religious reform ever known on earth. In the words of the prophet: "The shadow of a great rock in a weary land." ⁶⁴

I think I can best conclude this discussion of constitute by quoting two references of Mrs. Eddy that summarize all we have been considering:

Eternal harmony, perpetuity, and perfection, constitute the phenomena of being, governed by the immutable and eternal laws of God; whereas matter and human will, intellect, desire, and fear, are not the creators, controllers, nor destroyers of life or its harmonies. Man has an immortal Soul, a divine Principle, and an eternal being. Man has perpetual individuality; and God's laws, and their intelligent and harmonious action constitute his individuality in the Science of Soul. ⁶⁵

God and His ideas -- that is, God and the universe -- constitute all that exists. ⁶⁶

CATALYST (Bearing Witness)

Did you know that a Christian Scientist is a catalyst? (I refer, of course, to that Christian Scientist who endeavors to be scientifically Christian in everything he thinks and does, and I do not mean the individual who merely takes the cloak, or title, of Christian Scientist.)

In order that my use of this term catalyst be correctly understood, may I give you a definition in non-technical terms. A catalyst or catalytic agent is a substance whose presence accelerates, inhibits, or stops reaction without losing its own

identity. A catalyst is a refining agent, which in the midst of changing substances, goes through these changes yet comes forth unchanged.

This idea of catalyst can have a very profound meaning for us if we ask ourselves a question or two. What remains unchanged and does not lose its identity even though reactions to it seem to have many degrees and forms? We answer . . . Truth, God. The Truth of anything has never been changed, regardless of the conditions aroused by its refining presence. Our next question is, where have we placed ourselves in this discussion . . . as the catalyst or the reaction? Our textbook 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. ⁶⁷

So Science reveals Soul as God, untouched by sin and death, -- as the central Life and intelligence around which circle harmoniously all things in the systems of Mind. ⁶⁸

God and His idea is this catalyst or refining agent, and because of our oneness with God, we are that catalyst. The presence of God and His idea is a diffusing Presence which precludes of aught else. Thus, this Presence is our Presence, which thereby refines everything with which it comes in contact. This Presence frees from imperfection, sensuality, lack of any kind, unhappiness and the *et ceteras* of belief in material thinking.

Because of our oneness with Truth or God, we may say we are the Science of Being, we are Mind, we are the true constitution of all things, from a grain of sand to man; and we are able to face trying conditions, or what the world would term tragedies, and remain unchanged in our understanding of things.

A catalyst is not only a chemical name used in refining processes, but it actually is the Truth concerning anything. Two and two are four is a catalyst, which remains unchanged in the presence of two and two are five. Honesty, love, health, wealth, divinity, Life, God, all these are catalysts which remain forever unchanged in a changing world, going through the process spoken of in the Bible in the book Ezekiel:

I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him. ⁶⁹

Nothing true is ever lost, it only appears to be so when there seem to be no witnesses to Truth. The Truth seemed lost for one thousand years after Jesus, not because it ever was untrue or lost, but because there were no witnesses to the Truth. The Protestant Reformation was the witnessing of this Truth in a measure. Then, after many hundred years, appeared Mary Baker Eddy and Christian Science as witnesses to the Truth, and we again had the Truth. What a lesson there is in this for all of us. What is wanting in the world today is not actually wanting, but because we are not bearing witness to the Truth of all things, it seems that it is wanting. It is here, right here and now. All that is needed is a witness, or as I am bringing out the point -- a catalyst.

The future growth of Christian Science will depend upon the witnesses to hold it to the foundation stones laid down by Jesus: the Sermon on the Mount, the Beatitudes, and the two Commandments. Last, but not least, is Jesus' statement, I and my Father are one. ⁷⁰

These are the catalysts of Truth which have remained and will remain unchanged. Mrs. Eddy built Christian Science on these stones, which were true even before the time of Jesus or Mrs. Eddy. They needed witnesses, catalysts, to be identified.

The statement in Genesis, “**in the beginning God created the heaven and the earth**”⁷¹ was made by a witness to the Truth. Isaiah knew the unchanging nature of Truth regardless of the contrary evidence for he said,

And it shall come to pass, that before they call, I will answer; and while they are yet speaking I will hear.⁷²

The realization that all is already accomplished, already present, nothing lacking or wanting, no matter what the proposition may seem to be, is a tremendous idea, loving and comforting. Reality is a catalyst remaining forever unchanged throughout the ages ; but . . . because the Science of Being requires manifestation, witnesses -- All is infinite Mind and its infinite manifestation -- there has to be a proof, an expression, an evidence. Without this, something is lacking, seemingly.

For the sake of our study and unfoldment, let us call this evidence a witness, as Jesus used it when recorded by John.

The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: ... I am one that bare witness of myself, and the Father that sent me beareth witness of me.⁷³

Are we being witnesses to the Truth in every avenue of being? Or are we waiting for the world to come to our conclusions, and then we will come out from our hiding places and joyfully acknowledge the Truth? If so, the wait will be long and frustrating. *The Truth concerning any situation or condition, social, civil, criminal, political or religious, is here, and will yield to that Truth -- if . . . that Truth has a witness!* We should not feel frustrated. The way to end frustration is to be a witness to the Truth concerning something. At that moment the frustration ends, for the witness has appeared. Remember our oft repeated statement that all progress begins with or as an individual, never a group.

To be a witness, however, seems to stir up evil, resistance, opposition -- not that Truth knows evil, but -- in an explanation of the operation of the belief of evil -- it always seems that good and evil dwell side by side, combating each other.

Unless the individual knows his consciousness is God, is Principle, when he begins to witness the Truth, he is apt to become involved in the reaction Truth seems to stir and thereby feels frustrated, discouraged, and disheartened by the belief of opposition. After having had several such experiences, he might give up trying to be a witness. This accounts for the slow progress mankind has made throughout the ages. We become like those invited to the feast of Truth but seem not able to come as spoken of in Luke.

Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord those things.⁷⁴

These guests evidently thought the personal things they were doing were more important than the feast of Truth, or that these two activities were separate and conflicted with each other. Of course, they were not separated nor conflicting, for when an individual is working for and as Truth, every avenue of his being is permeated with this Truth, and all work together for the glory of God, good.

The belief that in being a witness to the Truth one is involved in conflicts with persons makes us hesitate to be true witnesses. As I said before, it may appear to be evil hard on the heels of Truth, but this is really no excuse for us not being Truth's witness. As working Christian Scientists, we are never against persons, but in being a witness to the Truth as we honestly see it, it may seem to divide interests. This is inevitable if one is honest with himself, and because it is not personal, it does not work hardships but brings about the Unity of Good.

An honest conviction of Truth as found in the teachings of Christian Science and the Bible will bring about this result. As Life progresses and issues become clearer, in maintaining our honest convictions, some of us will say, "I was right," and some will say, "I was wrong." But this is good, and we can love all the way. So long as one is honestly basing his conviction on the Truth, God is working out His perfect plan and purpose for all men. Out of this crucible comes the gold purified of dross, not only the gold of human character, but the gold of human relationships, national and universal.

Mrs. Eddy has some wonderful things to say regarding convictions. For instance,

This period is not essentially one of conscience; few live and feel now as when this nation began, and our forefathers' prayers blended with the murmuring winds of their forest home. This is a period of doubt, inquiry, speculation, selfishness; of divided interests, marvellous good, and mysterious evil. But sin can only work out its own destruction; and reform does and must push on the growth of mankind. Honor to faithful merit is delayed, and always has been; but it is sure to follow. The very streets through which Garrison was dragged were draped in honor of the dead hero who did the hard work, the immortal work, of loosing the fetters of one form of human slavery. I remember, when a girl, and he visited my father, how a childish fear clustered around his coming. I had heard the awful story that "he helped 'niggers' kill the white folks!" Even the loving children are sometimes made to believe a lie, and to hate reformers. It is pleasant now, to contrast with that childhood's wrong, the reverence of my riper years for all who dare to be true, honest to their convictions, and strong of purpose. ⁷⁵

To weave one thread of Science through the looms of time is a miracle in itself. The risk is stupendous. It cost Galileo, what? This awful price: the temporary loss of his self-respect. His fear overcame his loyalty; the courage of his convictions fell before it. Fear is the weapon in the hands of tyrants. ⁷⁶

The advancing faith and hope of Christianity, the earnest seeking after practical truth that shall cast out error and heal the sick, wisely demand for man his God-given heritage, both human and divine rights; namely, that his honest convictions and proofs of advancing truth be allowed due consideration, and treated not as pearls trampled upon. ⁷⁷

In metaphysics we learn that the strength of peace and of suffering is sublime, a true, tried mental conviction that is neither tremulous nor relapsing. This strength is like the ocean, able to carry navies, yet yielding to the touch of a finger. This peace is spiritual; never selfish, stony, nor stormy, but generous, reliable, helpful, and always at hand.

I have always read the Battle Hymn of the Republic by Julia Ward Howe with this understanding, particularly beautifully expressed in this verse:

**He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
O, be swift, my soul, to answer Him! Be jubilant my feet!
Our God is marching on.**

Today, because we have Christian Science, the Truth revealed and needing only to be practiced, our work should be quicker, more joyful, and more sure for we know perfection already is. As misconceptions fall away, this perfection of being is appearing. Any issue today, be it social, civil, criminal, political or religious, needs you and me as witnesses to the Truth, catalysts, if you please, according to the teachings of Christian Science. Do not be afraid.

There was a time in my work in Christian Science when I thought I had failed in my demonstration of oneness, when I could not feel completely at one with the way my co-workers and friends felt. But I came to the conclusion that was wrong, because each individual is himself, herself, and has to be responsible for his thoughts; no one else can. If we fail to be a witness to the Truth as we see it, fail to be the catalyst which remains unchanged regardless of what action goes on around it; if we try, instead, to keep things peaceful, by endeavoring to agree with everyone, we might have the experience of the chameleon which changes color with each object upon which it rests. Well, one day, the legend says, it came upon a bit of scotch plaid!

I have learned to have a great regard for honest convictions and the individuals who have the courage to work this way. It also put my own work on a higher level and makes me have to evaluate my own honest convictions.

Let us, therefore, be willing to be the catalyst of Truth, Be not afraid, if in being this catalyst, there bestirs a tumult, for you are not in the tumult. If one honestly continues to be this catalyst of Truth to and for any given subject or aspect of living, the storm clouds will pass away into their native nothingness, and you will see your Truth reflected everywhere. Remember, however, to be a true catalyst, there can be no personal sense, no *'greater than thou'* attitude. Such feelings indicate contention for the evidence of the Truth. The catalyst never contends with the action it seems to cause -- if it did, it could not remain unchanged. Truth never mingles with error -- if it did, it could not remain Truth. The wheat never contends with the tares -- if it did, it would not remain wheat. Yet, Truth maketh all things new.

Truth is an alterative in the entire system, and can make it "every whit whole."⁷⁹

To help us be better Christian Scientists, better catalysts, let us explore the character of Truth; let us see what constitutes the Truth of Being, that we may better live it.

PROPHYLACTIC and THERAPEUTIC

The *'prophylactic'* and *'therapeutic'* (that is, the preventative and curative) arts belong emphatically to Christian Science, as would be readily seen if psychology, or the Science of Spirit, God, was understood.⁸⁰

The sincere worker or practitioner in Christian Science has a need to know what the prophylactic and therapeutic systems are in the Science of Being and what they have to do with his successful work in this field. To arrive at the spiritual interpretation of these subjects we will define the two words.

Prophylactic means to prevent or to guard against. *Therapeutic* means concerned with remedies for diseases; curative. With these definitions there comes to thought the following from our textbook:

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. ⁸¹

Remember that mankind must sooner or later, either by suffering or science, be convinced of the error that is to be overcome. ⁸²

As we have seen by our discussion of the Science of Being last year, our aim should be to understand, so clearly, that Mind is the cause of every effect that we make greater efforts not to listen to the false testimony of the material senses. In one sense, therefore, it could be said that the Science of Being is essentially prophylactic. For as one understands the Science of his own being and is living it, he is at the same time preventing the entrance of error into his daily thinking and acting.

Prophylactic means how not to entertain thoughts which produce sin, disease and death, -- to understand that our bodies are mental, not material; that they are forms of thought, not forms of matter. Our work in this category is two-fold, (1) that of detecting the errors which tempt us and (2) that of seeing what seems to tempt others to think evilly. In either case, if the error is accepted and becomes our thinking, whether it seemed to operate as our thought or the thought of someone else, for that moment, it becomes the form of thought which we call our body. In this way we teach ourselves to see that the error which may be appearing as a physical disorder did not originate in what we term body, but in the thought which is our body, every step of the way.

Mrs. Eddy cautions us to . . .

Eradicate the image of disease from the perturbed thought before it has taken tangible shape in conscious thought, alias the body, and you prevent the development of disease. ⁸³

Without this understanding of the preventative, or prophylactic, our way in the healing work of Christian Science may be the suffering way, for the suffering way is always the uncorrected way, a stumbling and slipping and sliding way. This we do not need to do, if we are willing to include in our work for ourselves and others the prophylactic. Again, Mrs. Eddy admonishes us . . .

Christian Science commands man to master the propensities, -- to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty. Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success. They will deliver you to the judge, the arbiter of truth against error. The judge will deliver you to justice, and the sentence of the moral law will be executed upon mortal mind and body.

Both will be manacled until the last farthing is paid, -- until you have balanced your account with God. ⁸⁴

The belief in evil operates in one of two ways, either something which the individual is doing or what he may be tempted to think another individual is doing. The first horn of this dilemma is easily grasped and seen because if the individual is responsible for an error, it is self-evident he must overcome that tendency, whatever it may be, and so end the farce. But the response to the error someone else seems to be expressing is another thing.

To explain: Take the example of a person who has no desire to harm anyone. In the pathway of his daily work he may contact an individual who is not so inclined and who often hurts sensitive feelings. Our friend's response to that error could be resentment, hurt feelings, anger, injustice. This action of thought must be understood as giving life to the error of which he is conscious; therefore, he must refuse to respond to it. He might, otherwise, suffer some kind of physical or mental discomfort. As we find in the statement of our Leader's, ***Error comes to you for life, and you give it all the life it has.***

The error which another commits should fall lifeless at the door of our thought because we do not respond to it with any erroneous quality of thought. Not only for his sake, should we work this way, but for our own sakes, if we desire to be healthy, happy and wise. To be forewarned is to be forearmed, and this is prophylactic.

It is quite often said of us, who devote a good deal of time to the prophylactic in our work, that we are instructors only and not healers. Now, of course, this is not true, for each one of us knows that the understanding of the therapeutic must also be a facet of our healing work. As I am sure we all know, that if we will but stop to realize it, few people learn their lessons through illness and unhappiness. How often have you listened to testimonies or read them wherein the testifier recounts the healing of one major illness or difficulty after another. From one point of view, we are, of course, grateful that these errors have been overcome, but I think you will agree that if more of the prophylactic were being accepted, the errors to be overcome would be fewer and fewer.

Now, the therapeutic, according to *materia medica*, is the science of knowing how to apply remedies for the healing of the sick. According to Christian Science, it is understanding. We know the divine Mind is the great and only healer of sin, disease and death. Mrs. Eddy states this tremendous fact so wonderfully and clearly in the following,

The Christian Scientist keeps straight to the course. His medicine is Mind -- the omnipotent and ever-present good. His help is from the Lord who heals body and mind, head and heart; changing the affections, enlightening the misguided senses and curing alike the sin and the mortal sinner. God's preparations for the sick are potions of His own qualities. His therapeutics are antidotes for the ailments of mortal mind and body. ⁸⁵

Perhaps we find someone suffering physically from a state of mental hatred. Within ourselves we be that Love which cancels the claim of hatred and show the individual how to express the quality of divine Love, thus giving the potion of God's own nature. Or, it may be that the suffering sense is lack of substance and a fear of insecurity. We begin by knowing that because Mind and its idea fill all space, there could be no lack of substance and therefore, no fear of insecurity. We begin, then, specifically, for his sake, to be the presence of this fullness, because we know God is All-in-all. There is no lack of work or money or opportunity or happiness or health. God is All and everlastingly expresses this allness. The potion needed in this case was affluence, the ever-outflowing of good. Nothing ever stops nor can stop this continuity of divine Being, for it is Mind in manifestation, the Christ, the Son of the living God, or the living God in full expression. As Paul once said,

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the Love of God, which is in Christ Jesus our Lord. ⁸⁶

In other words, when we do not allow the picture of seeming error to lodge in our thought, seem real, then the ceaseless flow -- the ever living activity of the divine Mind appearing as you -- goes on for ever and ever. Also, in the book of John we have this enlightening statement, **For as the Father raising up the dead, and quickeneth them; even so the Son quickeneth whom he will.** ⁸⁷

The word quickeneth means to make alive. Understanding that God is the Mind of man makes all things appear as the manifestation of the living God, Life in expression.

In this way the kingdom of God comes to men and no other way. To see the reality of anything from a grain of sand to man in contradistinction to the material concept means to have our viewpoint that of the divine Mind, which reveals the kingdom of heaven right here and now. Jesus said in speaking to the Jews,

But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you. ⁸⁸

Another very enlightening statement of one of the disciples as they went about healing after Jesus sent them forth is this, **Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding be sure of this, that the kingdom of God is come nigh you.** ⁸⁹

We may paraphrase that statement in this way: Even the very dust (materiality of your thinking) where you dwell (how you think) which cleaveth on us (which we seem to see) we do wipe off against you, (we do heal by the realization that God, Mind manifested, is all there is or can be, and for this reason the kingdom of God is come nigh unto you, (this understanding of man brings the kingdom of God to you, right here where you are now). Is this not what Mrs. Eddy is saying,

All consciousness is Mind, and Mind is God. Hence there is but one Mind; and that one is the infinite good, supplying all Mind by the reflection, not the subdivision, of God. Whatever else claims to be mind, or consciousness, is untrue. ⁹⁰

The therapeutic, therefore, must never be allowed to become the medical profession's concept of it, namely curing someone out there. The therapeutic means we supply, as our own presence, the Truth which the situation has demanded. Because there is one divine Mind, and that Mind is ours, there is no other way to see and know the will of God done on earth as it is in heaven. Our healing work, done this way, keeps it from becoming repetitious, keeps one expanding his own being, enlarging the borders of his tent, and prevents one from believing he is a good person knowing the truth about another person.

The Christian Science treatment, which may be classified as therapeutic, must never be given as a mental pill, something applied to a situation. That is not scientific; it still has the taint of *materia medica*. It should ever increasingly be the presence of the divine Mind, shedding light and intelligence and thus removing the mist of materiality. Actually, you cannot apply Truth to error. It is Truth appearing, error disappearing. It is very important we understand treatment in this way.

In order that we be progressive, it is important we understand the Science of the therapeutic, or healing aspect, of Christian Science. As we are willing to do this, we become more and more appreciative of the prophylactic, the preventative, which keeps us from needing the therapeutic. Thus we enter the city of our God whose gates open towards light and glory both within and without, for all is good, and nothing can enter that city, which defileth, ... or maketh a lie. ⁹¹

LATENT

Reading an article in a magazine which had to do with the power of thought, I came across a statement which in substance was that the subconscious mind controlled the life of the individual. Another article indicated that it was what they called the subconscious mind which could be used in hypnotism. I was aware that Mrs. Eddy does not use the word subconscious in her writings. Yet with this belief concerning consciousness, I returned to the concordances to find out how she took care of these errors, and I found it under the word latent. What a genius Mrs. Eddy is! Again I am impressed with a deeper, fuller understanding of her as the Revelator of Truth to this age.

Mrs. Eddy could not use the word subconscious in teaching that there is but one Mind or consciousness, the divine Mind. Subconscious mind would indicate two minds -- conscious and subconscious; or, degrees of Mind. Somehow she had to show how to uncover the belief of thinking which seems to go on under the surface of thought, unnoticed. This she did by means of the word '*latent*', which means *hidden or concealed; lying hidden and undeveloped within a person or thing*. In Webster, the word '*subconscious*' is *occurring without conscious perception or only slight perception*. In this area we see that latent and subconscious have a similar meaning.

Latent - the negative sense

Mrs. Eddy uses latent both positively and negatively. I will take up the negative aspect first. In our textbook she writes, in speaking of the angel with the little book in his hand,

Did this same book contain the revelation of divine Science, the right foot or dominant power of which was upon the sea, -- upon elementary, latent error, the source of all error's visible forms? The angel's left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin. ⁹²

The statement that the right foot or dominant power, of which was upon the sea, upon elementary latent error, the source of all error's visible forms, shows Mrs. Eddy's understanding of how to make null and void the world's belief that the subconscious mind governs the life of an individual. To make this plain for ourselves, we find out it is important to understand what we may be mentally entertaining in thought, hidden and out of sight, and, as Webster says, as yet undeveloped.

Let us take a simple example of a business man who has an important meeting over which he is to preside, and who latently fears it. That fear unhandled could develop into an unsuccessful meeting. Did not Job say,

That which I have so greatly feared is come upon me. ⁹³

Those thoughts which lie seemingly dormant in consciousness must be taken out and faced and destroyed. It is possible that many experiences, which we might seem to suffer, would not take place if we had wiped out these false beliefs before they developed. When Jesus read the silent thought of individuals whom he healed, we can see that he understood latent belief.

For instance, asking the woman at the well of Samaria for a drink, Jesus told her she had had five husbands, although there had been no discussion concerning her life. Also, we have the record in the Bible of the healing by Jesus of the palsied man. Afterward, it says,

And behold certain of the scribes said within themselves, this man blasphemeth. And Jesus knowing their thoughts said, wherefore think ye evil in your hearts? For whether it is easier to say, thy sins be forgiven thee; or to say, arise, and walk? ⁹⁴

I have had this experience in my work. An individual will be very anxious to accomplish a certain goal and actually be capable of it, but at the same time there is hidden away a belief that he is incapable. This he has never expressed, probably did not want to face it, but this belief *unhandled* will form the outcome and seem to prevent the successful climax of his endeavor to which, by faithful and diligent work, he is entitled.

Perhaps the oft-repeated statement of our Leader's will impress us more potently because of what we have just unfolded.

Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously. When the condition is present which you say induces disease, whether it be air, exercise, heredity, contagion, or accident, then perform your office as porter and shut out these unhealthy thoughts and fears. Exclude from mortal mind the offending errors; then the body cannot suffer from them. The issues of pain or pleasure must come through mind, and like a watchman forsaking his post, we admit the intruding belief, forgetting that through divine help we can forbid this entrance. ⁹⁵

A student of ours told me of an experience she had which added up to a latent belief *unhandled*. While she was in the service overseas, everyone was periodically examined for athlete's foot. It did not impress her very much at the time because she was not afraid of it herself. Years later, after she was out of the service, this condition appeared. She healed it by the realization that this belief had latently remained in her thought, had never been cast out of thought as untrue regarding herself or anyone else. It was a false concept existing only in mortal mind, and because there was no mortal mind, just the divine Mind, and that Mind was the Mind of man, no one ever had it or experienced it. How wonderfully true and how inspired was Mrs. Eddy's explanation as elementary, latent error, the source of all error's visible forms.

Hypnotism

The current interest in hypnotism is another phase of evil which must be seen through by Christian Scientists, not merely ignored as being outside of their jurisdiction simply because they personally would not be interested. Actually, whenever a Christian Scientist allows a latent erroneous concept of himself to remain unchallenged, hidden, he has allowed himself to be hypnotized.

All hypnotism is self-hypnotism, even that which seems to be administered from the outside. As Mrs. Eddy says,

But the fact remains, in metaphysics, that the mind of the individual only can produce a result upon his body. The belief that produces this result may be wholly unknown to the individual, because it is lying back in the unconscious thought, a latent cause producing the effect we see. ⁹⁶

Just as we have seen that latent beliefs are kept latent by an unwillingness to face them and prove their nothingness, I feel the impetus given to hypnotism today by the public is likewise the result of being unwilling to face issues. It is so much easier to escape or avoid an issue than it is to face an erroneous suggestion and prove its nothingness. Our national mental climate which seeks to find solutions to daily problems through compromise and expediency, rather than through the

stringencies of fundamental principles, encourages just such things as the interest in hypnotism.

If an individual, or a nation, is not expressing, thought is being impressed. Mrs. Eddy describes it thus:

The standard of metaphysical healing is traduced by thinking to put into the old garment of drugging the new cloth of metaphysics; or by trying to twist the fatal magnetic force of mortal mind, termed hypnotism, into a more fashionable cut and naming that "mind-cure," or – which is still worse in the eyes of Truth – terming it metaphysics! Substituting good words for a good life, fair-seeming for straightforward character, mental malpractice for the practice of true medicine, is a poor shift for the weak and worldly who think the standard of Christian Science too high for them. ⁹⁷

Latent: the positive sense

Now let us look at the positive side of latent. Mrs. Eddy says:

This task God demands us to accept lovingly today, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual. ⁹⁸

Immortal Mind feeds the body with supernal freshness and fairness, supplying it with beautiful images of thought and destroying the woes of sense which each day brings to a nearer tomb. ⁹⁹

We are all sculptors, working at various forms, moulding and chiseling thought. What is the model before mortal mind? Is it imperfection, joy, sorrow, sin, suffering? Have you accepted the mortal model? Are you reproducing it? Then you are haunted in your work by vicious sculptors and hideous forms. To remedy this, we must first turn our gaze in the right direction, and then walk that way. We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives. Let unselfishness, goodness, mercy, justice, health, holiness, love, – the kingdom of heaven – reign within us, and sin, disease, and death will diminish until they finally disappear. ¹⁰⁰

Mrs. Eddy thus indicates to us that as we understand latent belief and do not allow it to remain *unhandled* in thought, we begin to rid ourselves of erroneous experiences because the source of them has been destroyed. As we entertain and maintain right concepts, they appear in forms of liveliness and beauty. This mental activity she describes as follows,

A knowledge of the Science of Being develops the latent abilities and possibilities of man. ¹⁰¹

Unfold the latent energies and capacities for good in your pupil. Teach the great possibilities of man endued with divine Science. ¹⁰²

Any right idea based upon Principle and held innately as reality in thought is possible of outward expressing form. I often look at the Christian Science Movement and consider what Mrs. Eddy must have held as innately true in order to have presented Christian Science to the world in the thorough way she did. Any right idea born to earth, that is, any right idea seen and comprehended by consciousness, . . . you, . . . me, . . . or anyone, is here to stay and cannot be otherwise than identified as form. Mrs. Eddy tells us,

Immortal and divine Mind presents the idea of God: first, in light; second, in reflection; and third, in spiritual and immortal forms of beauty and goodness.¹⁰³ In this way we learn how to prevent erroneous things from happening, and how to understand the glories of immortal Mind and be confident and reassured of their appearing.

UNREALITY OF EVIL

Mrs. Eddy's discovery that evil is not real is ever more becoming the greatest discovery of the ages. Think of it! No evil is real, no matter what its name or character, nor what it seems to accomplish. Do we really appreciate the import of this fact, or do we rather casually take it for granted because we have heard it stated for so many years?

Until Mrs. Eddy's discovery of the unreality of evil, the most that the theologians of the time could promise the struggling world was that good some time and some way would overcome evil. Their basis of reasoning, however, was always a variation of the belief in evil as being real, as being person, place or thing. I sometimes wonder if we are doing our best to daily prove this scientific fact.

That evil is unreal can be proved by the correlative that God is good and All. Is that not simple, understandable? Should not this be easy to demonstrate? Again, why don't we do better? Let us consider some of the subtle ways by which we seem to become mesmerized into still believing evil is real.

Personal sense the tool of evil

First, personal sense. Has not everyone in this room proved that if he does not attach personal feeling to the error which he seems to experience, it begins to fade out of his thought? I have, and I am sure you have. Take experiences which seem to have been tragedies, or almost tragedies. Later, as our lives progress, they are even difficult to remember; or if we do remember, the sting is gone and it appears more as a lifeless picture. Even when we seem to be in the midst of hell, we can say, "Sometime this experience will not even be remembered." Does not the Bible say,

Behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind. ¹⁰⁴

God, Mind, is All-in-all and has been so from all eternity, but this cannot be experienced or seen in effect until thought yields up the personal belief in evil.

The word 'personal' is most revealing. According to Webster, it means of or peculiar to a certain person; private; individual; done in person or by oneself without the use of another person or outside agency. Thus, the word personal points up the fact that the belief of evil is indeed one's own concept, and is not the real or unreal in or of itself or because many people believe in it. The greatest belief in evil today is seemingly apparent not because the evil is powerful or real, but simply because the belief has been accepted individual by individual.

If the growth or predominance of a belief of evil occurs in this manner, does not the destruction of the belief in evil take place in like manner -- individual by individual refusing to accept a belief in evil as his own, regardless of how logical it may seem to be presented to him? In our textbook is this wonderful statement that illustrates the simple way the belief of evil can be handled if we would but do it.

The realization that all inharmony is unreal brings objects and thoughts into human view in their true light and presents them as beautiful and immortal. ¹⁰⁵

Please note the phrase, *all inharmony*. Couldn't that be said to include the whole of the belief in evil? Then, when the individual realizes that anything inharmonious is unreal, the reality of all things is seen. It is as simple as that.

When, and as, the mist of evil is cleared, there is revealed what has always existed -- the manifestation of God, good. If, in the beginning, God made all that was made, and behold it was very good, what has happened to this goodness? Did it

wear out with age ... become impaired ... diseased? Could man who expresses the wholeness and goodness of God become mentally deranged, mean, dishonest, physical ... with all that would entail? Logically, the answer is NO. This, then, being the correct answer, I ask, "Why is this goodness not more often seen, not only in one's daily living but in the universe?" There is but one reason. It is the belief in evil.

Evil is not person, place, or thing. It is mental, a belief. We never have to adjust anything, make over something, supply a deficiency, but we have only to drop the belief that evil, by whatever name or nature, is true or real. In each class I have brought to our attention the fact that Mrs. Eddy's selection of the words *animal magnetism* to describe evil was a master stroke. It immediately places evil in the mental realm where it may be broken up and destroyed. If we accept the world's belief that evil is matter, form, a person, place or thing, it becomes difficult to destroy, as history too sadly records. Evil is a subjective belief, not an object or objective.

One day, when I was looking out over the bay toward Mt. Tamalpias, the fog was so dense that the mountain was not visible. I thought, "If I do not know better, the way it appears right now would indicate that there is no mountain. But I do know it is there, despite the testimony of the fog; and as the sun shines, the fog will be dispersed, revealing what is always there untouched by the fog." The fog never had anything to do with the mountain -- it only appears to do so.

In this way, we should analyze physical claims. What might appear as a pain in the arm or a cold in the head, or an inactive liver, or a broken bone, *et cetera*, was never true about the idea. A pain was never related to an arm, a cold to a head, inaction to a liver, or breakage to a bone. It only appears that way.

These errors are no more related to the ideas mentioned than the fog is actually related to the mountain. The belief that they were is the claim which we must see as unreal. In other words, our work is not to remove the pain from the arm, the cold from the head, the inaction from the liver, or the breakage from the bone. Arm, head, liver, or bone are spiritual ideas, and therefore never were in jeopardy. Our realization, that the inharmonious suggestion is the only thing that has to be seen as unreal, allows the object to appear in its true light as beautiful and immortal.

The sun shining, undaunted by any of the earth's phases or beliefs, is a glorious example of the action of the divine Mind. Mind, knowing the perfection of itself and unaffected by any of the beliefs of matter, is the Truth or treatment which brings about what we call Christian Science healing.

Our Leader says,

Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle, -- is unfolding Life and the universe, everpresent and eternal. ¹⁰⁶

The maximum of good is the infinite God and his idea, the All-in-all. Evil is a suppositional lie. ¹⁰⁷

Because All is infinite Mind and its infinite manifestation, ¹⁰⁸ all things exist as consciousness, not matter. Accepting this Mind as our Mind necessitates that we see and know as this Mind. This Mind being infinite sees only the perfection of itself in everything of which it is conscious, from the infinitesimal to the infinite, from a grain of sand to man. Hence, the unreality of evil.

NEW JERUSALEM

Let us realize first that New Jerusalem -- the city which lieth foursquare, the great city, the sacred city, the city of Spirit, the heavenly city, the holy city, the spiritual, holy habitation, the city of our God -- is consciousness, your consciousness. It is where you live, where you be, what you are, and where all your understanding of God, man and the universe is revealed and identified. **I and my Father are one**¹⁰⁹ is the dynamic fact concerning everyone. Everyone is the center or nucleus of this glorious city, for consciousness is Mind, and Mind is God.¹¹⁰ As Mrs. Eddy says,

This city of our God has no need of sun or satellite, for Love is the light of it, and divine Mind is its own interpreter. All who are saved must walk in this light.¹¹¹

To walk in or as this light, Love, we must understand what constitutes this New Jerusalem. As Mrs. Eddy says,

Taken in its allegorical sense, the description of the city as foursquare has a profound meaning.¹¹²

The four sides of this city are very important, for they depict the qualities of thought necessary to the completeness of this consciousness and the demonstration of it. The description of them in our textbook is found as follows:

Northward, its gates open to the North Star, the Word, the polar magnet of Revelation; eastward, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus; southward, to the genial tropics, with the Southern Cross in the skies, -- the Cross of Calvary, which binds human society into solemn union; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony.¹¹³

Let us take up each one of these sides and spiritually analyze its divine characteristics.

North

Mrs. Eddy has symbolized one side as the north, the north star, the Word, the polar magnet of revelation. The Word, of course, is the understanding of the oneness of God and man as stated in John.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.¹¹⁴

Just as the North Star, or Polaris, enables the navigator to know where he is, so that he may chart his course correctly, the understanding of the Oneness of God-being enables us to identify and classify our universe correctly, so that we too may chart a safe course. The practical aspect of this point is that this revelation is consciousness, your consciousness, for consciousness is the City Foursquare. Has this not been revealed as your consciousness? It never was an idea or revelation coming to consciousness, but consciousness expressing or revealing its own ideas. Because the revelation and revelator is one, the revelation as your consciousness that God is your Mind, one inseparable Being, is the polar magnet of Revelation.

East

Next, eastward to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus. The star seen and followed by the Wise Men was the revelation of the Christ within themselves whereby man is understood to be the Son of God, which fact Jesus identified. This quality or substance of consciousness, your consciousness, is the knowing that man is not material, is not a material body, but s

the Son of God expressing God as form and activity, the expressed being of God. Is not this Truth going on as your consciousness now?

South

The third side is defined this way: Southward to the tropics, with the Southern Cross in the skies, -- the Cross of Calvary, which binds human society into solemn union. Here we find a further development or revelation of what constitutes the City Foursquare -- your consciousness.

Because Mrs. Eddy calls this side of the city the genial tropics, we realize that gently and lovingly we must accept the cross, or daily experience, in demonstrating the oneness of Being. Not the old theological understanding of cross with its imposed suffering, but rather, the willingness to joyfully work out our salvation, or the Science of our Being, the City Foursquare. This cross is in the skies, not on the earth. It is the practical way by which human society is bound in one, the oneness of God and man. Now, this does not mean resignation to or with error, but, rather, it means the laying down of beliefs which would tempt us to think human society is material. No wonder our Leader speaks of this side as the genial tropics, for that is the quality it takes to expose the nothingness of error.

West

Lastly, the fourth side, westward to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony.

As we review the four sides of this city, we find it to be progressive unfoldment or realization . . .

1) beginning with the knowledge of God as consciousness, God and man one indivisible consciousness; 2) next, the Christ illumines man as the Son of God, which Jesus identified; 3) third, enlarging this understanding of individual man as the Son of God into the realization that human society is spiritual and not material - - for human society is but a more universal concept of individual man -- and the joyful willingness to realize this. 4) The fourth side, the complete demonstration of the allness and oneness of God, man and the universe as divine consciousness, and the nothingness of error, for all is peace and harmony. This whole, complete City Foursquare, which is your consciousness, is true now, and the living of it is the reality of it.

To illustrate in another way the City Foursquare -- really an eternal fact -- we turn to the book of Genesis and the four rivers which run out of the garden of Eden. From this and the definition of the rivers given by Mrs. Eddy, it can be seen that in the beginning, the garden of Eden was intended to signify the kingdom of God within, or the City Foursquare.

And a river went out of Eden to water the garden; and from thence it was parted and became four heads. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold. ¹¹⁵

River Pison – Havilah

Mrs. Eddy's definition of the river Pison is **the love of the good and beautiful, and their immortality.** ¹¹⁶ In looking up the meaning of the word Havilah I found it to be trouble, pain, circle. The love of the good and beautiful and their immortality, then, encompasseth trouble, pain and a vicious circle. In other words, it is necessary to love the good and the beautiful and understand their immortality in order to erase error. The erasure of evil always reveals the good and beautiful and their immortality. By loving the good and beautiful and their immortality, we have given

true evaluation to man and the universe, and this is true gold, for gold exemplifies true value. Is not this understanding your own consciousness?

River Gihon - Ethiopia

Noting again from Genesis, And the name of the second river is Gihon, the same is it which compasseth the whole land of Ethiopia. Ethiopia has a most remarkable definition. It just about takes in all of the belief of evil: fright, black, the fear of God, burning, blackness, treasure house, commotion, troubles, wickedness, country of burnt faces. ¹¹⁷

Mrs. Eddy gives the river which compasseth, or surrounds, this sense of things as follows: The rights of woman acknowledged morally, civilly, and socially. ¹¹⁸

Why, one may ask, is it important to understand the rights of woman morally, civilly and socially to destroy this all-inclusive belief in evil? Because through the centuries woman has been considered inferior to man, secondary; and Ethiopia represents an area where the lowest concept of womanhood exists. It is the land of Ham, Noah's son, whom Mrs. Eddy defines as **Corporeal belief, sensuality; slavery, tyranny.** ¹¹⁹

The male characteristic has dominated life and living throughout the centuries. But if God made them male and female, this mistake would appear as preventing the perfection of the City Foursquare from being understood. It would continually make male and female appear as two instead of one -- as contending with each other instead of including each other. So, this river, Gihon, or quality of thought running out of Eden, is necessary to the demonstration of the City Foursquare as your own consciousness. Have you accepted this, or will you consider yourself as just man, or woman?

The errors of mankind seen in the pages of history can be better understood when viewed from this standpoint. In the first World War, Germany was called The Fatherland. It was ruthless, lacking gentleness. The Nietzsche theory of a superman, of which Hitler was an advocate, was also ruthless and cruel. All decisions in government and war are made by men, yet . . . liberty is a goddess!

Mrs. Eddy considers this point very important because she says, with the marginal title of "Renewed selfhood,"

Let the male and female of God's creating appear. Let us feel the divine energy of Spirit, bringing us into newness of life and recognizing no mortal nor material power as able to destroy. Let us rejoice that we are subject to the divine powers that be. Such is the true Science of being. Any other theory of Life, or God, is delusive and mythological. ¹²⁰

You see, without this understanding of true balance, or the equipoise of consciousness, all things get out of line, the influence is too much to one side or the other. But when we realize the male and female of God's creating as one, not two united, the whole responsibility remains with the individual to demonstrate this wholeness, this complete consciousness, no longer blaming the other fellow for the shortcomings which seem to be apparent.

Again, from our textbook, as part of the definition of temple or divine consciousness mentioned in the Apocalypse,

And I saw no temple, therein, for the Lord God Almighty and the Lamb are the temple of it; ¹²¹

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

corporeal being. In this divinely united spiritual consciousness there is no impediment to eternal bliss, -- to the perfectibility of God's creation. ¹²²

Think of the promise in the last sentence, In this divinely united spiritual consciousness there is no impediment to eternal bliss. Shall we give this our consecrated thought in order that we may establish that equipoise of Mind which is essential to the demonstration of the City Foursquare, divine consciousness, your own consciousness.

River Hiddekel - to Assyria

Returning to Genesis, we find, And the name of the third river is Hiddekel; **that is it which goeth toward the east to Assyria.**¹²³ The east is where the sun rises, or light appears, and Assyria means success. Mrs. Eddy's definition of Hiddekel is **Divine Science understood and acknowledged.** ¹²⁴

Thus far, it has been unfolded that the acceptance of the love of the good and the beautiful and their immortality, and woman's rights acknowledged socially, civilly and morally, brings the light which points to success or the complete demonstration of divine consciousness or the City Foursquare. This third river, then, is leading toward the success of the complete demonstration of the divine consciousness. Referring to our textbook we find this fundamental truth so inspirationally stated by Mrs. Eddy in speaking of marriage and the true understanding of the male and female of God's creating.

Fulfilling the different demands of their united spheres, their sympathies should blend in sweet confidence and cheer, each partner sustaining the other, -- thus hallowing the union of interests and affections, in which the heart finds peace and home. ¹²⁵

The word I particularly wish to emphasize is *sphere, united spheres*. A *sphere* is a *whole idea*, not a half. It is defined as having the surface equally distant from the center at all points. So, each man and each woman, in demonstrating divine and scientific consciousness, is a whole sphere and not a half. Demonstrating wholeness is not putting two halves together, but one complete whole, expressing or reflecting itself wholly or completely, as male and female.

Consciousness, to be self-sufficient or whole and complete, must be both male and female; otherwise, in demonstrating wholeness, it would be a half seeking another half. So long as men and women consider themselves either just male or female, all the errors, with which this world seems to contend, will continue in this dream. The male and female of God's creating is basic Principle and must be seen and acknowledged by all mankind sometime. Why not now? This is Life eternal!

When and if marriage is demonstrated, it should be seen on this wise as an exemplification of the perfection and wholeness which the individual already is, and not as something added to make perfection or wholeness. This allness and oneness, which is our self because God is our Mind, places us in the center of our universe, as the absolute Truth and necessity for the perfection of that universe. This law of true being is so beautifully stated in our textbook.

So Science reveals Soul as God, untouched by sin and death, -- as the central Life and intelligence around which circle harmoniously all things in the systems of Mind. ¹²⁶

We see this divine law of Being reflected in the action of the sun and the atom. The sun shines, and because of that we have the earth and all that is therein contained. Without light and heat nothing could grow, and there would be no form or color. So that central point of the sun's shining is all-important. The same law is

seen in the atom, for it has a center or nucleus around which circulate electrons. If the nucleus or sun were not there, there would be no electrons or no earth.

Thus we see that an understanding of the male and female of God's creating is fundamental to the demonstration of divine scientific consciousness and success; for success is wholeness, completeness, Divine Science.

River Euphrates

The fourth river is Euphrates with this definition. Divine Science encompassing the universe and man, the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics; the reign of righteousness; the atmosphere of human belief, before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation, finity; the opposite of infinity. ¹²⁷

This indicates to us what are the necessities in the demonstration of the City Foursquare or divine consciousness. Why? Because in this definition, we find Mrs. Eddy has used both positive and negative terms, indicating that it is necessary for us to daily demonstrate or live this City Foursquare. It requires that we realize we are not living humanly even if we eat, sleep, are in business, or whatever our activity. As these things are done and understood according to Principle, this is Life eternal, not shall be. On this basis each day is and can be reality appearing as health, wisdom, success, affluence; in fact, all that means God. If we fulfill the requirements laid down by the four sides of the City Foursquare and the four rivers running out of Eden, the Garden of Eden is redeemed, and there is no error.

The City Foursquare is explained to us by Mrs. Eddy. Because we know God is our Mind, if we accept the fact that God is our Mind now, we are also entitled to accept the fact that the City Foursquare is a present possibility.

We too from the outlook of Mind, may say with John,

I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. ¹²⁸

From this viewpoint, all things become new, for what before seemed a material universe and man, now is understood as a divine idea. Whether we designate it as the City Foursquare, the kingdom of God within us, or Mind, divine consciousness, they are all one and the same thing.

In this unfoldment, Mrs. Eddy has included the undoing of the belief in evil.

Mighty potentates and dynasties will lay down their honors within the heavenly city. Its gates open towards light and glory both within and without, for all is good, and nothing can enter that city which "defileth, . . . or maketh a lie." ¹²⁹

Realizing that God, Mind, our Mind, is the center of all its vast creation or revelation, from this Horeb Height, or exalted outlook of good, we may determine the circumference of our deific center by refusing to believe in evil in whatsoever guise. All potentates or dynasties which have wielded power -- such as *materia medica*, old theology, *romanism*, socialism, communism -- must yield to the power of this City Foursquare or divine scientific consciousness. All personal errors either mental or physical must be laid down, for no longer can they claim power. The gates are open and nothing is barred from entrance; but, in so doing, false reasoning, in any avenue of being which is not based on Mind and its individual idea, must yield its power.

The City Foursquare, New Jerusalem, understood as we have been discerning it, is divinity appearing while looking like you and me. We look human, but we are not. Our Being is divine, always has been and ever will be.

As we look out upon this world, we find discord and upheaval. What is taking

place? Only that which has to take place as we change our concepts of God, man and the universe. It is the conflict between our real selfhood and former false educated beliefs. As these concepts are broken up and the divine idea appears, we seem to see and hear things which look like dire trouble, but that is only the seeming. The following record from the Bible serves well to explain this to us. Jesus said,

Now is my soul troubled and what shall I say? Father, save me from this hour; but for this cause came I unto this hour, Father glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by and heard it said that it thundered; others said, an angel spake. Jesus answered and said, this voice came not because of me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. ¹³

We are not now and never will live in the earth or world or universe. The world lives in us, is mental, and as we understand the true mental nature of all things, the world in which we seem to live is drawn up unto us. This is the demonstration of the City Foursquare, the kingdom of God, the Science of Being.

As Mrs. Eddy says, **God is individual Mind.** ¹³¹ God being our Mind, we are individual Mind, here and now. Perfection is taking place, even though we yet seem to see imperfection. But rejoice and be glad, for this very imperfection coming to the surface of thought is proof positive that the City Foursquare or divine consciousness is emerging. Just as the melting fog reveals the beauty of the universe, be it ocean, mountain, or meadow, so the crumbling away of human reason before the grand verity of the divine Mind reveals the glories, beauty, and grandeur of Mind and the eternity and immortality of all things.

SUMMARY

To summarize our paper this year -- we began with Mrs. Eddy's statement which illustrates powerfully and practically how to live the Oneness of Being.

The divine Principle of the universe must interpret the universe. ¹³²

Principle expresses Himself, Herself as man. Principle's interpretation of the universe, therefore, becomes the grave necessity of every individual Christian Scientist. We considered **atomic power, electricity, medicine** and noted that Mrs. Eddy in her works gives us the correct interpretation of **astronomy, natural history, chemistry, music, mathematics, physics, physiology, economics, business, art, law, commerce, invention, et cetera.** We must know what man, men and nations are as interpreted by Principle, and only Principle gives us the true idea of **law and government.**

Next, we considered Mrs. Eddy's use of the words '**constitute**' and '**constitution.**' Life will never appear constitutionally right and harmonious until we live that divine constitution from within ourselves, which living includes **marriage, children, home, business, government, church.**

We encouraged ourselves in the realization that the Truth concerning anything is like a **catalyst** -- never changing. We are able to go through many changing experiences, but to emerge therefrom unchanged. The truth concerning everything appearing as our consciousness is a catalyst which remains unchanged amid seeming discord.

We have enlarged to ourselves the **prophylactic** and **therapeutic** arts in the healing work of Christian Science by understanding how preventative or prophylactic operates as well as the curative or therapeutic.

Under **latent**, we found according to *Science and Health*, that it is very important to understand latent belief in evil, and that such beliefs *unhandled* often lead to experiences which the individual seems not able to understand. There is a natural knowing of good which we may call latent good, and this we should emphasize.

Next, we stressed the great discovery of our Leader's, the **unreality of evil**. It is personal sense which gives seeming life to the belief in evil, and we must give much attention to seeing that evil is an illusion, for as Mrs. Eddy tells us,

The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie. ¹³³

Finally, and in conclusion, we saw that **New Jerusalem, the Holy City, the City Foursquare**, is divine consciousness, and therefore our consciousness. We learned from a study of the four rivers running out of Eden and the four sides of the City Foursquare what the necessary qualities of thought are in order to make this demonstration. We decided to make renewed effort to let that beautiful city appear more and more clearly as our own consciousness and experience.

This has been a wonderful day for me and I have sincerely enjoyed being with you in unfolding the glories of the one infinite Mind

Thank you!



FOOTNOTES

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|--------------------|--------------------------|--------------------------------|
| 1 S&H 272:28 | 50 My 266:3 | 100 S&H 248:13 |
| 2 S&H 591:6,19 | 51 Man 28:3 | 101 S&H 128:14 |
| 3 Matthew 12:13 | | |
| 4 S&H 258:13 | 52 S&H 469:30 | 102 S&H 445:8 |
| 5 S&H 465:16 | 53 S&H 161:11 | 103 S&H 503:20 |
| 6 Mis 190:1 | 54 Life Magazine, 4/9/56 | 104 Isaiah 65:17 |
| 7 S&H 293:17 | 55 James Keller, | 105 S&H 276:12 |
| 8 Mis 257:22 | Oakland Tribune, 12/56 | 106 S&H 306:25 |
| 9 Messages '01 9:4 | 56 Isaiah 33:22 | 107 S&H 103:15 |
| 10 Mis 258:27 | 57 My 200:1 | 108 S&H 468:10 |
| 11 S&H 293:13 | 58 S&H 583:12 | 109 John 10:30 |
| 12 Mis 268:14 | 59 S&H 591.5 | 110 Ret 56:18 |
| 13 S&H 340:23 | 60 My 254:21 | 111 S&H 577:19 |
| 14 My 128:6 | 61 S&H 583:14 | 112 S&H 575:16 |
| 15 My 283:26 | 62 My 353:10 | 113 S&H 575:26 |
| 16 S&H 94:12 | 63 S&H 565:13 | 114 John 1:1-3 |
| 17 Mis 259:3 | 64 Pul 20:14 | 115 Genesis 2:10-11 |
| 18 Rud 2:24 | 65 No 10:27 | 116 S&H 593:1 |
| 19 Mis 116:11 | 66 Un 24:18 | 117 Bates, Scriptural
Names |
| 20 John 17:21 | 67 S&H 465:17 | 118 S&H 587:3 |
| 21 Un 48:7 | 68 S&H 310:14 | 119 S&H 587:21 |
| 22 S&H 197:26 | 69 Ezekiel 21:27 | 120 S&H 249:5 |
| 23 S&H 316:2 | 70 John 10:30 | 121 S&H 576:10 |
| 24 S&H 63:5 | 71 Genesis 1:1 | 122 S&H 577:4 |
| 25 S&H 58:7 | 72 Isaiah 65:24 | 123 Bates, Scriptural
Names |
| 26 S&H 297:7 | 73 John 8:13-14,18 | 124 S&H 588:5 |
| 27 S&H 488:14 | 74 Luke 14:17 | 125 S&H 59:11 |
| 28 S&H 274:17 | 75 Mis 237:16 | 126 S&H 310:14 |
| 29 My 5:13 | 76 Mis 99:5 | 127 S&H 585:16 |
| 30 S&H 18:6 | 77 Mis 246:31 | 128 Revelation 21:1 |
| 31 S&H 57:4 | 78 My 121:7 | 129 S&H 577:22 |
| 32 S&H 577:4 | 79 S&H 371:30 | 130 John 12:27-32 |
| 33 S&H 57:31 | 80 S&H 369:23 | 131 Mis 101:31 |
| 34 S&H 249:5 | 81 S&H 270:27 | 132 S&H 272:28 |
| 35 S&H 59:11 | 82 S&H 240:24 | 133 S&H 103:15 |
| 36 S&H 59:3 | 83 S&H 400:12 | |
| 37 S&H 61:11 | 84 S&H 405:5 | |
| 38 S&H 61:24 | 85 Mis 268:14 | |
| 39 Mis 343:20 | 86 Romans 8:38-39 | |
| 40 Pul 9:1 | 87 John 5:21 | |
| 41 Matthew 19:14 | 88 John 12:28 | |
| 42 S&H 165:1 | 89 Luke 10:11 | |
| 43 S&H 58:21 | 90 Ret 56:18 | |
| 44 S&H 65:16 | 91 S&H 577:24 | |
| 45 S&H 89:21 | 92 S&H 559:2 | |
| 46 Mis 147:19 | 93 Job 3:25 | |
| 47 S&H 52:1 | 94 Matthew 9:3-5 | |
| 48 S&H 327:17 | 95 S&H 392:24 | |
| 49 S&H 423:18 | 96 Hea 6:20 | |
| | 97 Mis 233:12 | |
| | 98 S&H 254:20 | |
| | 99 S&H 248:8 | |