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Address to her Association

by

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INTRODUCTION

We are come today *to rejoice, to enlighten ourselves, to better acquaint ourselves* with our *work*, not *only* for the coming year, but for ever. *This* is Life eternal, and we are living it eternally *now*.

I am happy to be with you today and to know we are aware that this day is the Lord's; therefore not a mere coming together of persons. It is the expression of the divine and infinite individuality of Mind. It is as if Mrs. Eddy were saying to us right here and now,

Truth's immortal idea is sweeping down the centuries, gathering beneath its wings the sick and sinning. My weary hope tries to realize that happy day, when man shall recognize the Science of Christ and love his neighbor as himself, -- when he shall realize God's omnipotence and the healing power of the divine Love in what it has done and is doing for mankind. The promises will be fulfilled. The time for the reappearing of the divine healing is throughout all time; and whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing. (S&H 55:15)

In this beautiful reference, I trust you noted the use of the phrase, *sweeping down the centuries*. It opens a wide vista to the thought. Are we sweeping clean as we gather the sick and sinning beneath our wings, by knowing what makes them sick and sinning, and seeing the unreality of evil. If we would heal the sick and sinning and gather them under our wings -- whether the sick and sinning be individuals, governments or nations, -- we are obliged to sweep as we gather. It is impractical to put a beautiful icing on a sodden cake.

The need of the hour for the Christian Scientist is healing, healing, and better healing; a fuller understanding of Love, particularly understood through the demonstration of what a true Christian is; and a keener alertness to the needs of the hour which deal with the belief in evil.

In the first chapter of Jeremiah, it is recorded how Jeremiah struggled with the demand being made on his consciousness by God to be a *prophet unto the nations*. It says:

Then the word of the Lord came unto me saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God: behold, I cannot speak: for I am a child ... Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

Morover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen; for I will hasten my word to perform it. And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. Then the Lord said unto me, out of the north an evil shall break forth upon all the inhabitants of the land ... Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them ... And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee. (Jeremiah 1)

In some measure, are we not all prophets unto the nations? Likewise, in our work, is it not a pleasant thing to see the rod of an almond tree? The word '*almond*' means *alert*, and is the first blossom which appears in the spring. But the seething pot which Jeremiah also saw after he was alert . . . that is not so pleasant. *Are we afraid of it and so prefer not to be alert?* I trust not, for as Mrs. Eddy tells us, "***Truth's immortal idea is sweeping down the centuries.***" It is *inevitable* that it sweep and that it *accomplish* all that Truth's idea means.

As one looks at the world through the lens of Science, he sees the lack of the understanding of the Christ and Christianity in individuals, governments and nations. The healings accomplished in the early Christian era were accomplished by understanding the Christ and Christianity, for at that time Science had not been explained to them.

To remedy this lack, one begins with himself, to know more of the Christ and, thereby, be a better Christian. From himself, this spreads -- into the concept of his home, his city, his county, his state, his country -- by his knowing that the *Christ is the within-ness of every individual*. Then it spreads to include the whole world, the universe of Mind, thus doing what Jeremiah saw expressed in these words, "to root out, and to pull down, and to destroy, and to throw down, *to build and to plant.*" This was the Christ as it appeared to Jeremiah, the Christ as defined by Mrs. Eddy.

The divine manifestation of God, which comes to the flesh to destroy incarnate error. (S&H 583:10)

As you will see, my paper this year is devoted to a greater understanding and demonstration of Christ and Christianity and the Love which accompanies this understanding in our healing work. Believe me, I have in no way reverted to the false and old theological teachings with regard to these subjects, but I am endeavoring to bring out a deeper and clearer understanding of Christ, a Christian, and Christianity as we are *taught to do* in Christian Science. This Science must be *Christian* or else it is only the letter -- cold and pulseless. We find in our textbook the following,

The *letter* of Science plentifully reaches humanity today, but its *spirit* comes only in small degrees. The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science, -- pulseless, cold, inanimate. (S&H 113:3)

So with this in thought, let us be resolved to do finer healing work by a fuller understanding of what healing requires, the *Love* which is revealed in true Christianity and the *Science* of this Christianity.

I should like to call your attention to the statement Mr. Arthur Eckman, made as president of The Mother Church at the annual meeting. It is in the July Journal, and I believe it sets the tempo for the thought of the Christian Science Movement for this year. (I am sure it will sound familiar.)

Mrs. Eddy's great work of bringing forth her religion where and when she did was facilitated, if not actually made possible, by the national climate of religious and civil liberty. She enjoyed complete freedom to pursue her basic, pure research in this Christianly scientific sphere ...

Her keen awareness and great appreciation of these government-afforded civil and religious freedoms are clearly expressed in the following statement in her work *The First Church of Christ, Scientist and Miscellany*, "Religious liberty and individual rights under the Constitution of our nation are rapidly advancing, avowing and consolidating the genius of Christian Science." ...

The seeming evils to be coped with are not merely external forces under authoritarian dictatorships that would seek to destroy our way of life. Vicious and subversive influences, claim the power to take over government in one community after another, as witness recent front-page news items ... Clearly, the unfinished business before us today is to reject and completely destroy these false claims to power. Christian Scientists are uniquely prepared by precept and practice to assume this vitally important task ... As the impending challenge of suppositional evil is met and mastered through spiritual means, the beneficent government of the founding fathers will be preserved, and civil and religious freedoms reign supreme.” (*July Journal, Arthur Eckman*)

POLITICAL CAMPAIGN

I believe it necessary, in view of events which are taking place in our country and the world, to mention the Roman Catholic question. It would appear that many individuals of this denomination are actively engaged in the political and economic activities of this nation. There is the attempt to occupy the highest position in government [John Kennedy as President], as well as other positions. In Europe, there are four dictators of this faith: in Germany, France, Spain, and Portugal.

This question must never be answered, “What can we do about it?” “What difference does it make? God governs.” “Maybe it would be a good thing.” Never, never think it is the right choice. Our business is to see the unreality of this claim, that men and women are awake and alert. God is the consciousness of man, and this claim can be stripped from the national consciousness of this nation, as easily and simply as we are able to strip disease from the experience of individuals. I do not wish to go into this subject other than to alert you to your work, which must be daily and hourly.

This country’s Founding Fathers never dealt with this subject as if it were a religion. They considered it politically, as a *foreign government*, hence their phrase in public documents, ‘*imperium in imperio*’ – government within a government. Never deal with it as a religion, hence religious freedom is not the question involved. It is political, a foreign government being dealt with. May we have the confidence expressed in these words of Jesus which open the chapter on Prayer in our textbook,

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things so ever ye desire when ye pray, believe that ye receive them, and ye shall have them. (S&H:1)

THE SCIENCE OF WORDS

Often in our Association meetings you have heard me say that it is important to have a correct understanding and use of words. Words mean more to Christian Scientists than to most other people, because of the accuracy of Principle as taught in Christian Science. It is by means of words that Christian Science is explained. It is by means of words that Christian Science is understood,

My early dictionary tells me that a word is that which is uttered. Metaphysically understood, a word puts forth an idea, whether we think, speak or write it. These ideas may be those of beauty, of reasoning, of affirmation, of denial, of spiritual content or material. As examples of beautiful and correct use of words, may I give you the following.

Beloved brethren, since last you gathered at the feast of our Passover, the winter winds have come and gone; the rushing winds of March have shrieked and hummed their hymns; the frown and smile of April, the laugh of May have fled; and the roseate blush of joyous June is here and ours. (Pan 1:1)

This is Mrs. Eddy's statement opening her article on *Christian Science vs. Pantheism*. The beauty of the picture here described was given by words. Isn't it beautiful?

Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe. (S&H 465:17-1)

This we know is the use of words to express the absolute Science of being. Here, we note the use of the word *is*, a singular verb with what looks like a plural subject. The word *are* would not have conveyed the idea of oneness, the oneness of Principle and idea.

Neither pray I for these alone, but for them also which shall believe on me through their words; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. (John 17:20-21)

This is Jesus' statement of absolute being.

While the heart is far from divine Truth and Love, we cannot conceal the ingratitude of barren lives. (S&H 3:32)

How many words would it take to explain this sentence?

Blindness and self-righteousness cling fast to iniquity. (S&H 448:2)

This is another example of a host of ideas presented to thought in a few well-chosen words.

After Mrs. Eddy healed herself, she set about to find out how it had been accomplished. She did this by searching the Bible, which, of course, involved the meaning of words, and then she put her findings into words. Thus, we have our textbook *Science and Health, with Key to the Scriptures*. In this book, through the correct use of words, she has explained that Christian Science is the Science of Christianity; it is Principle, it is religion, it is the way of Life.

Our need, then, is to understand words correctly, understand their importance, and see that nothing changes the meaning of the words she has employed in elucidating this Science. The alert Christian Scientist works to keep his thought sharp concerning the attempt mortal mind is making to adulterate the meaning of words.

During the years past, much thought has been directed toward handling the beliefs of Romanism and *materia medica*, and rightly so. These claims are obvious, seen on the surface, so to speak. But what about the many ways which seem to exist

beneath the surface, not so obvious, which must be brought out and seen in order to maintain the purity and clarity of this Science? Our Leader has given us this warning,

The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front. The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle. So secret are the present methods of animal magnetism that they ensnare the age into indolence, and produce the very apathy on the subject which the criminal desires. (S&H 102:16-23)

We cannot allow ourselves to forget that the Truth was seemingly lost for about two thousand years. Remembering this severe historic experience, we must be the *Seraphim* and *Cherubim* at the door of our consciousness, determined not to allow any adulteration of the etymology of Spirit, or the correct interpretation of words according to the teachings of Christian Science, to take place. As Mrs. Eddy warns,

Every loss in grace and growth spiritual, since time began, has come from injustice and personal contagion. Had the ages helped their leaders to -- and let them alone in -- God's glory, the world would not have lost the Science of Christianity ... "In the beginning was the Word, and the Word was with God, and the Word was God." (St. John). This great truth of God's impersonality and individuality and of man in His image and likeness, individual, but not personal, is the foundation of Christian Science. (My 116:22; 117:18-22)

Mrs. Eddy warns of this possibility to Christian Science under the Manual section entitled *No Incorrect Literature*. (Man. Art VIII, Sec.11) Is not literature the use of words? Mrs. Eddy says

A member of this Church shall neither buy, sell, nor circulate Christian Science literature which is not correct in its statement of the divine Principle and rules and the demonstration of Christian Science. Also the spirit in which the writer has written his literature shall be definitely considered. His writings must show strict adherence to the Golden Rule, or his literature shall not be adjudged Christian Science. A departure from the spirit or letter of this By-law involved schisms in our Church and the possible loss, for a time, of Christian Science.

To carry out the letter and the spirit of this By-law, which we are told to do, necessitates that we be as accurate as Mrs. Eddy is, in the use of our words in stating Christian Science. This also includes the accurate statement of this Science in all avenues of our being, for Mrs. Eddy instructs us,

The divine Principle of the universe must interpret the universe. (S&H 272:28)

And how are we to do it without the correct use of words: For Principle to interpret the universe it necessitates our viewing every subject with discernment.

Spiritual sense is the discernment of spiritual good. Understanding is the line of demarcation between the real and unreal. (S&H 505:20-22)

We must be willing to consider the following subjects as operating contrary to Christian Science: drugs, *materia medica*, *Romanism*, *socialism*, *communism*, *Buddhism* or *any oriental philosophy*; in short, *any anti-Christian belief*. These beliefs are spreading their false way of thinking by the use of words in books, dictionaries, radio and TV, newspapers and magazines. Are we aware of this?

Now, let none of us say, "Oh, that is making something out of error," or "Who has the time to do this?" Or "I think this is going far afield in dealing with the belief

in opposition to Christian Science.” Such statements are naïve and immature and show a lack of understanding the operation of evil. The hour is late, and if we are going to fulfill Mrs. Eddy’s prophecy, we must admit, from the evidence of things present, that we are not doing very well. The time is lessening before the 21st century arrives. Of the 20th century Mrs. Eddy prophesied,

If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian Church in our land, and a few in far off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity its new name, and Christendom will be classified as Christian Scientists.

(Pul 22:9-15)

A few moments ago, I mentioned dictionaries as being one of the avenues through which false concepts are being spread. As we scan the old dictionaries -- particularly the Webster’s in circulation during the time Mrs. Eddy was writing *Science and Health*, -- and compare them with our present dictionaries, we find that subtle changes in definitions, of what might be considered key words, has taken place. This presents an alarming picture to the Christian Scientist, for as we have just seen, Christian Science has been given to the world *in book form* -- through the correct use of words and their meanings. If words are twisted or changed, if their root meanings are omitted, you can see the danger to Christian Science.

Let me illustrate my point first by calling your attention to the word *man*. Let us compare the 1943 Webster with the 1859. We find that the 1943 edition has completely left out the Icelandic translation of *man*, which Mrs. Eddy quotes in the textbook saying,

The following are some of the equivalents of the term man in different languages. In the Saxon - mankind, a woman, any one; in the Welsh - that which rises up, the primary sense being image, form; in the Hebrew - image, similitude; in the Icelandic - mind. The following translation is from the Icelandic: “And God said, Let us make man after our mind and our likeness; and God shaped man after His mind; after God’s mind shaped He him; and He shaped them male and female.” (S&H 525:7-16)

None of them are to be found in the current edition. Do you think this does not matter? If you think this is unimportant, your thought is going along with the hidden opposition to Truth to adulterate it by the wrong use of words or their meanings.

Another example is to be found in the definition of the word ‘*idea*.’ You are familiar with Mrs. Eddy’s quotation from Webster on page 115 of our textbook under the *Scientific Translation of Immortal Mind*. The definition is,

Idea; an image in Mind; the immediate object of understanding. - Webster. (S&H 115:17)

In my early dictionary, this definition is given, and the latter part of it, *the immediate object of understanding*, is from John Locke, the Puritan philosopher who was such an inspiration to the early New Englanders. Today’s dictionary omits these definitions entirely.

Another erroneous omission taking place in the dictionaries is elimination of examples of correct usage of words from works of fine writers of early days; namely, John Locke, Shakespeare, Addington, Ben Johnson, Burke, Bryce. Notice how seldom these writers are quoted in this respect in the current dictionaries. Why?

Other words, important words, words that Mrs. Eddy uses with Webster as an authority for their meaning, are •*pantheism* (Pan 2:10), •*God* (01 3:10-13),

• *metaphysics* (Mis 68:21-24), • *person* (Rud 2:1), • ' (No 9:25). If you will check the Webster of Mrs. Eddy's time against the Webster currently used, you will be able to see for yourself what tampering has been going on. If these meanings are not in current dictionaries, then other fundamental words have also been altered. Consider, therefore, what the new student of Christian Science understands of this subject when his dictionary does not give the same meanings intended by Mrs. Eddy for him to have. And what about ourselves? Are we really getting the full, spiritual, mental meaning of the words we look up?

Other very important words to a Christian Scientist are '*liberty*' and '*liberal*.' Both are derived from the same word *liber*, meaning *free*. The meaning of these words are dear and fundamental to the understanding of Christian Science. Listen to the use of this word *free* and given in the Bible and by Mrs. Eddy. Our Leader says,

God made man free. Paul said, "I was free born." All men should be free. ... Christian Science raises the standard of liberty and cries: "Follow me! Escape from the bondage of sickness, sin, and death!" Jesus marked out the way. Citizens of the world, accept the "glorious liberty of the children of God," and be free! This is your divine right. (S&H 227:16-26)

Now, we when we compare the dictionary meanings of the word *free* -- Mrs. Eddy's and the current one -- we find a distinctly different concept. The early dictionary defines it as *to separate, divine, to redeem; in government not enslaved; subject only to fixed laws made by common consent*. Note please, that this definition does not verge into license. It has discrimination and distinction in it. Now, the current dictionary omits this aspect completely. It says *characteristic of free men; born and bred well, noble, magnanimous, honorable*.

And so you can see where the false sense of liberal comes from today. That sense which has no lines of discrimination; it has no adherence to definite rules or law. The liberal of today feels that if he adheres to fixed rules and is discriminating, he is not free. I hope none of us would be guilty of this, for Mrs. Eddy's definition of firmament says,

The scientific line of demarcation between Truth and error, between Spirit and matter. (S&H 586:15)

Another example of this current understanding of liberal is found in our schools, when the school format demands that all children must be graduated, whether they have earned this distinction or not. No line of demarcation between the worthy and unworthy. To the modern liberal demarcation is bondage.

Many years ago when the current interpretation of liberal and free began to appear, a woman who was evidently an advocate of this way of reasoning, came to me for treatment. As I talked with her, I found that she resisted the understanding of individuality as given in Christian Science. She insisted there was no such thing as individualities, that what appeared as individualities today would eventually be swallowed up or lose their individuality into just one individuality. I told her that because of my instruction in Christian Science, I would not and could not, believe what she averred because of the following statement of Mrs. Eddy,

He sustains my individuality. Nay – more, He is my individuality and my Life. Because He lives, I live. (Unity 48:7-9)

This individuality, therefore, could never be swallowed up or absorbed. She said to me, "If you believe that, you are the original aborigine." And I guess I still am.

What has happened to the correct understanding of the word *free* and *liberal* has also happened to the word *individuality* which means *indivisible*. According to Christian Science it means *one indivisible being, Mind and its individuality, Principle and idea, God and man*. [indivi = undivided, dual = two; therefore, indivisible duo] The false sense has come about through the acceptance of togetherness, one world, as represented by the mixing of all grades of nations and thought, with no scientific line of demarcation between real and unreal, between the true and the untrue, between accomplishment and non-accomplishment, between moral and immoral, between intelligent and non-intelligent, between progressive and non-progressive, between Christian and non-Christian. To believe in the differentiation according to modern liberalism would be bondage.

As this brief discussion has shown, there is a very definite and well defined attempt to twist the meaning of words. The Christian Scientist has to realize that, should this attempt receive more and more impetus, Christian Science would stand in danger of being misstated, lose the spiritual and deific meaning, and thus become adulterated. Through the wrong use and meaning of words, we could have incorrect literature. We must not be ignorant of this attempt.

Are you aware of what the word '*ignorant*' means? I wonder if you will be as startled as I was to learn it means *to ignore*, which means *to disregard willfully*. So we see, when we are ignorant of what is going on in these various avenues of being, it is because we deliberately and willfully ignore them. It is not very complimentary, is it? For confirmation of this, look up how Mrs. Eddy uses the word *ignorant*.

To conclude this point on the importance of words and their meanings, I should like to quote Mrs. Eddy.

Job says; "The ear trieth words, as the mouth tasteth meat." The great difficulty is to give the right impression when translating material terms back into the original spiritual tongue. (S&H 115:10)

Speaking of Jesus, she says,

His words were the offspring of his deeds, both of which must be understood. Unless the works are comprehended which his words explained, the words are blind. (S&H 350:11)

A misplaced word changes the sense and misstates the Science of the Scriptures, as for instance, to name Love as merely an attribute of God; but we can be special and proper capitalization speak of the love of Love, meaning by that what the beloved disciple meant in one of his epistles, when he said, "God is love." (S&H 319:27)

In no other one thing seemed Jesus of Nazareth more divine than in his faith in the immortality of his words. He said, "Heaven and earth shall pass away, but my words shall not pass away," and they have not. The winds of time sweep clean the centuries, but they can never bear into oblivion his words. They still live, and tomorrow speak louder than today. They are today as the voice of one crying in the wilderness, "Make straight God's paths; make way for health, holiness, universal harmony, and come up hither." The grandeur of the word, the power of Truth, is again casting out evils and healing the sick, and it is whispered, "This is Science." (Mis 99:19)

He who dated time, the Christian era, and spanned eternity, was the meekest man on earth. He healed and taught by the wayside, in humble homes: to arrant hypocrite and to dull disciples he explained the Word of God, which has since ripened into interpretation through Science.

His words were articulated in the language of a declining race, and committed to the providence of God. In no one thing seemed he less human and more divine than in his unfaltering faith in the immortality of Truth. Referring to this, he said, "Heaven and earth shall pass away, but my words shall not pass away," and they have not: they still live; and are the basis of divine liberty, the medium of Mind, the hope of the race. (Mis 163:8-21)

Never before in the history of mankind, has the attempt been made to destroy Christianity by the misinterpretation of words. It is being tried today. Let us be alert and watchful. This is our responsibility. So, Christian Scientists, let us watch our words, watch the words of those writing for public consumption. Love your words really, and be willing to see the onslaught being made upon the English language to change it and thereby to open up an avenue in which Christian Science could be attacked through adulteration.

The Lord gave the word; great was the company of those that published it.
(Psalms 68:11)

Let us see the power of the Word, and more correctly express what Mind says, the Word of God.

JUVANESCENCE

The world generally believes that old age is inevitable, and we often are hearing, "Old age is inevitable, so learn to grow old gracefully." Christian Scientists should stand up to this claim, face it, and decide to do something about it. Our textbook is full of statements to the contrary, so let us resolve to put them into practice, and break this mesmerism.

Life being eternal, all things express the eternality of this Life, from a grain of sand to man. All things functioning as good are eternal. Mrs. Eddy tells us,

The universe of Spirit reflects the creative power of the divine Principle, or Life, which reproduces the multitudinous forms of Mind and governs the multiplication of the compound idea man. The tree and herb do not yield fruit because of any propagating power of their own, but because they reflect the Mind which includes all. A material world implies a mortal mind and man a creator. The scientific divine creation declares immortal Mind and the universe created by God.

Infinite Mind creates and governs all from the mental molecule to infinity. This divine Principle of all expresses Science and art throughout His creation and the immortality of man and the universe. Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source. Mortal sense inverts this appearing and calls ideas material. Thus misinterpreted, the divine idea seems to fall to the level of a human or material belief, called mortal man. ... the only intelligence or substance of a thought, a seed, or a flower is God, the creator of it. (S&H 507:15 to 508:6)

Generally speaking, I believe we are prone to think of this as relating to the universe of which we are conscious, that all these things will continue to appear because Life is eternal. Of course this is right; but also, what about the pores of the body, its cuticle, the hair, the eyes, seeing hearing, the ears, teeth, bone structure, blood, what is termed flesh, muscle, nerves – every large or tiny detail of that which constitutes the body? What of all that?

If God created everything, from the mental molecule to infinity – as our reference from *Science and Health* states, – then these ideas are forever appearing and must ever continue to appear. They cannot wear out or decay or mis-function. They are not matter: there is none. Because these ideas have been misinterpreted and believed to be matter, they seem to decay. They are not matter, however, and they do not decay. They are mental, and because there is only one mental – the divine mental, the divine Mind – these ideas are indestructible and, therefore, ever appearing. If this were not true, we would not be able to heal.

Sickness, sin, and death must at length quail before the divine rights of intelligence, and then the power of Mind over the entire functions and organs of the human system will be acknowledged. (S&H 384:30)

Does this statement leave anything out? Could anything decay, decline, grow disinterested, narrow, rigid, set, according to this Mind, God? Thus we see that the real youth, the youth our Leader describes so beautifully in the following, has to do with a mental attitude toward oneself and ones universe. It has nothing to do with years.

To preserve a long course of years still and uniform, amid the uniform darkness of storm and cloud and tempest, requires strength from above, – deep draughts from the fount of divine Love. Truly may it be said: “There is an old age of the heart, and a youth that never grows old; a Love that is a boy, and a Psyche who is ever a girl.” The fleeting freshness of youth, however, is not the evergreen of Soul, the coloring glory of perpetual bloom, the spiritual glow and grandeur of a consecrated life wherein dwelleth peace, sacred and sincere in trial or triumph.” (Mis ix:15-3)

The word *youth* takes on a different meaning as we read these statements. It becomes a quality of thought, attitude toward life, an acceptance of the spiritual fact of the ever-appearing of divine ideas, a joyous sense of living, living Life forever indestructibly. Your experience and mine. This is juvenescence, youth forever growing young.

QUESTIONS AND ANSWERS

It has been increasingly clear to me why Mrs. Eddy chose the Socratic method of teaching, that of questions and answers. She speaks of it in the Manual, giving instructions for teaching in the Sunday School. After mentioning that the children shall be taught the Scriptures, she says,

The next lessons consist of such questions and answers as are adapted to a juvenile class, and may be found in the Christian Science Quarterly lesson, read in Church services. (Man 63:4)

For the adult who takes class instruction, the chapter from which we teach, *Recapitulation*, is one of questions and answers.

Pedagogy in the world of intellectualism begins with thinking the student must be crammed with the knowledge which he does not possess. Not so in Christian Science! We begin with knowing that the Kingdom of God is within. From there, we begin to draw from him through questions, what he already knows. A question throws the child or adult back upon his own resources to find the answer. Knowing that the kingdom of God is within him is the resource, upon which he falls back, to find the answer. Then it is evolved as his own, and not as having been told him by someone else. It is real to him, because he thought it; he evolved it.

We cannot feel that questions and answers belong alone to the children in the Sunday Schools; for as long as it is necessary to teach Christian Science to the children or adults, we must have questions and answers. Often, ask yourselves questions about conditions, situations, world affairs, things which pertain to your personal lives. For example, the following is what Mrs. Eddy recommends.

We all must learn that Life is God. Ask yourself: Am I living the Life that approaches the supreme good? Am I demonstrating the healing power of Truth and Love? If so, then the way will grow brighter “unto the perfect day.” (S&H 496:9-13)

As we sincerely do this, we find the answers coming from within ourselves, for God is the Mind of man and the only source of all intelligence.

Some additional illustrations of questions, found in the Bible and our textbook, point out the importance of questions. Notice how your thought is stirred as I read these to you.

How can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? And then he will spoil his house. (Matt 12:29)

Mrs. Eddy paraphrases it,

In other words: How can I heal the body, without beginning with so-called mortal mind, which directly controls the body.” (S&H 399:31)

Paul asks,

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.” (II Cor 6:14)

And Mrs. Eddy quotes Jesus and Paul,

Disputing these points with the Pharisees and arguing for the Science of creation, Jesus said: “Do men gather grapes of thorns?” Paul asked: “What

communion hath light with darkness? And what concord hath Christ with Belial.” (S&H 539:22)

And Jesus said, Who touched me? (Luke 8:45)

Nevertheless when the Son of man cometh, shall he find faith on the earth? (Luke 18:8)

Knotty problems yield to satisfying answers, opportunities are revealed, and, actually, the kingdom of heaven within begins to be seen on earth. Our Leader says, **The restoration of pure Christianity rests solely on spiritual understanding, spiritual worship, spiritual power. Ask thyself, Do I enter by the door and worship only Spirit and spirituality, or do I climb up some other way? Do I understand God as Love, the divine Principle of all that really is, the infinite good, that which there is none else and in whom is all? (My 152:12)**

Seeking and finding the kingdom of God within brings forth the divine individuality of God with its accompanying divine responsibility and trustworthiness, thereby making us self-reliant. As one begins to find the answers and solutions to the propositions which life poses, starting with the every day simple things, we find an ever broadening field of opportunity to understand freedom, health, success and happiness. We find we are our own dictionaries and universities, and then our learning is of God, Mind. Hear the promises revealed in the following from Mrs. Eddy,

All we correctly know of Spirit comes from God, divine Principle, and is learned through Christ and Christian Science. If this Science has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read the stars or calculate an eclipse. This Mind-reading is the opposite of clairvoyance. It is the illumination of the spiritual understanding which demonstrates the capacity of Soul, not of material sense. This Soul-sense comes to the human mind when the latter yields to the divine Mind. (S&H 84:28-4)

WEATHER

Because weather seems to be quite a problem today with its unseasonable habits -- its extremes of heat and cold, wind and flood and drought, -- I believe we should analyze this subject, according to the teachings of Christian Science, and know that we can have dominion over this proposition the same as any other phase of the belief in material living. It is not something going on outside of ourselves over which we have no dominion. We are conscious of weather; therefore, it has to do with our thinking, and we do have dominion.

Weather is a universal concept of disposition -- either good or bad. It is sometimes ranting, raving and malicious, going from one extreme to another, and sometimes gentle, kind, beautiful and benevolent. As we all know, Mrs. Eddy healed the claim of extreme weather, regardless of what time of the year it was. It is known that she did not like the overly cold and frozen New England winters, and she worked on this.

Just as an individual can be tempted to be angry, to bluster, to go from one extreme to another (appearing as a disturbed person), so it is possible for these erroneous qualities to attempt to express themselves, and to appear universally as weather. Only in this larger sense, these qualities seem to use the elements to express themselves, instead of using people: storms, floods, cold, wind, lightning, heat, dryness. Just as an individual handles malpractice for himself, whenever he is doing work in opposition to general belief, so I believe that universal weather should be taken care of in the same way. Consider the nation or part of the nation in which the extreme weather may be occurring, and see whether the disturbance is from within or without.

Weather, which is disastrous to crops, fruit, flowers and trees, may be seen as opposition to Truth, or to the natural law of God, which promotes fulfillment. There being but one good God and one good law, elements are not in opposition to nature, but in accord with it. As an example, Mrs. Eddy gives us the definition of wind, which has two aspects,

That which indicates the might of omnipotence and the movements of God's spiritual government, encompassing all things. Destruction, anger, mortal passions. (S&H 59:27)

From this we may know when there is a seeming destructive power going on as wind, we are to handle *destruction, anger, mortal passions*.

I know of a fine demonstration which was made by two of Mr. Young's students with regard to their apple orchard. It was in one of the southern states, and at the time when the trees were in bloom. A freak snow storm with a high wind came along. In writing to Mr. Young of this experience, the owner said that when the storm was over, the white on the ground was not only snow but white petals. He and his wife knew, however, that there were no elements nor powers in opposition to God, for God created all and it was good. The result was that they had their crop of apples, and the orchard came to be known as the miracle orchard. Three stages of growth appeared on the trees at the same time; blossoms, green and red apples. This was no miracle, really, for the only law there is is the law of natural good. This demonstration did not go counter to the natural law of God, but it went in accord with it. The *miracle*, so-called, was the belief in an evil power which tried to go counter to this natural law of God.

In handling weather, we have to translate the conditions – be they pro or con – into the mental; and then, from the standpoint of Mind, God, know that there is no false mental condition called weather. Mind is all and is expressed or reflected by all that *is*.

The material scientists tell us that weather is caused by the interrelation of the hot and cold winds, which, in turn, are caused by the movement of the earth as it circles around the sun. Simply stated, weather is the reaction of the earth to the sun; that is what the senses tell us. But what would the law of God tell us? Weather, correctly understood, should express a state of well-being, just in the way that health is the expression of well-being. Discord in weather is to be seen and handled as disease, distemper, extremes of thought, death, destruction or any other such erroneous qualities which seem to be going on.

Weather is not as fixed an idea in thought as it used to be, for where it was once thought that certain times of the year produced certain types of weather, such as cold, snow, rain, heat, moderation, we now often hear of winter weather in the

spring and summer months, and warm weather in the winter months. Mortal mind fluctuates, advances and recedes because it has no Principle.

God is the Mind of man, and from *this standpoint*, he has dominion over all the earth. His dominion rests in the fact that weather is a divine idea of the divine Mind *which he is* – harmonious, beautiful, loving, warm, embracing, free – a true sense of the all-encompassing creative Love of God, including man and the universe. As we *be* and *live* the law of God, we will find the elements expressing the qualities of this, our Mind.

As Mrs. Eddy says, in speaking of the last Thanksgiving Day of the nineteenth century,

It signifies that the Science of Christianity has dawned upon human thought to appear full-orbed in millennial glory; ... that the atmosphere of the human mind, when cleansed of self and permeated with divine Love, will reflect this purified subjective state in clearer skies, less thunderbolts, tornadoes, and extremes of heat and cold; that agriculture, manufacture, commerce, and wealth should be governed by honesty, industry, and justice, reaching out to all classes and peoples. For these signs of the times we thank our Father-Mother God. (My 265:14)

These statements of Mrs. Eddy contain the crux of the whole matter concerning weather. As individuals heal themselves of tempestuous dispositions, going from one extreme to another, tempestuous and extreme weather will disappear. Because Life is individual demonstration, this can be the experience of the individual so demonstrating – now.

FREEDOM CORRECTLY UNDERSTOOD

In our textbook is the following statement,

Human experience in mortal life, which starts from an egg, corresponds with that of Job, when he says, “Man that is born of a woman is of few days, and full of trouble.” Mortals must emerge from this notion of material life as all-in-all. They must peck open their shells with Christian Science, and look outward and upward. But thought, loosened from a material basis but not yet instructed by Science, may become wild with freedom and so be self-contradictory.” (S&H 552:12)

There was a time in my experience when I thought this statement could only refer to those seeking Truth *outside* of Christian Science. But I am seeing that it can apply to *students* of Christian Science, to Christian Scientists who have been students of this science for years, but who seem to be looking for a further unfoldment of the Truth, thinking of Christian Science more or less as a springboard from which to attain a greater understanding of life and spiritual laws.

When an individual is freeing himself from the belief that he is just a human being, and in place thereof he is beginning to see the divinity of his being, that God is expressing Himself or Herself as His individuality, he naturally begins to see how frail and unnecessary are the *Thou shalt nots* of the belief in material existence. This individual at this time is standing at a very important but seemingly dangerous spot. He must have equipoise or balance or he may do as our book says, “**go wild with freedom and so become self-contradictory.**”

In order to make this step important only, but not dangerous, he must often stand still and look around him to see where he is tending. Is his intellectual unfoldment accompanied with practice? Is it both Christian and scientific? Is his higher understanding bringing out in his daily life the forms expressing what he knows? Asking ourselves these questions slows us down and demonstrates for us the balance and equipoise needed for a well-grounded understanding of divine Life and the living of it. We glean from the Bible that those, who understood where they were tending, left words and works of immortal nature.

Jesus knew this, for the effect of his knowing produced the Christian Era. What he knew spread from the individual demonstration he made for himself to the entire world. The same is true of Mrs. Eddy. Starting with herself, she accomplished health and well-being, and from there it too spread over the whole earth as Christian Science or the Truth of being. To theorize and gain understanding of spiritual things, without demonstrating along the way the forms of what we know to be true, is a very dangerous thing to do. Why? Because by not proving what we know, we can be capable of rationalizing, as true, some things *which are not true*, or overlooking other things *which are true*.

Returning to our original quotation, this phrase is very important at this stage of an individual's growth: "**They must peck upon their shells with Christian Science, and look outward and upward.**" Please note, *Peck open their shells with Christian Science*. There is no other way to *peck open our shells* except **by** Christian Science.

The writings of the early philosophers we may read from time to time and may gain some freeing ideas from them; but, are we discovering some ideas not included in *Science and Health with Key to the Scriptures* by Mary Baker Eddy, or are we discovering that Truth being infinite, many philosophers in many ages have glimpsed something of the infinite Truth, which Mrs. Eddy was able to record *in toto* in her book? If we gain inspiration and refreshment from any of these writings, it is because we know something of the Truth contained in *Science and Health*. These writers, we find, are agreeing with us, not we with them. They become our own subjective being based upon the Truth as learned in *Science and Health*. Should we mistakenly think that these enlightening ideas are outside of *Science and Health*, or something this book does not include, we will become wild with freedom, and so be self-contradictory.

Mrs. Eddy understood this as a possible pitfall for she says,

A theory may be sound in spots and sparkle like a diamond, while other parts of it have no luster. Christian Science is sound in every part. It is neither warped nor misconceived, when properly demonstrated."

(No 13:24-2)

Truth is revealed. It needs only to be practiced. (S&H 174:20)

We believe in the inspired word of the Bible. I am sure then that we believe in the following taken from the book of Revelation,

For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. (Rev 22:18-19)

Is not this book referred to *Science and Health*?

As a teacher, I know that philosophical reading outside of Christian Science cannot be legislated for students, for no one has the moral right to dictate reading in that way. The dedicated student of *Science and Health with Key to the Scriptures*, however, will follow what is stated in that book. Seeking for truth beyond the realm of divine Science, of which *Science and Health* is the complete statement, could only be done by students who are not proving the Truth of this Science in their lives, and so are blaming the book instead of themselves.

Christian Science teaches and proves the dominion of the law of God, good. This law rises above all so-called physical law. In the demonstrations of Jesus, beside the healing of physical discords of all kinds, he raised the dead, he was across the lake instantly, he stilled the storm, he walked upon the water, he produced fish and bread to feed the five thousand, he manifested the tax money, and finally he proved that Life is eternal in the demonstration of the resurrection and ascension. Christian Science is based upon the teaching and works of Jesus, and its purpose is to restore the lost healing element of primitive Christianity. *What more is there to find or discover, except our ability to demonstrate more fully this great Truth.*

Regarding such writings as *Life and Teachings of the Masters of the Far East*, which some Christian Scientists think a step beyond Christian Science, if these writings were spiritually correct, they would have made it possible for India and Tibet to be affluent, cultured, clean nations, instead of what they are – poverty-stricken, filthy, and class conscious.

Occasionally, one hears today of Christian Scientists becoming interested in Zen Buddhism. While it is beyond my ken as to why a really grounded student could be so tempted, its false attraction, nevertheless, should be brought to light. In investigating Zen Buddhism I find its philosophy one that levels everything, so that there are no distinctions; there is neither good nor evil. If a student answers a question when asked by a Master, he has not gotten the philosophy; a question is supposed to have no answer. They have what is called the four notable truths: 1) there is suffering, 2) the truth of the cause of suffering, 3) cessation of suffering and 4) the truth of the cessation of suffering.

But for the Westerner who would understand Zen, there is one prerequisite, he must really have come to terms with the Lord God Jehovah and with his Hebrew Christian conscience so that he can take it or leave it without fear or rebellion. Zen is an ancient Chinese technique of mind-breaking discipline aimed at freeing the will. The real problem is spontaneity – how to let go and go with the permanent impermanence. The Zen disciple must destroy his ego consciousness until his real self calmly floats on the world's confusion like a ping-pong ball skimming down a mountain stream. (Allen W. Watts, former Anglican priest and leading proponent of Zen in the United States, TIME Magazine, July 21, 1958.

Today's bohemian intellectual and beat-nik, he may never have read Dante, Goethe or Swift, but ask him about Zen Buddhism and he knows all the answers. For Zen has replaced Existentialism as the latest plaything of faddists. Zen means meditation, which is the backbone of the sects worship. The goal is to find myself and the ground rules are rough. (Richard Mathison, TIME Religious Editor, January 17, 1959)

From the things I have investigated concerning this oriental philosophy I see it is an attempt of mortal mind to arrive at a sense of peace and harmony, by being conscious of nothing, either good or bad, Godly or ungodly. Roughly, it is the effort to balance all elements incorrectly, by having no lines of demarcation that would indicate right or wrong. To the Christian Scientist, this is an impossible theory and could only appeal to mental laziness.

Because this error seems to have appeared in the ranks of Christian Scientists, I have brought it to your attention and show once again that our Beloved Leader was aware of all of the basic forms of erroneous religious and philosophical reasonings. Hear what she says about Buddhism, of which Zen is but a derivative.

The doctrine of Buddha, which rests on a heathen basis for its Nirvana, represents not the divinity of Christian Science, in which Truth, or Christ, finds its paradise in Spirit, in the consciousness of heaven within us – health, harmony, holiness, entirely apart from limitations, which would dwarf individuality in personality and couple evil with good ... Think not that Christian Science tends towards Buddhism or any other *ism*. *Per contra*, Christian Science destroys such tendency. (My 118:25)

Truth is actual, real and infinite, and because of this, it grinds to powder all that is unlike itself. As Christian Scientists in our advancing steps of freedom, let us be wise and careful to save ourselves many unhappy moments along our journey, when we find the avenue we have taken is the wrong one. When reading other books or the writings of thinkers throughout the ages, let our attitude be as was Mrs. Eddy's toward them. She speaks of Socrates, Plato, Kant, Locke, Berkeley, Tyndall, Darwin and Spencer as sitting at the feet of Jesus. In this way we demonstrate the allness and wholeness of Truth, one garment without seams, one infinite Being throughout all ages. This is the chain of reality appearing in all ages, which only *Science and Health* has recorded and explained.

In some respects the lives of Mary, the mother of Jesus, and Mary, the mother of *Science and Health*, are similar. They were both Marys and both were Godly women. The coming of Jesus and the little book were prophesied in the Scriptures. The one thing, which makes Mrs. Eddy's contribution to world salvation of very great importance, is her understanding of the unreality of evil in carrying out the Science of Jesus' demonstrations. She was the first universal character to know this since the time of Jesus.

Generations have called Mary the mother of Jesus blessed. Shall not generations also call Mary the mother of Science and Health blessed? It was the same God, the same Mind, the same divine consciousness speaking as these Marys. The message can never be separated from the messenger, and we need to know this. Shall we fail to see and maintain this Science of Christianity as stated in *Science and Health* as the full revelation of the Science of being?

CHRIST AND CHRISTIANITY

This year I feel we must lay emphasis upon the healing work we are doing in Christian Science. There must be a continued better understanding of what healing is. Mrs. Eddy tells us,

Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down. There is nothing difficult nor toilsome in this task, when the way is pointed out; but self-denial, sincerity, Christianity and persistence alone win the prize, as they usually do in every department of life.
(S&H 462:13)

As you hear this, are you not impressed with the fact that the provisions for healing are provisions for ourselves, the practitioners, and not only for the patient or what we know about his case? Just as in the first few pages of the chapter *Christian Science Practice*, we find it is the practitioner who is told what he or she should do and be. For instance,

In order to cure his patient, the metaphysician must first cast moral evils out of himself and thus attain the spiritual freedom which will enable him to cast physical evils out of his patient; but heal he cannot, while his own spiritual barrenness debars him from giving drink to the thirsty and hinders him from reaching his patient's thought, -- yea, while mental penury chills his faith and understanding.

The physician who lacks sympathy for his fellow-being is deficient in human affection, and we have the apostolic warrant for asking: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Not having this spiritual affection, the physician lacks faith in the divine Mind and has not that recognition of infinite Love which alone confers the healing power. ... The physician must also watch, lest he be overwhelmed by a sense of the odiousness of sin and by the unveiling of sin in his own thoughts. (S&H 366:3)

In looking up in the concordances *Christian Healing* and *scientific healing*, I was astonished by the fact that both in *Science and Health* and *Prose Works*, there are more references on *Christian* healing than *scientific* healing. To me this indicated that the Christian character has a great deal to do with successful work in Christian Science healing – with the character of the practitioner, as well as that of the patient.

One of Mrs. Eddy's Messages to The Mother Church is entitled *Christian Healing*. Here it might be well to clarify to ourselves what constitutes a Christian. In the Gospel according to John it states

For the law was given by Moses, but grace and truth came by Jesus Christ.
(John 1:17)

Mrs. Eddy says,

Jesus established in the Christian era the precedent for all Christianity, theology, and healing." (S&H 138:17)

These two references indicate to us that the law came by Moses, but grace and truth did come by Jesus Christ, who brought to the world the foundation of Christianity and how to be a Christian.

Grace, according to Strong's Concordance, is *the divine influence upon the heart, and its reflection in the life*. The Christian virtues or graces describe the character of Jesus and therefore of a Christian. I am going to give you some of them: *benevolence, charitableness, chastity, contentment, faith (trust), faithfulness, fortitude, generosity, gentleness, godliness, holiness, hope, humility, joyfulness,*

kindness, long-suffering, love, meekness, mercy, patience, peace, perseverance, purity, steadfastness, temperance, tolerance, unselfishness.

I think you will agree that there is more to being a Christian than perhaps at first meets the eye? It is with these qualities, as our background, that I would like to discuss with you the subject of Christ and Christianity, Christian healing.

Our Leader, Mary Baker Eddy, had a very strong Christian character, and she healed herself of a fatal injury before she knew anything about Science. Her love for God and man had been taught her in the Christian church, the Congregational Church, and led her every step of the way to her discovery of the Science of this Christianity.

The lives of those old-fashioned leaders of religion explain in a few words a good man. They fill the ecclesiastic measure, that to love God and keep His commandments is the whole duty of man. Such church-men and the Bible, especially the First Commandment of the Decalogue, and the ninety-first Psalm, the Sermon on the Mount, and St. John's Revelation educated my though many years, yea, all the way up to its preparation for and reception of the Science of Christianity. ('01 32:18)

And in our textbook Mrs. Eddy tells us,

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

Today I am convinced this preparation of Mrs. Eddy was those years wherein she learned more of Christianity and maintained more definitely the Christian attitude toward life.

During those rugged years, records of her life do not tell us of complaining and impatience or intolerance; rather, they tell us of her firm faith in God, good, of patience in times of adversity, of her loving desire to heal the sick, sinning and dying, to comfort those who were desolate, and her constant seeking to unravel the beliefs of mortal existence. To her, these errors were un-godlike, unchristian. She was meek, but firm, in her endeavor. *Science without these qualities cannot reach the hearts of men;* it appears too stony.

Unless thought is being simultaneously developed as *both* Christian and scientific, we are neither good practitioners nor good Christian Scientists. We have either a thought, with the tendency of going backward to the old theological teaching of man separated from God, or we have a thought, developing scientifically, without the Christian aspect, which is love for God and man. One is without Science, and the other is without Love.

If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalene gained from Jesus, then he is Christian enough to practice scientifically and deal with his patients compassionately; and the result will correspond with the spiritual intent. (S&H 365:19)

So, the number one point for good healing is to be a good Christian.

If we are not healing physical beliefs and worldly conditions, it is not because we need something more to add to our understanding that we have not found in *Science and Health* and the *Bible*; or that we are not getting what we should from our Association; or that we are getting what we do not want. It is because we are not developing ourselves Christianly and scientifically according to *Science and*

Health. Remember, it takes a good stalwart Christian character to heal the sick, sinning and dying. It takes this same character to know what to do with the world's hatred, ignorance and malice, for just Science cannot accomplish it. Why? Because Science must have the ingredient of Christianity to make it able to endure, to be tolerant, to be kind and affectionate, to be willing to be at peace, while seeming to be in the midst of hell. These are characteristics of a Christian character, and have to do with healing in Christian Science.

As an example of what I mean, I often think of Jesus on the cross. Science, no doubt, was telling him he was not on the cross, that the universe and man being spiritual, he had no enemies, that *traitorism* had no real being, etc.; yet he said,

Father, forgive them for they know not what they do.

Here was the great Christian character, working out the Science of his own being, the Science of his Christianity. Science told him God was good, but to maintain that Truth took meekness, faith and hope. Science told him he was working out the Truth of being, not only for himself, but for all men in all ages. To maintain that scientific fact took humanity, affection and compassion.

Those, who are seeking for a greater understanding of the Science of being outside of *Science and Health*, search in vain. Why? Because they are searching for something they believe they have not got, perhaps because they have not been making the demonstrations they desire. If we find ourselves in such a dilemma, there is but one answer to it. *We have not been yielding the human belief of ourselves to the divine understanding of ourselves.* This yielding idea is expressed in the definition of Gethsemane:

Patient woe, the human yielding to the divine; love meeting no response, but still remaining love. (S&H 586:23)

This statement expresses the sturdiness of a Christian character. This is the Christian Science practitioner, for he must constantly be yielding up material beliefs concerning himself and his patients.

Christ cannot come to mortal and material sense, which sees not God. This false sense of substance must yield to His eternal presence, and so dissolve. Rising above the false, to the true evidence of Life, is the resurrection that takes hold of eternal Truth. (Un 60:26)

We know that all will be changed "in the twinkling of an eye," when the last trump shall sound; but this last call of wisdom cannot come till mortals have already yielded to each lesser call in the growth of Christian character. (S&H 291:1)

As you know, Mrs. Eddy had a great regard for the character of Paul, ranking him in many ways along with Jesus. For instance,

Great only as good, because fashioned divinely were those unpretentious yet colossal characters, Paul and Jesus. Theirs were modes of mind cast in the moulds of Christian Science; Paul's by the supremely natural transforming power of Truth; and the character of Jesus, by his original scientific sonship with God. Philosophy never has produced, nor can it reproduce, these stars of the first magnitude – fixed stars in the heavens of Soul. When shall earth be crowned with the true knowledge of Christ? (Mis 360:6-15)

Because Mrs. Eddy speaks so glowingly of Paul, I am going to quote from the Bible Lessons in Miscellaneous Writings her interpretation of a statement by Paul,

for I believe it fundamental to the understanding of what a good practitioner is, what good healing is, and what a stalwart Christian character is.

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. (II Cor 12:10).

The Apostle Paul insists on the rare rule in Christian Science that we have chosen for a text; a rule that is susceptible of proof, and is applicable to every stage and state of human experience. ... Christians today should be able to say, with the sweet sincerity of the apostle, "I take pleasure in infirmities," I enjoy the touch of weakness, pain, and all suffering of the flesh, because it compels me to seek the remedy for it, and to find happiness, apart from the personal senses.

Understanding this, Paul took pleasure in infirmities, for it enabled him to triumph over them, – he declared that "the law of the Spirit of life in Christ Jesus made me free from the law of sin and death;" he took pleasure in *reproaches* and *persecutions* because they were so many proofs that he had wrought the problem of being beyond the common apprehension of sinners; he took pleasure in necessities, for they tested and developed latent power. Go to the bedside of pain, and there you can demonstrate the triumph of good that has pleasure in infirmities; it illustrates through the flesh the divine power of Spirit and reaches the basis of all supposed miracles, whereby the sweet harmonies of Christian Science are found to correct the discords of sense and to lift man's being into the sunlight of Soul. (Mis 200:11)

This again proves our point, that to do good healing work, one has to begin with himself or herself, as the first patient. Then, we find it easier to heal and convince someone of the Truth of being, because we have experienced the healing and convincement ourselves. This is the way we remove the sting of the belief of evil. We take it out of the realm of suffering and persecution and the *why did this happen to me?* feeling, and we see, in the experience, the law of God operating to remove what is not like God, enabling the individual to see and understand the goodness of God. And we take pleasure in such endeavor. Could error exist very long in this heavenly mental atmosphere?

In my own experience this year, I have been enabled to see this, first for myself, and then, for others for whom I have worked. *How* to heal cases or *what* to know about cases is secondary to how to *be* the qualities of thought which heal sin, diseases and death. It is possible to know a great deal about sickness and material thinking, but just this will not heal. **Mortal beliefs yield only to Christian and scientific qualities of thought, the thought of the practitioner.** How do we do better and more instantaneous healing? By a better understanding and demonstration of what a good practitioner is.

Here, I believe it will be wise and helpful to go into a brief explanation of what I understand healing to be, and to answer some criticisms directed at the association papers – that they do not contain enough on healing. To clarify this point for myself, I have gone back over the papers of the last five years, and I find they contain a great deal on healing – what it takes to heal and what has need of healing. True, I have not talked of diseases, symptoms, and the like. I find that, in teaching us how to heal in the chapter *Christian Science Practice*, Mrs. Eddy does not do very much of this. She constantly and consistently gives us the Principle of healing and tells us what has need of healing. In the back of *Science and Health* are

testimonies of the healing of different beliefs in sin, sickness and disease, but this is not included in her teaching of how to heal. These healings are also recorded in the *Sentinel*, the *Journal* and in the back of *Miscellaneous Writings*.

Perhaps I have erred in taking too much for granted, assuming that you had observed this. Having been taught that there is but one Mind, God, you were working, I assumed, more and more out from Mind in the realization of the perfection of Being. Perhaps my failure, if failure it is, may be traced to my experiences in attending the Associations of Bicknell Young, which Mr. LeBlond and I attended for more than a dozen years. He gave us enlightened thought, inspirational thought as the ammunition with which to heal the cases which came to us.

The hypothetical cases, which we have during class instruction, have been intended to help the student to see how to heal with what he has unfolded during class, of the reality of God, man, and the universe, and the unreality of evil. But I notice, in each class, there seems to be some reluctance to do this; although there always are some very good and outstanding treatments. Thus, it would appear that there is something else involved in this criticism. Could it be a temptation of thought to have someone tell you how to do it and copy that, instead of doing it yourself and evolving your own ideas? I trust that today, however, you will all find something with regard to healing in Christian Science, with which you will be satisfied, and proceed more successfully on your way.

Returning to our discussion of the importance of being a Christian in order to heal, we have this important reference,

Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it. [Repeated for emphasis] (S&H 556:13)

'Fathom' means to reach, to comprehend, to penetrate, depth of thought, to master (Webster, 1859). This reference contains much ammunition for the working Christian Scientist in dealing with the present beliefs in evil. In order to have Christian Science understood and fathomed, we must first have true Christians, for she says that a *Christian alone can fathom it*

I believe there are some Christian Scientists who think that the Christian part of Christian Science is something we outgrow as we gain an understanding of Science. But how wrong this is; the Truth found in the above statement of Mrs. Eddy tells us that the better Christians we are, the better Scientists we will be – the better Christian Science practitioners we will therefore be. The more we understand true Christianity, the better will we understand its Science. The Christian and the Scientific are two aspects of our Godly nature. These two aspects of our being must be developed simultaneously in order to be good healers.

The evidence before the material senses would indicate that powers, seen and unseen, are making an attempt to erase from thought the meaning of Christ and Christianity, even the erasure of these words from our vocabulary.

Here is one small item, but not small in its daring: the omission of the words *Christ* or *Christmas* from the Christmas card greetings. I am happy to say that the cards I received from students were nearly all properly worded. Now, I know that a material sense of Christmas is of no avail, but so long as there seems to be a Christmas season, let us have the real meaning in it, and be alert to the attempts to nullify this true meaning.

As the definition of Elias tells us in the Glossary,
Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality. (S&H 585:10)
A Christian is the Christ-*ian*, and this Christ, Mrs. Eddy tells us, is that which

... dwells forever in the bosom of the Father, God, from which it illumines heaven and earth. (S&H 334:5)

The early Christians knew the Christ by their acceptance of the man Jesus as someone who knew more about God than had others. The Christian Scientist knows the Christ as

The divine manifestation of God, which comes to the flesh to destroy incarnate error. (S&H 583:10)

This same individual knows Jesus as . . .

the highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality.

(S&H 509:16)

The failure on the part of Christian Scientists to be vitally interested in the Christian development of their own natures may be attributed to what they had previously thought a Christian was; by that, I mean what the Christian churches had taught and what we Christian Scientists have termed *old theology* -- a great God and a little man, or man separated from God. But that was *never* the Christian Mrs. Eddy depicts throughout her works!

Let us take for example the concept *predestination*. Mrs. Eddy did not throw aside the thought of Christianity in order to get rid of predestination, with which she did not agree. She threw predestination out, and kept the idea of Christianity. Perhaps some of us, coming into Science, were disgusted with platitudes and words instead of deeds, so we left the whole subject and directed our attention mostly to understanding Science. Today, however, we are finding out that this study of Science without the equal development of Christianity, is intellectual only -- the letter without the Spirit.

Children born in Christian Science often appear to have a good understanding of the Science contained in *Science and Health*, but a poor understanding of the Christ, Christian, and Christianity. Also, they are not as familiar with the Bible as they are with *Science and Health*. Ask such a student what is a Christian, and he seems unable to give a good definition.

Let us consider some of Mrs. Eddy's statements concerning Christ and Christian.

The Christ-element in the Messiah made him the Waysower, Truth and Life. (S&H 288:29)

Do we not need this Christ-element for our healing work, too?

Jesus established in the Christian era the precedent for all Christianity, theology and healing. Christians are under as direct orders now as they were then, to be Christ-like, to possess the Christ-spirit, to follow the Christ-example, and to heal the sick as well as the sinning. (S&H 138:17)

The most Christian state is one of rectitude and spiritual understanding, and this is best adapted to healing the sick. (S&H 403:21)

This statement refers not only to the patient, but to the practitioner. Rectitude is defined as straightness in morality, uprightness of principle or practice, exact conformity to truth or to the rules prescribed for moral conduct, either by divine or human laws. In his associations Mr. Young would often say, "**Those who**

came to Jesus for healing were healed before they came, because he was healed.”

Can we expect to cover the earth with the Truth of Christian Science without this understanding of Christ and Christianity? It must be paramount in our lives, then, in the lives of all men everywhere. At the beginning of this year, it was not a pleasant task to look backward over the decade and see the immorality, the un-morality, and lack of spiritual feeling which had been prevalent in our nation and the world -- individually, governmentally, and universally. There was a definite lack of Christliness, truthfulness, morality, a lack of desire to live individually, nationally and universally as true Christians.

Coming to the fore were drugs, new medicines, sedatives and tranquilizers, putting forth a picture of men, unable to help themselves, turning everywhere but to Christ and Christianity for their health, consolation and well-being. Unjust and coercive laws and taxation were on the rise. These conditions need healing, do they not? And who are the practitioners? You and I.

It is not *old theology* to place our emphasis on *Christian* and *Christianity*, for is not our religion the *Science of Christianity*? Just as the individual must be a good Christian before he can become a good Scientist, so the world of men must have some understanding of Christ and Christianity before they can accept or comprehend its Science, for once again, this Science we love so well is the *Science of Christianity, Christian Science*.

If this coming decade is to reverse the trend, there must be a rebirth of the Christ and Christianity, individually and universally, in preparation for the time when Christendom will be known as Christian Scientists.

In developing this subject, *Christ and Christianity* I was reminded of the definition of *moral* in our textbook.

Evil beliefs disappearing. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance. (S&H 115:26)

Evidently, these qualities of consciousness are necessary to demonstration, to the disappearing of evil beliefs. These are Mrs. Eddy's terms for the Christian virtues mentioned in the beginning of this paper. These are the qualities I must be developing along with my scientific understanding of being, the Science of Being. Am I doing this, are you?

The word '*moral*' in the 1869 Webster is defined as *conformed to rules of right or to the divine law respecting social duties. Exterior deportment. Innate or natural sense of right and wrong. An instinctive perception of what is right or wrong in moral conduct, which approves some actions and disapproves others; independent of education or the knowledge of any positive rule or law.* Is this moral law operating so well within us that we can draw the moral line concerning propositions, in our own lives, as well as in the lives of individuals who come to us for healing? This is distinctly a characteristic of the true Christian character. It does not vacillate with the times.

Mrs. Eddy, as you remember, calls these moral qualities *transitional* in the marginal heading. They are in transit, as we transfer them from the good human real to the divine. We should never lose them, or discard them, or think we can outgrow them. These are the qualities of a Christian. We learn in Science the reason for them.

As Mrs. Eddy says of them,

It is impossible to be a Christian Scientist without apprehending the moral law so clearly that, for conscience' sake, one will either abandon his claim to even a knowledge of this Science, or else make the claim valid. All Science is divine. Then, to be Science, it must produce physical and moral harmony. (Mis 260:26)

Transitional Qualities - Humanity

With this thought in mind, I should like to consider the words Mrs. Eddy has used in the definition of this moral step. The first is 'humanity'. The 1859 Webster says, *The peculiar nature of man by which he is distinguished from other men. Thus Christ, by his incarnation, was vested with humanity. Kindness, benevolence, especially a disposition to relieve persons in distress, and to treat with kindness those who are helpless and defenceless, the exercise of kindness, acts of tenderness.*

This spiritual understanding of humanity is revealed to us as a quality of consciousness necessary to the individual who is doing healing work in Christian Science. Let us suppose an individual comes into the office of a practitioner full of hatred, suspicious of his fellow-man, and lacking general education. This would be an opportunity to express toward that individual the qualities of humanity. To begin the healing work, instead of starting with a corrective attitude of thought, one would begin to reason something like this: "I must have a feeling of benevolence and kindness for anyone who seems to have such a grim outlook on life. I must treat him with kindness because anyone in such a position would seem to be helpless, not as yet having found the better way."

The practitioner would then begin to talk to the individual on the basis of his opportunity, at this time, to understand life in a different way, for is he not the Son of God? This Christian feeling for an individual in such distress would encourage him to let go of the things which were binding him, and would also assist the practitioner in seeing the unreality of the claim. It would be a fuller realization of the truth expressed in these words of Mrs. Eddy, *Love looseth thee and lifteth me ayont hate's thrall. Behold, I as Mind, am with thee all the way.*

Concerning this quality of humanity, our Leader tells us,

Here Christian Science is the sovereign panacea, giving strength to the weakness of mortal mind, – strength from the immortal and omnipotent Mind – and lifting humanity above itself into purer desires, even into spiritual power and good will to man. (S&H 407:11)

John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, – reducing to human perception and understanding the Life which is God. (S&H 561:16)

Transitional Qualities - Honesty

The second word is 'honesty'. From the 1859 Webster we have this definition: *In Principle, an upright disposition, moral rectitude of heart. In fact, an upright conduct, frank sincerity, an actual conformity to the justice and moral principles.* Honesty, because it abides in Principle, is seen to be a quality of the divine Mind. There are no compromises in honesty. It is true or it is not true; it is right, or it is wrong. This is a very important quality of consciousness, because it cuts down between the fable and the fact. Sometimes, in being honest with a patient, the practitioner may wait for a proper time to be *frank* with him, but he never compromises. For another example, let us say that the Christian Scientist is a

member of a church board, and in working out a church proposition, six members of the board agree on a certain way of handling the proposition. But this Scientist feels he cannot agree with the majority opinion. His honest position in such a situation would be to register what he thinks, even if it were one to six. Otherwise, he might compromise his analysis of the condition in order to make it unanimous. To be honest with oneself, as well as with one's patients, is very necessary and fundamental to the healing work in Christian Science.

Mrs. Eddy says in the textbook,

Man's moral mercury, rising or falling, registers his healing ability and fitness to teach. You should practice well what you know, and you will then advance in proportion to your honesty and fidelity, -- qualities which insure success in this Science; but it requires a higher understanding to teach this subject properly and correctly than it does to heal the most difficult case. (S&H 449:11)

I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest. ... For we can do nothing against the truth, but for the truth. (II Cor 13:7)

The following reference summarizes for us the importance of honesty in healing,

Teach your student that he must know himself before he can know others and minister to human needs. Honesty is spiritual power. Dishonesty is human weakness, which forfeits divine help. (S&H 453:14)

Transitional Qualities - Affection

'*Affection*' is the next quality, and, according to the early Webster, is a *permanent bent of the mind, formed by the presence of an object, or by some act of another person, and existing without the presence of its object.* The latter part of the definition I just quoted you, *existing without the presence of its object*, really frees the word *affection* from dependence upon any person, place or thing, and reveals it as a quality of thought, a quality of the divine Mind. Because affection is not dependent upon anything, affection is whole and complete, within itself, and evolves its own idea of loveliness. Mrs. Eddy says,

As a human quality, the glorious significance of affection is more than words: it is the tender unselfish deed done in secret; the silent, ceaseless prayer; the self-forgetful heart that overflows; the veiled form stealing on an errand of mercy, out of a side door; the little feet tripping along the sidewalk; the gentle hand opening the door that turns toward want and woe, sickness and sorrow, and thus lighting the dark places of earth. (Mis 250:21)

In this last reference we see the *healing quality* of affection. Being free from worldly belief or material condition, it evolves its own kingdom of heaven within itself, by the practical demonstration of affection in the accomplishment of the various instances that Mrs. Eddy speaks of; as for instance, the *self-forgetful heart that overflows ... the veiled form stealing on an errand of mercy ... thus lighting the dark places of the earth.*

The practical demonstration of affection is shown in the demonstration of the crucifixion. Our Leader says,

The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind. The truth had been lived among men; but until they saw that it enabled their Master to triumph over the grave, his own disciples could not admit such an event to be possible. (S&H 24:27)

Human affection is not poured forth vainly, although it meet no return. (S&H 57:22)

These references clearly describe the healing thought which we call affection. *It cannot be omitted.*

The practitioner of Christian Science must have a kindly affection toward life and the living of it, even though at times it would seem that life does not deserve that attitude. But that is not the issue. The practitioner is demonstrating the science of his own being, even though it appears as healing person, place, or thing. There must come a time when there is not a blot on the escutcheon of thought. This is inevitable if we believe there is just one Mind and this one being infinite, is his Mind.

Transitional Qualities - Compassion.

The fourth word is *compassion*. I have noticed in my work that this quality is often discarded by the Scientist as he advances in Christian Science, perhaps because he thinks of it as feeling sorry for an individual in trouble, thus believing in the reality of an error. This reference in Psalms gives a perfect meaning

He, being full of compassion, forgave their iniquity ... (Psalm 78:38)

And Luke, in speaking of the prodigal son, says

His father had compassion and ran, and fell on his neck, and kissed him (Luke 15:20)

Compassion, therefore, as thus revealed to us in healing, is to forgive, not only to feel worry for, but actually to know evil as unreal. Compassion is an outstanding quality and is essential to every healing.

We will find in the Bible one instance after another, where it is recorded that Jesus had compassion and healed them. Perhaps the most outstanding one is described by Mrs. Eddy in the opening pages of *Christian Science Practice* in the healing of Mary Magdalene.

Did Jesus spurn the woman? Did he repel her adoration? No! He regarded her compassionately. Nor was this all. Knowing what those around him were saying in their hearts, especially his host, -- that they were wondering why, being a prophet, the exalted quest did not at once detect the woman's immoral status and bid her depart, -- knowing this, Jesus rebuked them with a short story, or parable. He described two debtors: one for a large sum and one for a smaller, who were released from their obligations by their common creditor. "Which of them will love him most?" was the Master's question to Simon the Pharisee. Simon replied, "He to whom he forgave most." Jesus approved the answer, and so brought home the lesson to all, following it with that remarkable declaration to the woman, "Thy sins are forgiven." (S&H 363:8)

Another instance is found in Matthew.

When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. (Matt 9:36)

Thus we see that compassion must be developed and be in operation throughout the healings.

Transitional Qualities - Hope

The fifth word is 'hope'. The 1859 Webster has the primary meaning *to extend, to reach forward, hope differs from wish and desire in this, that it implies some expectation of obtaining the good desired. Hope therefore always gives pleasure or joy.* To the truly Christian consciousness, hope is readily developed, because the Christian believes in the goodness of God and God's loving care of his own. He naturally hopes for much, which perhaps as yet he has not attained. As Mrs. Eddy says,

To understand God, strengthens hope, enthrones faith in Truth, and verifies Jesus' words: "Lo, I am with you always, even unto the end of the world." (S&H 446:20)

Hope is a quality of thought which reaches out beyond the present situation in expectation of accomplishment.

The nature of Christianity is peaceful and blessed, but in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us; and this advance beyond matter must come through the joys and triumphs of the righteous as well as through their sorrows and afflictions. Like our Master, we must depart from material sense into the spiritual sense of being. (S&H 40:31)

Hope may be seen as vision, for as the Bible states that . . .

Where there is no vision, the people perish. (Prov 29:18)

To hope, there is always a vision of fulfillment.

The importance of hope as a quality of consciousness necessary for healing is shown in the following

Knowledge that we can accomplish the good we hope for, stimulates the system to act in the direction which Mind points out. (S&H 394:7)

Perhaps Mrs. Eddy's poems express best the meaning of the hope we should have:

**Earth's beauty and glory delude as the shrine
Or fount of real joy and of visions divine;
But hope, as the eaglet that spurneth the sod,
May soar above matter, to fasten on God,
And freely adore all His spirit hath made,
Where rapture and radiance and glory ne'er fade.
(Po 64:5)**

**'Tis borne on the zephyr at eventide's hour;
It falls on the hearth like the dew on the flower, --
An infinite essence from tropic to pole,
The promise, the home, and the heaven of Soul.**

**Hope happiness life, at the altar or bower,
And loosens the fetters of pride and of power;
It comes through our tears, as the soft summer rain,
To beautify, bless, and make joyful again.**

**The harp of the minstrel, the treasure of time;
A rainbow of rapture, o'erarching, divine;
The God-given mandate that speaks from above, --
No place for earth's idols, but hope thou, and love.**

Transitional Qualities - Faith

Next comes the word 'faith'. The early dictionary says, *The ascent of the mind in the truth of a proposition which is declared by another. The ascent of the mind or understanding of the truth of what God has revealed. In other words, that firm belief of God's testimony and of the truth of the Gospel which influences the will and leads to an entire reliance on Christ for salvation.* The qualities of faith and hope are closely allied, for faith believes firmly that good is, and hope expects to see it accomplished.

Jesus put great stress on faith, as did Mrs. Eddy, for in the concordances, we find many columns on faith. The Bible tells us of many instances where Jesus remarked with approbation on the faith of the individual he had healed. Jesus said,

If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place and it shall remove and nothing shall be impossible unto you. (Matt 17:20)

So, let us ask ourselves as practitioners, is this faith and is this hope being demonstrated as qualities of our consciousness?

Transitional Qualities - Meekness

Now, 'meekness' is next on the list. It means *softness of temper, mildness, gentleness, forbearance under injuries. Resignation to the will of God without murmuring or peevishness.* In this definition of meekness you find no weakness; it takes courage to forbear injuries, and to yield to the will of God without murmuring and being peevish. Mrs. Eddy knew this well, as records of her life indicate, and in the Message of 1902 she makes this wonderful statement,

Meekness is the armour of a Christian, his shield and his buckler. (Mess '02 19:12)

I am sure after this analysis of the quality of meekness, every practitioner in this room will have a great respect for and a desire to develop that quality as his own consciousness.

Transitional Qualities - Temperance

And, lastly, we come to the word 'temperance'. Appropriate to my remarks this morning on the definition of words, we find that the current Webster has the following definition classified as archaic, *moderation of action, thought or feeling; self-restraint; self-control, calmness.* While this may elicit a laugh from us, still it is a sad commentary on the current times that these qualities should be considered *archaic*. In looking up the definition of *self control* we come to the crux of the whole matter, which is *self-government*. Mrs. Eddy lays great stress on self-government, for she says,

Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, reason, and conscience. (S&H 106:6)

The hour has struck for Christian Scientists to do their own work; to appreciate the signs of the times; to demonstrate self-knowledge and self-government; and to demonstrate, as this period demands, over all sin, disease, and death. (Mis 317:5)

Mrs. Eddy has just said, in this statement, that this period demands the demonstration over all sin, disease, and death.

Here I would like to make a comment on the understanding of sin. Generally speaking, I believe most individuals think of sin as referring generally only to the belief of sensual pleasure, theft, deceit, murder, and crime. But whenever man's individual right of self-government is being invaded, by a demand of *materia medica*, socialism, or any type of government which does not credit man with his God-given ability to govern himself, **this is sin, and he who submits to these laws is sinning.** In Webster's, we have the following definition of sin: *transgression of the law of God; to violate human rights, law, or property; to transgress.* This definition I would like you to consider seriously, and do the healing work as this hour demands.

As the Christian Scientist knows, self-government is based upon the divine fact that God is the Mind of man, that *Principle and its idea is one, and this one is God.* This Principle of self-government is clearly defined by Mrs. Eddy in the following,

In the spiritual Genesis of creation, all law was vested in the Lawgiver, who was a law to Himself. In divine Science, God is One and All; and, governing Himself, He governs the universe. (Mis 258:12)

The understanding of divine and individual being includes self-government. It must be wrought out in life practice by governing oneself. The individual thus governing himself, finds he has to determine for himself what laws should govern him.

What about the so-called laws of *materia medica*, of the limiting, leveling laws of socialism, of the so-called laws governing agriculture, business, manufacture, and commerce? If these laws interfere with the spiritual understanding of individual self-government, the individual finds himself in a place where he either has to go with them and sin, or righteously, deny their authority on the basis of sin. Mrs. Eddy says,

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. (Mis 258:12)

So today, if we are allowing laws to govern us, laws that do not partake of the nature of God, we are sinning, and we have something we need to do about it. This is fully substantiated by a statement of Mrs. Eddy.

The heavenly law is broken by trespassing upon man's individual right of self-government. (S&H 447:1)

Therefore, *individual self-government is scientific being.* Our Leader says, **Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God. (S&H 271:1)**

This design is Christ, Christianity, self-government of individual being, reflecting or enlarging itself in civic, state and federal government, and understanding such government as the true government of nations.

The scientific chain of Christianity has wended its way, from apostolic days to the establishment of this country, on a Christian foundation to be maintained here, and from here, to be reflected throughout the world. This is the design of God, and nothing can stop it, delay it, destroy it; this we must know now, today, and see that our lives attest it.

As a solemn warning to us today, it is well to look back to the First Century, and the two succeeding ones. It was when the early Christians forgot this quality of self-government that the power to heal was lost. By the third century, the healing element was completely lost, and there began the period of the Dark Ages.

Christian Science is about to finish its first century, and self-government is fast disappearing. Are we to repeat this history? Mrs. Eddy says,

The ignoble conduct of his disciples toward their Master, showing their unfitness to follow him, ended in the downfall of genuine Christianity, about the year 325, and the violent death of all his disciples save one.
(Mess '02 18:25)

This lost healing element was restored by Mary Baker Eddy, after a period of about eighteen hundred years, when she discovered the Science of Christianity and the true meaning of a Christian. Think, however, what the world had to go through because the early Christians let go of self-government. What will the penalty be, if Christian Scientists let go of self-government? Unless you can govern yourself, you cannot heal yourself. Unless you can govern yourself, you cannot teach others how to govern themselves. Unless you can heal yourself, you cannot heal others. I am minded to say, *Try it and see!*

In the statement to Mrs. Eddy by William B. Johnson, Clerk of The Mother Church, at the Annual Meeting 1906, he says,

In the best sense it [The Mother Church] stands in prophetic verity of the primary declaration of this church in its original organization: namely, "To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing." (Man 17) To rise to the demands of this early pronouncement is the work of true Christian Scientists. To preach the gospel and heal the sick on the Christ-basis is the essential requirement of a reinstated Christianity. Only as we pledge ourselves anew to this demand, and then fulfill the pledge in righteous living, are we faithful, obedient, deserving disciples. (My 46:8)

Thus *temperance*, or *self-government*, brings us to the end of the definitions of the words describing the second step of the Scientific Translation of Mortal Mind, and which Mrs. Eddy calls moral and transitional qualities. These we have seen and developed as Christian characteristics, the characteristics of a *true* Christian.

Let us now see where these transitional qualities lead us.

- We would not be able to understand generic man, if first we had not had a correct sense of *humanity*.
- *Honesty* being Truth, we could not be able to grasp the depth of the meaning of Truth if we had not first been able to understand honesty.
- *Affection*, of course, is the appearing of divine Love. Without affection, can we understand divine Love?
- *Compassion* is seeing evil as unreal. Without compassion could we understand divine goodness?
- *Hope* speaks of eternal good, for it always and ever leads thought away from finite conceptions to those of infinite character. Is this not necessary to accomplishment?
- *Faith* is, as Paul says, "the substance of things hoped for, the evidence of things not seen." (Heb 11:1) Faith is the very substance of the things you hope for, or the thing you hope for is constituted of faith. Faith is the evidence of things not seen. Then, having faith, you have the evidence of the thing hoped for.

Paul also tells us,

“And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. (Heb 11:32-24)

Faith is a concomitant of healing in Christian Science.

- *Meekness* is spiritual strength. How can we prove spiritual strength without the quality of thought called meekness which is willing to work out problems?
- *Temperance*, or self-government, which must precede our understanding of the divine Mind and its government of the universe. May I again repeat her statement

In the spiritual Genesis of creation, all law was vested in the Lawgiver, who was a law to Himself. In divine Science, God is One and All; and, governing Himself, He governs the universe.

The intent of this paper is to show us how to heal, but not to describe the claims of sin, disease and death -- which *are the effects of the failure to live daily the Christian qualities of character which I have been describing*. As Mrs. Eddy says,

The lecturer, teacher, or healer who is indeed a Christian Scientist, never introduces the subject of human anatomy; never depicts the muscular, vascular, or nervous operations of the human frame. He never talks about the structure of the material body ... above all, he keeps unbroken the Ten Commandments and practices Christ’s Sermon on the Mount. (Rud 11:25)

The understanding of the Ten Commandments is a fundamental in the consciousness of the Christian. We are all familiar with them, but sometimes I wonder if they are fundamental in our consciousness; . . . if we are consciously living them, individually, governmentally, and universally. Mrs. Eddy tells us,

The First Commandment in the Hebrew Decalogue “Thou shalt have no other gods before me” – obeyed, is sufficient to still all strife. (My 279:8)

The self-government of the First Commandment starts healing the individual of sin, disease and death; from there, he thought broadens into the fields of national and universal being. What he does not accept for himself as a true Christian, he does not accept for his brother man.

Sermon on the Mount – The Beatitudes

As for the Sermon on the Mount, which Mrs. Eddy calls the *diamond sermon* and *our Master’s greatest utterance (Ret 91:3)*, how well are we living it? Mrs. Eddy has made some very strong and enlivening remarks concerning this sermon.

Our Master said, “But the Comforter ... shall teach you all things.” When the Science of Christianity appears, it will lead you into all truth. The Sermon on the Mount is the essence of this Science, and the eternal life, not the death of Jesus, is its outcome. (S&H 271)

The general theme of the Sermon on the Mount is the life of a disciple. The Beatitudes, derived from the word *beautify – to make happy* means, according to the early Webster, *the declaration of blessedness made by our Savior to particular virtues*.

They fall into three groups:

- 1) the individuals most likely to accept the teaching of Christianity are the lowly in spirit, those that hunger and thirst in respect to righteousness,
- 2) the three traits of character which the disciple must foster – mercifulness, purity of heart and peaceableness.
- 3) comfort for the disciple's hardships.

Then the remaining sermon emphasizes the rigor of Jesus' requirements in persecution, followed by counseling and admonition. Actually, as one studies the sermon, he finds it to be the *description of the life of a Christian* or the *meaning of Christianity*. As Mrs. Eddy says

To my sense the Sermon on the Mount, read each Sunday without comment and obeyed throughout the week, would be enough for Christian practice. The Word of God is a powerful preacher, and it is not too spiritual to be practical, nor too transcendental to be heard and understood. (Mess '01 11-16)

While I cannot go into the whole of the Sermon on the Mount (Matthew 5 – 7), I should like to indicate to you how we should more thoroughly study it by paraphrasing for you the Beatitudes.

Blessed are the poor in spirit; for their's is the kingdom of heaven. Happy is he who sees his need of mental enrichment, for that very attitude reveals the kingdom of heaven to him as himself.

Blessed are they that mourn: for they shall be comforted. Happy is he who mourns the inadequacy of material living to satisfy thought, for that very open door of thinking reveals the assurance of spiritual existence, and so is comforted.

Blessed are the meek: for they shall inherit the earth. Happy is he who willingly works out his problems, understanding that his necessity is to know God's law in operation, and in this knowing he does inherit the earth, for Life is thereby divinely discerned. As the Bible says, *The earth is the Lord's and the fullness thereof.*

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Happy is he who recognizes his hunger and thirst after righteous thinking or knowing, for this knowing reveals the inadequacy of matter to satisfy and the eternality of spiritual substance. A statement of Mrs. Eddy clearly defines this reality

... under the deific law that supply invariably meets demand, this Science is effectual. (Mis 45:15)

Blessed are the merciful: for they shall obtain mercy. Happy is he who has demonstrated a merciful attitude toward the difficult propositions which may face him, constituted of persons, places, and things, for in this attitude of merciful thought, he wins his own mercy. One definition of '*merciful*' in the old dictionary is the *disposition that tempers justice*. Mrs. Eddy defines the importance of both mercy and justice in the following statements,

Justice requires reformation of the sinner. Mercy cancels the debt only when justice approves. (S&H 22:30)

Escape from punishment is not in accordance with God's government, since justice is the handmaid of mercy (S&H 36)

Blessed are the peacemakers: for they shall be called the children of God. One definition of the word 'peacemaker' is *one who makes peace by reconciling parties that are at variance*. But according to the understanding of peacemaker in Christian Science, he is more than that. Through his ability to see man as the Son of God, he arrives on the scene before the variance has taken place, and because of this clear vision of man, Jesus said, "They shall be called the children of God."

Blessed are they which are persecuted for righteousness sake: for their's is the kingdom of heaven. Happy is he who is willing to stand for Truth in any, and all, avenues of his being, in spite of the opposition which Truth seems to have. In demonstrating this he is proving the kingdom of heaven on earth.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad for great is your reward in heaven: for so persecuted they the Prophets, which were before you. Happy is he who can joyfully take the false reviling and persecuting for the sake of his understanding of the life and works of Christ Jesus. He can rejoice and be exceeding glad of this, for in knowing that the prophets before him had this experience, this shows the individual that he is working out of the material sense of existence, which does demonstrate *heaven*, or the reward.

I believe Mrs. Eddy summarizes the importance of the spirit of the Beatitudes when she says,

Resisting evil, you overcome it and prove its nothingness. Not human platitudes, but divine beatitudes, reflect the spiritual light and might which heal the sick. (S&H 446:24)

Mrs. Eddy says in her article on Christian Healing,

The genius of Christianity is works more than words. (Hea 2:1)

The Christliness of consciousness is more important than just reasoning. Mrs. Eddy stressed the genius of Christianity, and not the genius of words. By demonstrating Christliness and Christianity, we heal; through Science we may explain these healings to ourselves and others.

The primitive privilege of Christianity was to make men better, to cast out error, and to heal the sick. It was proof, more than profession thereof; a demonstration more than a doctrine. It was the foundation of right thinking and right acting, and must be reestablished on its former basis. (Hea 3:1)

The thunder of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth. Truth is revealed. It needs only to be practiced. (S&H 174:17)

DIVINE CONSCIOUSNESS

To understand divine consciousness is very important, for without the understanding of what consciousness is, Christian Science cannot be fathomed. As consciousness is known to be the infinite, divine Mind, successful accomplishment in any and all righteous endeavors is made available.

Let us enumerate what we know consciousness to be. We know •it is God; divine Mind; we know •it is the oneness of Principle and idea; • it is noumenon and phenomena; we know •it is concrete and not abstract; •it is center and circumference; and most important, •it is individual. Your references substantiate these remarks. When Mrs. Eddy discovered, and gave to the world, the truth that God is Mind, and that there is therefore but one Mind, she brought about a religious revolution. This knowing made it apparent that creation is mental, divinely mental, that man, including the universe, is the divinely mental concept of Mind. Could anything be more revolutionary than this, considering the religious and scientific training, up to that time? This discovery also made apparent that man could not have a mind of his own, but only the one Mind. We, therefore, do not think **about** Mind, or **of** Mind, but **as** Mind.

This conscious knowing, as Mind, is reflection, the oneness of Principle and idea, God and man, Soul and body. We understand reflection better when we understand it as a *verb* and not a *noun*, as *action* and not something static as a noun appears to be. Divinely understood, **reflection is conscious Mind**, Mind conscious of *Its own ideas*.

Infinite Mind knows nothing beyond Himself, Herself. (Mis 367:19-20)

Thus reflection is the action of *Mind* and *not of idea*, of Mind and *not of man*, although it *appears* as man. Everything is subservient to this basic fact. *Self-existent* Mind is the source and substance of everything that exists.

In all aspects of life, consciousness is fundamental. It cannot be truly fundamental unless that consciousness is Mind, for nothing but Mind, God can be fundamental. Whatever picture we are conscious of – if erroneous – if we look out and know as Mind, we will change it. If it is harmonious, it is included in the realm of Mind, or is *actual* and not belief.

This is the Principle of our healing work, and as we develop or evolve the Christly or Christian and scientific qualities of the divine Mind as our own Mind and being, our work will be more and more instantaneous. It is not incorrect to speak of the Christian qualities of the divine Mind, because a Christian is a *Christ-ian*, and Mrs. Eddy tells us that . . .

Christ dwells forever in the bosom of the Father, God, from which it illumines heaven and earth. (S&H 334:4-6)

As we work this way, understanding consciousness as divine, – the mental activity of the divine Mind – we naturally stop thinking of ourselves and others as human or mortal, and begin to realize that *all there is to us is what we know as Mind*. Theorizing *about* God, Mind, is erroneous, for thinking about Mind in any way has the appearance of two minds, and there is but one. Thus, we can see why consciousness is fundamental. It *depends entirely on the consciousness you know yourself to be*, as to what you are and see. Are you Mind with a capital **M** or a little **m**?

Consciousness, divinely understood, reveals itself as never *in* anything. Everything exists because of consciousness, but that consciousness is never *in* that which it creates or reveals. This could not be true, for were Mind *in*, or *contained in*

anything, then Mind would be finite. Learning the infinity of Mind, we find that as we leave out the word 'in', when used with reference to God – as Mrs. Eddy instructs us to do – Bible verses mean more to us.

- **The Kingdom of God is you;**
- **Let that Mind be you which was also Christ Jesus;**
- **... as thou, Father art me, and I thee, that they may be one us.**

Principle and its idea is one, means Principle, conscious of its idea is one. Neither one is *in* the other, neither Principle in idea nor idea in Principle. Principle and idea simply *is*. Principle conscious of its idea simply *is*, so everything exists as consciousness. As we know who we are and what we are, we lose the sense of demonstration, as meaning acquisition or the acquiring of things, and understand it as consciousness, unfolding itself to Himself or Herself. We are never adding to our being, but rather revealing what our being *already is*.

Here I should like to remind ourselves of what I say in class after the first three questions of Recapitulation have been studied, those questions that pertain to the perfection of God and man. The fourth and fifth questions have great meaning for us in the demonstration of the perfection of God and man or divine consciousness. They are *What are spirits and souls*, and *What are the demands of the Science of Soul?* Because Spirit or Soul cannot be rendered in the plural, and because the only Spirit or Soul there is is God, that Spirit or Soul which I am is God. This is my outlook or viewpoint.

The *demands of the Science of Soul* teach self-discipline or self-government, for in order to demonstrate this Spirit or Soul, which is God, much has to be given up, in the way of human belief about ourselves and others. The demands of the Science of Soul may be understood as the demand of your own divine being, which is God, to be what you truly are and always have been. Because the greatness and grandeur of God is being revealed as your very Life, what is un-godlike must disappear. And thus it is that the individual must learn the importance of self-discipline or self-government. You cannot heal without this understanding of self-government, for they go hand in hand. They is one.

This understanding of the fact that there are not spirits and souls, and that the Science of Soul demands that one be this Spirit or Soul, also insists that the individual know *all* as good, for to Spirit or Soul, *all is God manifested*. Thus, creation is given its proper definition, by the revelation of what God is. The next demand is *Thou shalt love thy neighbor as thyself*. This is also quite a demand when some our neighbors are friends and some seem to be foes.

How many times to our vision, do individuals seem to appear as constituted of good and evil, loving and hateful, honest and dishonest, sick and well, intelligent and unintelligent, spirits many, souls many and so forth? Then, thought has to be disciplined to know only as Mind knows, see only as Mind sees, be conscious only as God. Ending that question and answer, Mrs. Eddy says,

Science will declare God aright, and Christianity will demonstrate this declaration and its divine Principle, making mankind better physically, morally, and spiritually. (S&H 466:28)

The demand on consciousness is to change from the human conception of neighbor to the divine.

Then we are taught, in the same question and answer, to reason out from Mind, for it says,

Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter. Thus we arrive at Truth or intelligence, which evolves its own unerring idea and never can be coordinate with human illusions. (S&H 467:29-32)

As you noted, these questions have to do with consciousness, away from the human sense of ourselves, man and the universe, to the understanding of our divine nature. This requires self-discipline, self-government. The great and wonderful truth of Being sometimes seems not easy of demonstration, or making it practical. The *how* is answered by knowing that the human self must be evangelized.

Mrs. Eddy tells us,

The human self must be evangelized. 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. If you venture upon the quiet surface of error and are *in sympathy with* error, what is there to disturb the waters? What is there to strip off error's disguise? If you launch your bark upon the *ever-agitated* but healthful waters of truth, you will encounter storms. Your good will be evil spoken of. This is the cross. Take it up and bear it, for through it you win and wear the crown. (S&H 254:16-31)

The word '*evangelize*' means *to instruct in the Gospel; to consent to Christianity*. To evangelize ourselves would mean to Christianize ourselves, which would also indicate that the obstructions we may be encountering in ourselves, or others, could be un-Christian qualities of thought. You noticed as the paper progressed, that I stressed the thought of Christianity and its importance to the development of divine Science, Christian Science, or the Science of this Christianity. The task of evangelizing ourselves God demands of us to accept lovingly today. This is a Christian attitude of thought, the Love required in order to digest the Science is why it must be done. Science without this Love is hard, cold and exacting.

The Christian or loving attitude toward the propositions, which from time to time cross our paths, minimizes the belief in evil, and we see these as forward steps and not persecutions. Persecution comes only with the human thought of ourselves and others. When and as we yield this human sense for the divine, there is less and less suffering and, finally, no more suffering.

All of this is consciousness, not theory, not learning to be laid on a shelf, but consciousness, your consciousness and mine, to be lived, to be demonstrated as our own being. Thus we see that, if we believe ourselves human, then consciousness seems to be human and all things appear in that light. But if we understand that the only Mind or consciousness there is *is God*, then we know ourselves divinely and all things appear as divine ideas. *Consciousness is fundamental*.

While we know that the divine Mind is infinite, everpresent, all encompassing, yet the demonstration of this great, but simple, fact is that *it has to be individual*. We cannot wait upon the belief of many or groups to make our demonstration. It is individual. Divine consciousness is individual demonstration; the Science of Being is individual demonstration; the perfection of being is individual demonstration; church and church building is individual demonstration; the true Science of government is individual demonstration; health, affluence, happiness, all the arts and sciences, whatever constitutes life as we see it today, is

individual demonstration. One is living his own life, and that Life is eternal, the Life of everything which constitutes this Life.

Through your understanding of the one Mind you are only living your own Life as you understand it in divine Science, bringing out the forms thereof in life practice. This is beautifully expressed in a poem by Henry Wadsworth Longfellow called *The Builders*.

**Build today, then strong and sure,
With a firm and ample base;
And ascending and secure
Shall tomorrow find its place.**

**Thus alone can we attain
To those turrets, where the eye
Sees the world as one vast plain,
And one boundless reach of sky.**

This is the expanding universe of good, and this is taking place as the individual who is understanding himself infinitely and divinely. From this standpoint, or viewpoint, of his own being, of Mind, Spirit, Soul, the universe evolves as his own consciousness or Ego, as his, or this Mind's manifestation, from the most infinitesimal idea to the greatest and the grandest. This Truth of being must enter every avenue of being, until there is no blot left on the escutcheon of consciousness, his consciousness. The practical demonstration of this absolute divine fact is so wonderfully stated by Mrs. Eddy in the following

Christ walketh over the wave; on the ocean of events, mounting the billow or going down into the deep, the voice of him who stilled the tempest saith, "It is I; be not afraid." Thus he bringeth us into the desired haven, the kingdom of Spirit; and the hues of heaven, tipping the dawn of everlasting day, joyfully whisper, "No drunkards within, no sorrow, no pain; and the glory of earth's woes is risen upon you, rewarding, satisfying, glorifying thy unfaltering faith and good works with the fullness of divine Love. (Mis 212)

I shall close today's meeting with two quotations, one stating the proposition with which our nation was confronted in 1799. It is by Jedidiah Morse. The other, in the same vein, is by our Beloved Leader, Mary Baker Eddy in her Sunday Service on July Fourth.

Reverend Morse said,

Our dangers are of two kinds, those which affect our religion, and those which affect our government. They are, however, so closely allied that they cannot, with propriety, be separated. The foundations which support the interests of Christianity, are also necessary to support a free and equal government like our own. In all these countries where there is little or no religion, or a very gross and corrupt one, as in Mahometan and Pagan countries, there you will find, with scarcely a single exception, arbitrary and tyrannical governments, gross ignorance and wickedness, and deplorable wretched freedom, and political and social happiness which mankind now enjoy. In proportion as the genuine effects of Christianity are diminished in any nation, either through unbelief, or the corruption of its doctrines, or the neglect of its institutions; in the same proportion will the people of that nation recede from the blessings of genuine freedom, and approximate the miseries of complete despotism. I hold this to be a truth confirmed by experience. If so, it follows, that all efforts made to destroy the foundations of our holy religion, ultimately tend to the subversion also of our political freedom and happiness. Whenever the pillars of

Christianity shall be overthrown, our present republican forms of government, and all the blessings which flow from them, must fall with them.

And now, Mrs. Eddy's solemn warning . . .

Never was there a more solemn and imperious call than God makes to us all right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes. The hour is come. The great battle of Armageddon is upon us ...

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

