

GOD *IS* DOING IT

by

WENTWORTH BYRON WINSLOW

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This transcript is based on the Christian Science textbook  
*Science and Health with Key to the Scriptures*  
by Mary Baker Eddy  
Discoverer and Founder of Christian Science.

Unless otherwise noted, the quotations in this transcript are from  
the writings of Mary Baker Eddy.

All quotations from the Bible are from the authorized King James version.

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ALSO BY THE AUTHOR

*Let God Do It*  
*God Can Do It*  
*God Will Do It*

Dedicated in the greatest gratitude and as a tribute to Mary Baker Eddy, who revealed to the world through her inspired writings the actuality of a great Supreme Being, Good, always present in our daily affairs, and governing them.

THE AUTHOR

And the Word of the Lord came unto me, saying, Get thee unto the house of Israel, and speak with My words unto them.

EZEKIEL 3:4

To attempt to use the might of the Lord as a cloak with which to do evil, to harm or to destroy our fellow man, is the grossest misuse of the Word of God. This is bad practice, or what is called malpractice — the use of the evil of the human mind, “the tree of knowledge of good and evil.”

An idea whose time is come is stronger than armies.

VICTOR HUGO

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## SOWING THE WORD OF GOD

With them the seed of wisdom  
    did I sow  
And with my own hand labor’d it  
    to grow  
And this was all the harvest  
    that I reaped —  
I came like water  
    And like wind I go.  
WENTWORTH BYRON WINSLOW - 1938

# GOD IS DOING IT

by

Wentworth Byron Winslow

## BUDDING AND BLOSSOMING

Besides Noah's ark, there is still another ARK. It is really the same Noah's ark. It is the ark of *spiritual consciousness*. But the material conception of it is different from that ark called Noah's ark. As we have all found out, the word *ark* means a vessel in which to keep things sure and secret, and is really just what it has been defined, namely, spiritual consciousness.

When we find ourselves in any sort of trouble, we may take refuge in that ark of spiritual consciousness; but while we believe in the belief of matter being an actuality, the thing called an ark is whatever is necessary at the moment to save us from the particular situation in which we find ourselves.

For instance, Noah built his ark of spiritual consciousness, and there appeared to him a sort of boat, which offered escape from a flood.

Nehemiah built his ark of spiritual consciousness, and the thing necessary to him on that occasion was a wall builded about Jerusalem.

Samson built his spiritual ark, and there was furnished him a temple, or wonderful body filled with strength, which enabled him to overthrow the enemy.

Solomon built another kind of an ark, a temple as the result of his spiritual consciousness, in which could be sought refuge from troubles of one kind or another.

And so on. This "other ark" was in appearance like a diminutive house, something like a doll's house, and the children of Israel carried it about with them. Of course, this diminutive house signified spiritual consciousness, and, in fact, was the result of the children of Israel's spiritual consciousness. When they carried the ark about with them into battles, and such like, and won their victories, it was because of their spiritualized consciousness, and not because they carried about a little wooden ark. From the records, however, it would most certainly appear that the Israelites thought the latter to be so.

Now, in this ark there were but three things: Aaron's rod that budded, the two tables of stone on which the Ten Commandments were inscribed, and the golden pot of manna.

When we build our ark of spiritual consciousness, which we should bear about with us at all times, and particularly when the enemy is attacking us, we find

some material ark appearing. It may be a good position; it may be a trip to some far country; it may be our advent into some new business; or we may move into a new home; it does not matter in the least what the material appearing may be. The important thing is to build this ark of spiritual consciousness, and to be sure to carry it with us on every occasion. Doing this, we will bring about the obliteration of the carnal mind's delusion, whatever it may be, and at the same time there will appear some corresponding good.

When we build this ark of spiritual consciousness, as there was in the ark which the Israelites used to carry about with them, so we shall find in our ark, individually builded, the two tables of stone with the Ten Commandments thereon, Aaron's rod that budded, and the golden pot of manna; signifying, first, the laws of God Himself, spiritual laws; then government by the divine Mind through the budding forth of spiritual ideas; and, finally, the pot of manna, which signifies that whatsoever it may be that is required, it will be forthcoming, be it food, clothing, money, house, or whatnot.

It is interesting to note the significance of Aaron's rod that budded, as found in the record in Numbers. A member of every tribe of the children of Israel was called upon to bring a rod and lay it on the altar, and whichever rod budded would signify that the owner thereof was the Chosen of God. Of the tribe of Levi (those who have awakened to the use of the good of the "tree of knowledge" and have left behind the evil of that tree, but have not yet advanced to the sole use of the "tree of life"), Aaron's rod was the only one of the twelve which budded, and *it* brought forth blossoms and almonds.

The rod signifies government. Everyone will recollect, when we were children, that if we were unruly, or doing some forbidden, childish thing, finally father picked up his cane, or rod, and shook it, maybe used it too, and immediately we recognized his authority and peace once more reigned.

The rod always represents authority and government, and so it does all through the inspired Word of the Bible. In this instance, it represented the government of God, Mind. Moses taught and recognized that God was Mind, so the budding of the rod with almonds and blossoms indicates obedience to government by the divine Mind, through the budding forth of spiritual ideas.

When those twelve men, representing the different tribes of Israel, were called together by Moses and laid their rods on the altar, it meant simply that each one was called upon to turn to God and bring forth, or offer, upon the altar of God, spiritual ideas. The only one who blossomed, or brought forth spiritual ideas, was Moses' brother, Aaron. In him, alone, the Christ-Mind budded, or brought forth spiritual ideas, bloomed forth blossoms and almonds. This would indicate, as we read afterward in Revelation of the "little book" made up of spiritual ideas, that it will be sweet at the first taste, but will make the "belly bitter." The blossoms of spirituality are at first sweet in the healing balm which is an integral part of them; but afterwards, like the bitter almonds, these spiritual truths or ideas, interfering with those material pleasures which we may not be willing to give up, cause some bitterness to arise within us.

So we see plainly enough just what is meant. As we build this spiritual ark in our consciousness, we perceive that therein are to be found three things: the tables of stone on which are inscribed the Ten Commandments, Aaron's rod that budded, and the golden pot of manna. In other words, we find that, within the ark of spiritual consciousness, we are governed solely by the laws of God, God's laws, spiritual laws, or by God Himself, through the budding forth into consciousness of spiritual ideas, sweet at the first taste but

somewhat bitter later on. We also find that golden pot of manna, wherein is to be found true substance, true Life, true Love, true health, and everything that is true and eternal.

In *First Church of Christ, Scientist, and Miscellany*, Mrs Eddy prophetically stated that the “government of The Church of Christ, Scientists [divine consciousness or that spiritual ark] will evolve scientifically.” That is, it will evolve in just this way, the blossoming forth of the rod of an Aaron, representing the highest good, or the “Second Degree” found on page 115 of *Science and Health*, of the “tree of knowledge of both good and evil,” or the tribe of Levi, into the spiritual ideas of the Holy City, or the “Third Degree” found on page 116 of *Science and Health*, or the use of the “tree of life” only, wherein all twelve tribes — “all the churches, one by one” (*Miscellany*) — are merged in the *one*, or spiritual consciousness, spiritual government only; and man, made in the image and likeness of *good*, being the Governor, the Christ-man.

This is *His Kingdom at hand*, or the other ARK (spiritual consciousness), which today is, like Aaron’s rod, blossoming into the glorious perception of “heaven here,” a state of consciousness where God unmistakably dwells with men.

## INTERPRETING THE THINGS OF GOD

There was a great pianist by the name of Vladimir de Pachman, who came from Poland to this country on a concert tour. He created quite a furor while here on this tour. Then he returned to Europe, and after many years had elapsed, he came to this country again. This time he was an old man in point of years.

He appeared in Carnegie Hall and played before an immense audience. His technique, his ability, everything that goes to make up a wonderful musician and pianist, was beyond criticism; but as he played, he talked incessantly, he laughed, chuckled, crooned, and apparently was having "the time of his life," as, in fact, he was.

He was glorying in his music, reveling in the kingdom of Music, for, though he was bodily in Carnegie Hall, he was actually in the kingdom of Music. As he played, he would say in his native language, "Now listen to this; listen to the twittering of the birds, to the rushing of the swift mountain stream, to the patter of the rain on the leaves, to the rippling brook, to the storm," whatever it might be, keeping up a constant running fire of words. As he uttered these words, there was a something which told the listeners that he perceived these things.

There was no music before him. A sound had not yet been uttered. The notes on the piano had not yet been struck. Nevertheless, he was conscious of the kingdom of Music and the harmony thereof. The kingdom of Music was apparent to him before it was made evident to the senses material; he saw the things of this kingdom of Music, and reveled in them, gloried in them.

Those who heard him say these things, listened for them, cocked their ears, as it were, and listened carefully and attentively to the music which would express the patter of the rain, the twitter of the birds, the running stream, or the babbling brook, and they who listened, heard.

Jesus appeared in this world some 1900 years ago. He did not appear in Carnegie Hall, or in any place other than the ordinary places in the country in which he lived. As de Pachman appeared in Carnegie Hall and yet was in the kingdom of Music, so Jesus walked about the shores of the Sea of Galilee, sailed on its stormy or placid surface; but wherever he was, he was nevertheless in the Kingdom of God, and being in it, he reveled in it, gloried in it. Jesus saw the things of the Kingdom of God, and de Pachman heard the things of the kingdom of Music, both while sojourning in the material body.

And as de Pachman came to this country from his native country, a son of Poland, so Jesus came here as the Son of his native country, the Kingdom of God, and those who listened, heard of this kingdom. The man with the withered hand of spiritual vision listened to what Jesus had to say, and he, too, "saw" the things of that kingdom, and therefore could and did obey the command from that native Son of

God's country, to stretch forth the hand of spiritual sense, manifested as a perfect hand, or a witness to the truth of being that there is such a kingdom as the Kingdom of God.

The kingdom which Jesus talked about all the time that he was appearing on the stage of the world, was the Kingdom of God; and he, too, reveled and gloried in this kingdom, and refused to cognize any other, or to live in any other.

Jesus told us how we, too, could live in that Kingdom of God, our native country, which is at hand here and now for all to use and to live in. He told us plainly that to live in this kingdom, or our native country, we should keep the commandments and the New Covenant, for these were the things which he knew were in his Father's Kingdom. He commanded us to obey these rules of his Father, even as de Pachman had to obey certain rules of the kingdom of Music.

To carry the simile further, when Jesus appeared on the stage of this world, he found the whole world listening to the wrong tunes, as it were. The instrument (God) was not being used correctly, and the interpretation of the great masters, or the early prophets, was not what he knew was in his native country. So he began patiently, persistently and perseveringly to show us how to hear and to see what that native country of his had to give, and how to use the things of God as they should be used.

Because Jesus, too, saw the joy, the happiness, the gentleness, the love, the kindness, the consideration, the tolerance, the great forgiveness, the great benevolence of his native country, the Kingdom of God, he was always talking about these fruits of his country and the glories of that Kingdom of God, even as de Pachman talked of the kingdom of Music with those in the audience.

On the road to Emmaus, the two men with whom Jesus talked, said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" Although it appeared that he lived and walked in this world, this world of matter, this world of human consciousness, of flesh, of corporeality, yet he recognized only that world of which he taught, that world of Spirit, or that world of God, or His Kingdom, which is at hand today, the native country of Jesus, and ours also.

Christianity, or Christian Science, interprets the Word of God to mortals, even as Jesus interpreted that Kingdom of God to the world, and as de Pachman interpreted the kingdom of Music to mortals. And those who listen carefully for the voice of Spirit, God in the native country of Jesus, do hear and recognize the things of the Kingdom of God, and are assured that it is possible to live in that Kingdom NOW. That that Kingdom is cognizable is a present actuality.

## THE REWARD

Shakespeare says, "All the world's a stage, and all the men and women merely players."

Paul says, "Put ye on the Lord Jesus Christ."

Let us suppose that a well-known producer had chosen you to take the part of Napoleon, and you are preparing to do it.

The first thing you would do, would be to familiarize yourself with the part and characterization. To do this, you would go to a library and find out everything possible concerning him. You would find out where he lived, and when he lived, and how he lived, and why he lived; you would study his characteristics, qualities, habits and attributes; how he looked, what he did, how he walked, talked and acted, how he dressed, how he carried himself, and what were the customs of his day, and what were the costumes; in fact, you would endeavor to find out whatever could be ascertained about Napoleon.

Then, having rehearsed and rehearsed, and yet again rehearsed, on a certain day, you would repair to the theatre, and entering the dressing room assigned to you, you would make up for the part. To do this, you would eliminate from yourself everything that was unlike Napoleon; and, by means of pigments, delineate upon your countenance those lines which would make you appear like Napoleon; and upon completion of the final touches, you would take off the clothes which you had been wearing, and don the costume which Napoleon would have been wearing at that particular time.

After this, you enter upon the stage to play the part. The stage is all set and ready for you. Every stage "prop" is there which ought to be there, and none are found which should not be there. The producer may be safely trusted to see to those necessary things. You trust him fully to do this. You know perfectly well that the producer will not leave out something which should be there; he will not have a kitchen chair for a throne when you are to be crowned Emperor; neither will there be a pin on the seat to make you appear ridiculous when you sit down. If you are to enact a courtship scene with your Josephine, beneath an apple tree, surely there will be an apple tree and not a prickly pear; the beautiful Josephine will surely be present and not Desdemona or Medusa with the snaky locks; everything will be there just as and when required, for the producer understands his business and all may be safely left to him. *Your* business is to play the part. Nothing else. The stage is set for you.

Similarly, you are called upon to play the part of the Son of God. God has chosen you for the part, and He is the Great Producer. Really, it isn't a part at all, though it may so seem at first. You have been playing a part so long, the part of a human being subject to sin, disease, death and other troubles, as well as the better things of human existence; and this part has become so real to you that when you do resume your true being as the Son of God, being the Son of God seems to be more a part than that which you are forsaking.

To take the part of the Son of God, the procedure is much the same as in the illustration. The first thing to do, is to learn all you can of the Son of God, for something must first be learned of Him before you can begin even the least rehearsal. As Jesus said, "If ye then are not able to do that thing which is least, why take ye thought for the rest?" In order to do this, you must seek the library, which consists of the Bible and such commentaries as will afford a key to the Scriptures, and therein find whatever you may find concerning the Son of God — who he is, whence he came, whither he goes, where he lives, when he lives, how he lives, why he lives, his characteristics, qualities and attributes, how he looks and what he does. In fact, everything you can possibly learn about the Son of God must be sought and found.

When the time comes for you to play the part of the Son of God, and that time is *now*, you retire into that closet of spiritual consciousness and proceed to delete from your countenance all traces of weariness, anger, hatred, lust, malice, worry, fear, brutality, and materiality of every sort and kind. In fact, you eliminate everything which is unlike God's Son. Just as you "made up" for Napoleon, by deleting everything unlike him, so now you put on the characteristics of the Son of God. You start by putting on the lesser things of which you have learned, and gradually you put on the greater things as they appear to you, even as a great actor depicts more and more clearly the character which he plays; and you delineate on your countenance those Christly lines and expressions which are so well recognized as of the Son of God, the Christ-man. Moreover, you take off the robes of matter and replace them with the white robes of Spirit, those "white and glistening" robes which we read of in the Bible, and you find yourself on the stage, ready to play the part — in fact, you are playing the part.

As you trusted the producer to set the stage perfectly, to pick the cast, and to have all the "props" where and when needed, so now you may be sure that the Great Producer, God, may be wholly trusted to provide the cast, have the stage perfectly set, and everything just where it belongs and at the proper time. As you were quite sure that the human producer would not have someone other than Josephine present to be crowned as Empress to Napoleon's Emperor, nor a pin on the seat to cause you to be undignified, so you may be quite sure that when you play the part of the Son of God in doing all manner of good, God will not leave you stranded somewhere, or permit you to be wretched, miserable, poor, afraid, sick, or otherwise inharmonious. Neither will He permit you to be associated with people in business or otherwise who should not be your associates. "I will never leave thee, nor forsake thee." (Hebrews) As you play the part of the Son of God, you may be quite sure that the Great Producer will have those who should be associated with you, ready and at hand to act in conjunction with you. Instead of sickness, sin, death, poverty, or other troubles, you will find that, as you go through scene after scene in this continuous performance, which is Life itself, when you require the "prop" of health, that health will be there; when you require life, that life will be there; and when you require supply, that supply will be there, too. In fact, no matter what is required — life, health, happiness, peace, substance, love, abundance, or whatnot — all these things will be found ready and at hand.

Many years ago the writer started out to play a part in the world. He had everything necessary to make a success of his part and make it a happy one. He had a father, highly respected, with a pedigree unexcelled, who gave him a first-class education; who

put him into what was considered one of the finest positions leading up to an honorable career, if advantage were taken of the opportunities present; who gave him the entree everywhere that was worthwhile having an entree to; in fact, who started him off with advantages far beyond the ordinary. Instead of taking his part, however, the writer traveled along another road of his own choosing, and finally became ill, until some thirty-five years ago he was given up to die, and this verdict was pronounced by some of the best physicians in New York.

About this time, he heard of the wonderful might of the Lord to heal and save, and, though little impressed, sought out one who professed to heal through this power. This man told him to "put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof" (Paul to the Romans), and showed him how to take his part; and, as he did so, he became wholly healed and well. As he endeavored to take his part, he found that the Great Producer had everything on the stage set and ready; if he needed health; there was health, if he needed supply there was supply; no matter what it was that he required, there it was right at hand for him. And he has come to understand that when he needs eternal Life, he will find it right at hand, too, and ready for him.

Let everyone then commence to "put ye on the Lord Jesus Christ," to take the part of the Son of God. In this great theatre of Good, the Kingdom of God, there is no limit to the cast, no end to the play, and nothing too difficult to be played; while the reward is beyond the faintest gleams of what may accrue from the stage of materialism. Here everyone is a star of no small magnitude, and each and every one has a most important part, nor can the play go on without him. The world's applause may be exceedingly small, but the spiritual reward is quite beyond computation. "As the reward for his faithfulness, he would disappear to material sense in that change which has since been called the ascension." (*Science and Health*) "And many of the children of Israel shall he turn to the Lord their God." (Luke)

## “HOLD THY PEACE” — JESUS

What we should substitute for the human effort to “hold on,” is to “have faith” in *Spirit, God*, to take care of us, as that *Spirit, or God*, has promised us *He* would do. Then we can “let go” little by little, gaining confidence and trust in *His Word* as we find that nothing terrible comes about.

Man’s peace and joy are never dependent upon his surroundings — that is, getting everything arranged to suit himself as his idea of how to be happy. Not at all! Peace and joy are qualities of God, recognized by the awakened consciousness, irrespective of any and all surroundings; and this peace and joy, we can have despite these surroundings. It is well expressed in the words, “Be still,” or “Hold thy peace,” or keep that peace which you already have — do not let it be taken from you.

It is not reaching after and striving for the understanding or recognition of the truth of being, which enables us to perceive the utter nothingness of inharmonious conditions, but rather to have what is called a childlike state of consciousness, a willingness to leave the old and advance to greater heights of being, so that the divine Principle of all being may unfold Himself to us.

To do this, we learn to take things quietly, and to recognize this divine *Ever-presence* as ever-present, rather than to struggle and strive and battle too hard ourselves to reach the Land of Promise, which is already ours by right.

Patience, and confidence in *His ever-presence, His omnipotence*, and in *His doing* for us what we have believed we had to do for ourselves, is the cultivation of that spiritual sense so necessary to behold the Kingdom of God at hand today. “The nature of God must be seen in man, who is His eternal image and likeness.” (*Message to the Mother Church for 1901*)

## MORE ON MALPRACTICE

Malpractice, or bad usage, is the supposed action of the carnal mind, perceiving ignorantly through the agency of the five material senses. Because of this wrong usage, which necessitates a belief that there is something other than God and His idea, the believer in this belief suffers and appears to be a human being in a material universe.

When we turn to God, however, and stop using this carnal or mortal mind, stop traveling on the "broad way," then shall we see aright "all the glories of earth and heaven and man" (*Science and Health*) as they really are — spiritual. And then we shall not be seen materially, nor shall we perceive materially; we shall disappear from human consciousness or view, and the material universe and human beings will disappear from our view, even as they did with Jesus. John, in that wonderful book called the Revelation, told us plainly how these material viewpoints disappeared as he rose higher to grasp the true facts of being.

The unawakened human consciousness, and sometimes the partially awakened human consciousness, is constantly malpracticing — that is, using material sense instead of the spiritual senses. However, this malpractitioner harms no one other than himself, and himself only in belief. In that he malpractices, or uses the Word of God as it should not be used, or uses the Me, or the I AM, in the name of the I AM, but actually in the name of himself, he has a conscious or unconscious belief in the actuality, or power, of malpractice; he manifests this belief by seeming to have a human body and an existence in a matter world, or he clothes the body with the coat or covering of flesh.

*Science and Health with Key to the Scriptures*, by Mary Baker Eddy, deals comprehensively with this on page 302, wherein, as a finale, it is stated that "the notion" (or wrong action of mortal mind) that errors "are real, is a mortal belief; and this belief is all that will ever be lost."

In other words, mortal mind has to be educated out of itself, or taught that what it seems to be aware of is not true at all; and when this belief of what seems to be, is obliterated by the recognition and acceptance of that which is true, then its objectification, humans and the material world, will fade from view, and the "new heaven" and the "new earth" brought to light. Thus is the "old man" put off, and the "new man" put on.

It is evident to all that Jesus was human and saw humanly. Even those educated along old theological lines, though they may believe that Jesus was divine, nevertheless believe that he saw humanly. Being found in a material body, would show that he partook of the material or personal sense of that earthly body; and because of this, having taken on the semblance of the earthly man, he for the time being, perceived accordingly; and he must have seen something that was not of Spirit, or God, something unspiritual or ungodly.

The world has wondered for many years how Judas could have stayed with Jesus, and how and why Jesus never rebuked him or healed him. The Judas is the devil, or the

malicious thoughts, or the face of every man of the carnal mind; and when Jesus had arisen above his last earthly belief of life in matter, that very material or personal sense of belief of life in something other than God, represented as the Judas of every man, had no more life either, and Judas too disappeared from view.

Jesus said that we should do even “greater works” than he did. He had obliterated entirely the Judas consciousness not only for himself, but for the whole world. Recognizing the import of his message, we can easily see that, if Jesus did this, then we do not have to do it over again; and recognizing and accepting only the spiritual truth of creation, we do the “greater works” expected of us, for the suggestion to use the carnal mind never even occurs to that spiritualized consciousness. God being All and the Kingdom of God being everywhere, the awareness of this Truth precludes the necessity for destroying evil, or protecting against that which is already destroyed, the Judas consciousness.

When, therefore, Jesus ceased recognizing anything but Spirit, God, when he ceased to see humanly or wrongly, he arose out of the human apprehension of him, and not only ceased to see humanly and saw spiritually, but he ceased to be seen of mortals; when his last vestige of belief of life in matter was obliterated by his recognition, or awareness, of the absoluteness of the Father, or Spirit, then was the ascension manifest.

When, at his last appearing on the shores of the lake, those “dull followers” of his awakened to see beyond the flesh or corporeality, and recognized that the true being, Jesus, as a human personality, could never again be visualized by them. They recognized the Christ, and the flesh had to disappear from view, as no longer could they *go back* to old standpoints; this is impossible, for Truth itself will not let us. We must always march on, upward and onward, away from human consciousness.

Although Jesus’ resurrection was also our resurrection, each one should and does ascend the Mount of Assurance for himself; that is, he so rises above the testimony of the personal senses that he is able to recognize here and now the same heaven, or kingdom, that our great Master perceived. Had Jesus been able to do this for us, there is not a doubt that he would have done so; but it is a fact that each one must do this for himself. We may believe otherwise; nevertheless, it is a generally accepted fact that each one must know his true being, and learn to *utilize* that Mind of the Lord himself.

We must each one labor, as it were, peacefully and quietly, to overcome the belief that there is a belief to be overcome — this malpractice, or bad practice, or wrong practice. And when we, too, cease turning *away* from God, and learn to turn *to* God, matter and people, too, will disappear from our view, and we from the view of material consciousness. All there is of a matter world, or matter creation, is our wrong viewpoint of what actually *is*, and this material creation, or false standpoint, exists, if it exists at all, only as a false conception in our individual consciousness.

Malpractice, then, is bad practice, or bad usage of that which *is*. We are warned not to use the name of God with which to do evil; that is, under the cloak of *good*, to practice evil is the anti-Christ, claiming to be doing good, and at the same time deliberately doing evil to others for its own malicious purposes, or for the enhancement of its own ends. This is using God for unholy purposes, and rebounds on the user and not on the supposed victim. There is, then, nothing to fear from the user of *good* with which to do evil, for he alone receives the benefit of his false belief that he is doing something.

To be asleep on “the hilltops of Palestine [heaven itself]” (*Pulpit and Press*), is to

be dulled into acquiescence with the wish of such a bad-practitioner. To *watch*, however, that which is the might of the Lord, is to receive that which comes from this all-loving Father.

Superstition is the best tool of a bad-practitioner; he attempts to work on the credulity of the believer in his integrity, and easily passes for good that which is of the grossest evil; and if brought to light, it would be denounced by the very ones upholding such methods. It is a strange fact, that under the guise of religion, the world is easily led to believe that is true which is not true. Jesus said, "For false Christs . . . shall rise," but "believe [them] not" — all masquerading under the name of "spirituality." Many will claim doing the works of the Father, and expect to receive the Father's reward; but the Father will say, "I tell you, I know you not whence ye are; depart from me." (Luke)

Ignorance of the Word of God is another tool through which the anti-Christ makes great strides, claiming for itself the things of God, or good. "The reality, or Spirit, is ours only as we are good" (First Edition, *Science and Health*. p 44). Then does the Word of God come to view; that is, heaven here and God dwelling with men.

## THE HEALING CHURCH

During countless ages, humanity has tried to worship God. In its endeavor to do this in one Mind, human kind has organized itself into groups. Each of these groups has had an orthodox form of government of its own. Inevitably, however, someone has appeared whose ideas have run counter to the ideas of the majority. Such a one may have been called a sinner, or he may have been called a heretic.

In the first instance, if guilty, he committed an offense against society; in the second instance, he committed what was assumed to be an offense against God. Whichever it was, the attempt to eradicate it was invariably the same.

The person who was deemed to have sinned has always been demoted, or excommunicated; the person who was thought to be heretical, even though the so-called heresy was but a higher sense of God, or Truth, unperceived, or not yet risen to, by the majority, has always been demoted, or excommunicated, also. Sometimes he has been burned at the stake, or otherwise tortured physically and mentally, all under the guise of righteousness, or doing evil that good may come; always using the religious sense to perform the most atrocious evil under that same so-called reverent, false sense of what religion is. The endeavor to eliminate the error, however, has always been that of condemning and punishing some person.

The futility of trying to destroy sin by attacking the sinner is comprehensively dealt with by the great revelator to this age of the Word of God: "It [evil] is neither person, place, nor thing, but is simply a belief, an illusion of material sense." (*Science and Health*) Therefore, it must be clear that to be rid of a person will not destroy the evil.

On the other hand, if the offense be a higher, but unorthodox, sense of Truth, demotion, or excommunication, will not prevent the ultimate triumph of that Truth. Did the crucifixion of Jesus prevent the due establishment of the Truth, which is taught and practiced today, 1900 years after the attempt to destroy that Truth? Did the burning at the stake of Ridley and Laimer prevent the then unorthodox facts from later coming into consciousness?

As a matter of fact, the attempt to rid any organization of sin or heresy by attacking a personality is wholly futile. It is a form of autocracy, in that it is an endeavor on the part of the governing body to continue in power along adopted lines. This is a form of error which can never be tolerated in the ultimate. It must ever be overthrown by that spiritual animus in human consciousness known as democracy. Evil of whatever kind can be destroyed, and must be, by and only by spiritual means.

The Church of Christ, Scientist, as an organization is far in advance of similar organizations. It stands pre-eminently for the promulgation of the undivided garment of spiritual preaching and healing. At times, it has followed along the lines of least resistance, a sort of "suffer it to be so now," and has resorted to demotion, or excommunication, of persons. The result has been that the evil has reappeared in a more aggravated form from time to time. Had the evil been scientifically eradicated under God's direction, and not

under the “opinions of men” — for “the opinions of men cannot be substituted for God’s revelation” (*Retrospection and Introspection*) — by directing the attack against the evil instead of against personalities, the organization would have progressed by this time to a marked degree beyond its present standpoint.

It may thus be seen that the dismissal of a person from an organization, or office, brings about no lasting benefit; it only lulls one “asleep upon the hill-tops of Zion.” (*Message to the Mother Church for 1901*) The excommunicated person may disappear, but the Truth itself (for all Truth is God Himself) persists, until eventually it takes its rightful place in consciousness; or the evil mental condition remains to be destroyed by the awakened consciousness at some future time.

We hear it said, “But suppose the person is guilty of some evil deed? What then?” All the greater reason for standing by that person and healing him! The very foundation of Christianity cries out to all the world: “He that is without sin among you, let him first cast a stone at her,” for only the sinless Christ can cast the stone of spiritual understanding.

This lifting up of the Christ, heals the person while it destroys the evil. In any event, guilty or not guilty, heretical or not heretical, to demote, or excommunicate, persons is utterly worthless as a means of healing. At best, it only gives a breathing spell to the government in power; but it must be remembered that, at the same time, it also gives a breathing spell to the evil, of which it takes full advantage and returns with redoubled energy, until finally and scientifically it is rooted out by the presence of God, the Father.

Everyone can recall in ages past, and even in our time, the dismissal of members of prominence in ecclesiastical bodies. These members offended in some way or another. Many no doubt were guilty of some evil act, but the greater number whom we call to mind were those who had received some new and higher light, in answer to “the universal need of better health and morals.” (*No and Yes*) Those who have received this new and higher light of *Him* who is *all light*, though tortured in various ways, have since been canonized, and more than one monument stands in the world today as a silent witness and gracious tribute marking their awakened sense of everlasting and omnipresent *good*. We all know that “the heretic of yesterday is the hero of today.”

In almost every instance, the attack on persons, in the endeavor to destroy that which offended an autocratic government, resulted in the disruption of the organization, and not infrequently there arose a new sect which carried forward a higher sense of God and man, for “Truth crushed to earth springs spontaneously upward, and whispers to the breeze man’s inalienable birthright — *Liberty*.” (*First Church of Christ, Scientist, and Miscellany*)

Should not the church heal, rather than excommunicate? Yes. The church should heal, but is it not a fact that excommunication still obtain? But the question is asked, “What shall be done, for if the unfitted (?) persons are not removed, will not the Cause suffer?” The answer is that the Cause will never suffer so long as we take our stand, and make an honest endeavor to heal according to the teachings of the Christ. The only way the Cause can ever be injured, is by the cessation of the healing, not by its continuance. For, what is cause? God Himself. And the effects of that *one and only* cause are always, and forever will be, *good*. “The uplifting of Spirit was the upbuilding of the body.” (*Miscellaneous Writings*)

We all know by experience, extending over centuries, that if this plan of excommunication be carried on, there will be enough eventually of the excommunicated, with their friends, to start another "protest" uprising, for unless the Word of God placed in one's care is used rightly, it is taken away and given to that one who will use it as it should be used. Thus a new church comes into being. This organization will also prosper and forge ahead until it too comes to the same old stumbling block. Then, unless it meets the evil by spiritual understanding and ceases excommunication, it too will become a dead church.

The Christly way to work out obstacles of this sort is recorded in the New Testament writings. The followers of Christ were banded into a group, and governed through a smaller group of twelve, called Apostles. Two of these were, to say the least, unorthodox. It seemed to be a self-perpetuating group too, for after the crucifixion and the evil (Judas) had destroyed itself, the remaining eleven filled the vacancy by voting in another man; that is, Jesus obliterated evil, but the twelve still being "asleep upon the hilltops of Zion" had to elect that same evil presence as one of them — only in another form. Did Jesus make the slightest attempt to excommunicate these two? Did he try to demote them? Did he even try to restrict their activities? No, emphatically no! Jesus knew that Peter would deny the Christ, yet he gave to him the "keys of the kingdom of heaven."

He knew that Judas was to betray him for thirty pieces of silver and that he was a thief (evil thoughts are always robbers and thieves), yet he actually permitted him to be the treasurer! He even went so far as to say to Judas, immediately prior to his betrayal of him, "That thou doest, do quickly." He did not even tell the other apostles, or the disciples, that it was Judas who was about to betray him. Moreover, he was careful not to attach evil to the personality of Judas, for did he not say, when betrayed with a kiss, "Friend, wherefore art thou come?"

Who won the victory? Jesus or Judas? Jesus or Peter? Judas was automatically removed from his position by his own act, while Jesus returned, even through the grave, triumphant! Peter was healed and continued as one of the apostles, and again associated with Jesus so long as it was possible.

Just how was this all done? How can it be done today? For done it must be, if it is true that "*I am the way.*" (John) Why did the unworthy remove himself while the worthy one remained, the one honored, the other dishonored? We find the answer in the teachings of Jesus, in the Christianity which he gave us, and in the teachings of Christian Science, founded on the same Christianity — a purely spiritual foundation. In Christian Science, we learn that conditions are not adjusted by material methods, or the ways of men; by human opinions; by intolerance, cruelty, retaliation, unbrotherliness, or unkindness towards others; but by, and only by, spiritualizing our own individual consciousness. True healing, of whatever it may be, is accomplished on no other basis; always from within one's own consciousness and never from without, by demoting, or excommunicating, or otherwise.

How then will this affect the persons who are seemingly the avenues for evil? Will it heal them? It most certainly will if they desire the healing. Judas did not wish to be healed, for he would not face the consequences of his dastardly act, and would not make reparation for his wrong doing. So when the last vestige of belief of life in matter

disappeared from Jesus' consciousness, Judas, clinging to the evil rather than to the Christ, disappeared with the evil.

On the other hand, Peter, willing indeed to face the consequences, willing to make reparation and desiring to be healed, was, of course, healed, and rose higher in his human apprehension of the ever-presence of the Christ. For, similarly, when the belief of flesh or corporeality disappeared from the consciousness of Jesus, Peter, clinging to the Christ rather than to the evil or physical, remained.

The incident was closed and practically forgotten, for it is common knowledge that he continued an honored member of these "awakened ones," the apostles.

Jesus spiritualized his thought, or did his work within his own consciousness, for well he knew that "the kingdom of God is within you." He let the expression of evil severely alone, but, eventually, and without resorting to demotion, or excommunication, or any material action, such as human dogmas, creeds, points enforced, he won the victory. Our business is the same today. We cannot adjust the world, the environment, or our body, by meddling with any or all of these, or by attacking people. It must all be done according to Principle. Each one must do the work within his own consciousness.

Does the world, the church organization, or the body appear drunk, or discordant, or dying? Then go *within* and change the standpoint. Replace evil thoughts with good thoughts, or with Christly thoughts. If this is faithfully done, sooner or later will better conditions appear in all church organizations, and in our bodies as well; difficulties will be overcome, and the unworthy will give place to the worthy.

Evil is like a balloon. Left to itself a balloon will float off into space. If one is so unfortunate, voluntarily or involuntarily, to become entangled in the ropes attached to the balloon, if he be enmeshed in the entangling influences, he will be carried off into space with the balloon. If he lets go of these ropes, or lets go of the evil, he will remain where he is while the balloon itself disappears, as illustrated admirably by John, when he sets forth a law of God that evil "passeth away." "The world," he says, "passeth away," or floats away like a balloon into its "native nothingness" (*Science and Health*); and John follows it up by saying, "and the lust thereof." His meaning is clear enough. Evil "passeth away" according to divine law, and whoever lusts after evil or worldly things, whoever entangles himself or clings to evil, "passeth away" with that evil.

Then he adds a most significant statement, to wit: "But he that doeth the will of God abideth for ever;" or, he that uses and recognizes spiritual sense only, does not lust after error, the world, the flesh or the devil, or is not entangled in the meshes of evil, but remains forever, or abides forever, in that God consciousness which is ever supreme and everywhere present.

Judas was entangled in the ropes of evil and would not let go. Therefore, when the evil passed out of Jesus' consciousness, or floated away, Judas disappeared with it; while, by recognizing and using the spiritual senses only, or by doing the will of God, and only he who is worthy is given that will to do, Peter severed himself from the evil and remained in that Kingdom of God, or the God-consciousness.

It is the same today. No one can apprehend rightly anything of the Christ, no one can have recognition of Life as Life, unless one has at least a moiety of the Christ, or spiritual sense.

## COMING OVER OR OVERCOMING

“Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two [Elijah and Elisha] went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that...Elijah went up by a whirlwind into heaven. And Elisha saw it . . . And he saw him no more: and he took hold of his own clothes and rent them in two pieces.

“He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha.” (II Kings 2)

Let us see what these verses mean from the standpoint of revealed Truth today.

Elijah took his mantle (he used intelligence, understanding), and recognizing the allness of God, the supremacy of Mind, and the consequent nothingness of matter, or the nowhere-ness of matter, he was enabled, by being imbued with that power of good, through the “unlabored motion of the divine” (*Science and Health*), to cross over to Jericho (a place of fragrance, or a higher state of consciousness, or a higher condition of thought).

Elijah was about to ascend, or to pass out of and from the cognizance of matter and material sense, even as did Jesus in later days; and when Elisha asked Elijah for a “double portion of thy spirit,” in response to his offer, Elijah realized that the recognition of the constant presence of God, or good, was not his to give away for the mere asking, but that it must always be found by each one for himself. So he said, “Thou hast asked a hard thing” (just as hard as one makes it, for this recognition of the everywhere-ness of good lies entirely with you); therefore, if you see me (that is, recognize the Principle whereby I do disappear from human consciousness), then you shall have understanding or apprehension of the true state of being, that which you asked for. Moreover, he said, if you do not understand the operation of this Principle, then you cannot receive that Word of God, even if I could give it to you, which I could not.

Jesus the Christ, referring to the same experience which he was shortly to make, said practically the same thing as Elijah did, when he said to his disciples, “He that believeth on me, the works that I do shall he do also; and greater works than

these shall he do; because I go unto my Father.” (John) In other words, he that understands this *way of Mind*, or *Principle*, whereby I am enabled to enact the things that I do, shall be able to repeat these same works, and not only the same works that I have done, but even *greater* than I have done. He expected those, who do advance to this higher condition of thought, to do these greater works, too, or he would not have laid this command down for us to follow.

There follows a symbolical description of Elijah’s ascension, or “spiritual exaltation,” and the fact is stated that Elisha did recognize the spiritual enactment of the laws of God and understood the spiritual meaning, for “he took hold of his own clothes, and rent them in *two* pieces;” that is, he immediately set about to divide the material from the spiritual and true — to “put off the old man” and to “put on the new man.”

Moreover, Elisha took into his consciousness as much as he could grasp of that which Elijah had taught him and shown him, with the result that he was then and there enabled to do in part that which Elijah had done, so much so that the “sons of the Prophets” (the awakened consciousness) recognized it, and acknowledged it.

David, that grand, loving characterization of “God with us,” went through practically the same experience when his first child (material sense offspring, Bathsheba being its mother) was dying, or David was awakening to a higher condition of thought. He, too, “arose . . . and washed, and anointed himself [consecrated himself to God], and changed his apparel [put on the Christ robes], and came into the house of the Lord . . . [saw what Elijah and Elisha saw, the everywhere-ness of good]; then he came to his own house [individual consciousness],” and “worshipped” God. His eyes were opened to the only true worship, being what we are, spiritual beings *now*; not next year, not next week, or not when we are healed, or when we are more spiritual, but *now* recognizing *His* Kingdom as at hand. (II Samuel 12)

And today the same fact is being recognized by the world, for Christian Scientists are doing the same works that Jesus did, the same works that Elijah and Elisha did, and that David did; thus bringing to the attention of the world that they also understand what Jesus meant when he said, “I am the way,” and that they did “see him when he was taken away.”

It is always the childlike sense that has eyes to see the things of His kingdom, for this kingdom is not discerned in any other way than by spiritual sense. This is that willingness to “*come over to Him*” or *overcoming*.

## EVIL NON-EXISTENT

The phases of evil seem so numerous and varied, and so real, that to believe, much less to understand, evil to be nothing, seems not only difficult, but impossible. Nevertheless, it is a fact that because there exists but one infinite God, good, there can be no evil — hence its nothingness or non-existence.

Suppose we believed in the presence of evil everywhere, and as we were quietly strolling along a dark, lonely country road, we believed that there swept suddenly across our line of vision a form, which at the same time was emitting an uncanny scream. For a moment our terror would be acute, our blood would seem to freeze in our veins, and the next moment, we would unceremoniously and with haste flee from what we thought was something fearful. Apparently both of us (my friend who is walking with me) would believe we had witnessed the same thing, and the memory of this experience would remain with us for years — or, so long as we continued under the delusion that evil actually exists.

It is a fact, however, that no such thing as evil exists and never did exist; therefore, it will become evident immediately that neither of us ever saw that form, nor did we ever hear that scream; each one of us ran away, not from a something, but each one ran away from his own belief that he saw something and heard something.

It is true each one would probably believe he saw much the same thing as the other, because of the general fable concerning the appearance of evil; but this does not alter the fact that each one did not see a form or hear a scream, because there are not and never were disembodied human beings. Each one, however, had his own belief or standpoint of such beings; and, therefore, each one ran away from his own belief concerning apparitions without bodies, or so-called phantoms, and never from a phantom itself, for there are no beliefs, and never were beliefs, expressed as phantoms.

If, through the interpretations of God to mortals, we were healed of believing in phantoms, we would have to recognize the true spiritual fact that, because God never created beliefs, we could not have seen such a thing as a belief expressed as a phantom. If we understood this fact as a fact, we would be forever healed of our phantom beliefs, or of believing in beliefs.

If, however, while we still believed in the existence of phantom beliefs, it were pointed out to us that what we saw was a hoot-owl, we would have merely changed our belief of seeing a phantom into a belief that we saw a hoot-owl. Inasmuch as belief cannot destroy belief, but only changes itself from one belief to another belief — covers that belief or hides that belief — we would still believe in the actuality of phantoms, and would then be liable to believe that we could at any time see and hear other phantoms or beliefs, though, of course, this particular phantom belief would have been laid to rest.

To illustrate: One summer a woman had to go to a large city. Upon arriving

there she found that the friend at whose house she was to stay in the suburbs had gone to her country home, but that she was to take the key from such and such a place and stay at her house as long as she wished.

It was rather late when she arrived at this house, and found it in complete darkness, with few other houses in the distance, and a vacant field in front of the house. However, she unlocked the door gingerly, and decided to sleep on the top floor as being the most likely place to find security. As she prepared for bed, with both ears open for sounds of footsteps, or creaking floors or stairs, and turned out the light, she glanced through the window and was sure she saw the form of a man looking directly up to the window. In her terror, she sat up all night by the window and watched this "man," never daring to sleep as she very much wanted to do.

In the morning light, to her astonishment and amazement, the woman found that what she had believed was the form of a man was simply a water hydrant, the top appearing to her in the darkness like a hat. She realized then how her own fear, her own belief, had visualized the form of a man which was not there at all, and she suffered all those long hours from her belief, and not from the form itself.

As with the phantom belief, or the hydrant belief, so is it with error, evil, matter, or aught other than Spirit. Because God *is*, and *is* infinite good, it is utterly impossible for evil to exist; it is non-existent, for there is no evil; positively and absolutely, there is no evil, and not even a belief that there is a belief of evil. Evil has being only as a phantom belief has being, as a viewpoint, and solely within the chambers of our own imagery.

Just as one could not destroy the phantom belief by endeavoring to attack and destroy the phantom (in this instance, believing that the hoot-owl was a phantom) by chasing it into a trap and killing it, or by destroying the hydrant, so one finds that there is no evil to attack and destroy. There is only the viewpoint that evil exists; therefore, the viewpoint must be obliterated by the recognition and acceptance of the true facts in both cases. "In the third degree mortal mind disappears, and man as God's image appears." (*Science and Health*)

As one's own belief about phantoms is all there is to a phantom (though millions of others have similar viewpoints), so is each one's belief, or concept, of evil all there is of evil, as far as he is concerned; thus one's own belief is all that can ever be obliterated; someone else's belief in evil, or phantoms, has nothing to do with that one's belief. Each one can obliterate his own belief, but not another's, for the very simple reason that each one has to do his own recognizing, and his own practicing of that Truth he has rightly apprehended.

It may be clearly seen, inasmuch as God is infinite good, that sickness, matter, evil of whatsoever kind, have no existence; that they are but mistaken viewpoints. Therefore, all that has to be obliterated is the viewpoint which one holds about evil, or phantoms in whatever disguise, which is done by the cognition of a normal or spiritual consciousness of creation.

It may be asked why, since this is so, and it is so, is it that Christian Scientists do not heal instantaneously, for they claim to understand the true facts of being which destroy the distorted viewpoint of these true facts? In reply, it may be said that oftentimes one only theoretically perceives, rather than being actually convinced of the true

facts of being. Recognizing, accepting, and living the true facts of being, healing is instantaneous. It may seem difficult to attain that conviction practically, rather than theoretically, because of past educational processes. As an instance of this, I presume that every Christian Scientist would smile if accused of believing in phantoms, but I venture to say that if most anyone were suddenly to meet with a white hoot-owl on a dark, lonely road, as aforesaid, that one would be startled, would draw back, his heart would pop up into his throat, and a cold chill would run up and down his spine! Why? Because he believes in phantoms partly, and because he understands the truth of the allness of God theoretically, and not practically.

Just so it is with our endeavor to recognize, or be convinced, of the truth in regard to the allness of God, good, and the consequent nothingness of disease, matter, or evil of whatsoever kind. It must be made practical.

We should be so absolutely convinced of the allness, the oneness, the onliness of Mind, God, and the consequent non-existence of evil, or even a belief of evil, that should a phantom or apparition of sin, disease, death, or trouble of whatever nature, suddenly cross our line of vision, emitting screams as it were, we still would stand firm and undisturbed in our faith in His Word. "May the gentle presence of Divine Love so reward your lives that you shall so rise in faith and understanding as never to doubt or dread in a single conflict with evil" (Letter from Mary Baker Eddy, dated 1898; reprinted in the *Christian Science Sentinel* of August 22, 1936).

## WHAT HEALS?

Man is spiritual consciousness. Solomon, defining man, said, to "Fear [love] God, and keep his commandments" was "the whole . . . of man." (Ecclesiastes) What is that but spiritual consciousness?

Of Jesus, it is related that he "did not need anyone's testimony concerning a man for he of himself knew what was the man." (John, New Testament, Revised)

It was that consciousness of what man is, and was, and ever shall be, that enabled Jesus to heal the sick, raise the dead, and do those many other wondrous works which have puzzled mankind until the revelation of the Truth to humanity in more recent years.

All through the Bible, we see the true man set forth. Chapter I of Genesis discloses him, and Chapter 21 of Revelation makes him plain. Between these we have what is known as the fall of man, or the rising of the mist of the carnal mind, or nothingness, through which the true man seems hidden.

Mankind's difficulty seems to be the inability to dispel this mist, or to see through it, and thus reinstate in consciousness the true man, or spiritual consciousness. In one way or another, prophet and teacher endeavor to point out *this man*, and nearly always, if not always, it is done by means of symbols or parables.

The Christian Science student of today, through his reading and study of the Bible and other works dealing with spiritual things, understands these symbols and parables, and is consequently enabled to give to the waiting world that which he himself has been able to apprehend. Through years of consecrated study and the practice of what he has learned, the student has become aware of what man is. Since he has learned that *man* is spiritual consciousness, it behooves him to be conscious of spiritual things only, the things of God, and thus *be that man*.

The Christian Science practitioner is required, then, to maintain at all times that spiritual consciousness, for everything entering therein must partake of the nature of that consciousness.

It is as though one had a great pool of water. Outside this pool, there are vast numbers of his fellow men. They are all parched and dry; they plunge into the pool, and immediately they become saturated with the things of the pool of water. No dryness can be found there, or can enter the pool; those who enter the pool partake of the nature of whatever the pool may be filled with. In this instance, it is water; but if it were filled with any other liquid, those who enter would be saturated with whatever it might be. This result would be accomplished more or less quickly according to the apparel worn. If the person plunging into the water were free from clothing, he would become wet instantly; but if he were covered with some material which was more or less impervious to water, or other liquids, he would be a longer time partaking of the qualities, characteristics and

attributes of water or the other liquids. To the degree that the material was waterproof, to that degree exactly would time be required for him to partake of the nature of whatever the pool was filled with.

The practitioner, who is endeavoring to heal the sick and help humanity, must then, if he is honest, maintain this spiritual consciousness night and day, sleeping and waking, in season and out of season, or else he will be unable to give the help asked for. In such a case, it would be as though he had permitted the pool to run dry; whereupon, those who sought the cool, refreshing water would not only be deprived of this cooling and refreshing means, but they would continue to remain as they are, dry, suffering from the parched condition, and thrown upon the hard and uncharitable bottom of the pool. "And the last state of that man is worse than the first." (Luke)

The Christian Science practitioner, as a matter of fact, is not a person at all, but is *man*, or spiritual consciousness. He is the ark of spiritual consciousness, wherein safety is sought and found from the waters of the carnal mind which threaten to engulf those appealing for help. In Genesis is related the story of the ark, which most of us have read, and which has been referred to by the author in this book and previous books. This ark is typical of spiritual consciousness. Everything entering therein, went in two by two, male and female. What could this mean other than that everything entering the ark was complete, entire, whole and perfect? Just as dryness cannot enter into the pool of water, neither can anything incomplete nor imperfect enter the ark of spiritual consciousness.

The practitioner of the Science of Christ is the Holy City, wherein nothing can enter "that defileth, neither whatsoever worketh abomination, or maketh a lie;" wherein there can be no death, sickness, tears or crying; wherein there can be no sorrow, no evil of any kind, no hunger or thirst, or even darkness, "for the glory of God did lighten it, and the Lamb is the light thereof." Therein are "streets of gold," walls of jasper," "gates of pearl," and the "foundations are of precious stones," all, of course, symbolizing spiritual things or the things of God. (Revelation)

Whoever enters this ark, or Holy City, is purged from his sin, sickness or death, and is brought into health, life, happiness, love, prosperity, peace, as certainly as one who is dry and dusty is freed from these conditions, and is refreshed, and partakes of the nature of the liquid in the pool, when he enters therein.

The operation of this automatic action depends not only upon the spiritual consciousness of the practitioner, but upon the child-likeness of him who comes into this consciousness seeking help. If he is unclothed of his "filthy garments," the result is instantaneous; but if he has on the garment of worldliness or corporeality, he must cast it away from him, even as the blind man, reaching out for entrance into the spiritual consciousness of the Christ, and "casting away his garment," rose, and came to the Christ, and was instantly healed. (Mark)

It is utterly impossible for one to carry his sins, or sicknesses, or discordant conditions into the ark or the Holy City, into spiritual consciousness, or the practitioner. Jesus knew this. On one occasion, there was brought to him one who had been ill a long time. He said to him: "Thy sins are forgiven thee" (Luke) Jesus could do this just as readily as one, seeing another who is parched and dry dive into a pool of liquid, might say to him, "You are no longer dry."

The people who were antagonistic to him, marked this statement of Jesus as

blasphemous; thereupon, Jesus said in effect, "Do you think it is of the slightest consequence whether I say to the man rise up and walk, or say to him thy sins be forgiven thee. To show you that it is of no consequence which I say, for no evil of any kind, be it sin or sickness, can enter spiritual consciousness, I will tell this man to rise up and walk." Whereupon Jesus did so, and the man was healed in the twinkling of an eye.

Jesus was able to do this because he knew that *man* is and was spiritual consciousness, and always will be so. To *this man* (spiritual consciousness) a person reached out for help; this person, as it were, dived into the pool of spiritual consciousness. As he stood at the brink before plunging into this spiritual consciousness, he believed, and to all intents and purposes, he was both sick and evil; but after entering this spiritual consciousness, he was freed from these conditions, for evil could not enter spiritual consciousness any more than could dryness enter a pool of liquid. Jesus stated this fact with perfect confidence and authority because he knew it to be true, even as we know it to be true that dryness cannot enter a pool of liquid. As water, or any other liquid, dispels the dryness, so the entry into the pool of spiritual consciousness heals the seeker for help of both his evil and his disease. "The highest spiritual Christianity in individual lives is indispensable to the acquiring of greater power perfected Science of healing all manner of diseases." (*Message to the Mother Church for 1901*)

## ANIMAL MAGNETISM

Animal magnetism has been not infrequently spoken of as a species of witchcraft, or power of evil, which has its birth in the teachings of Christian Science. This is not a fact — it is no such thing; frankly, it is not a thing at all, and has neither existence nor power.

Animal magnetism is the so-called action (actually, lack of action), mesmerism, or magnetism of the carnal mind, the animal or mortal mind. It is the animal part of the human nature, or the “First Degree: Depravity, Physical” (*Science and Health*, p 115), the evil of the “tree of knowledge.”

The terminology, animal magnetism, was not an invention of the Discoverer and Founder of Christian Science, and the Author of the textbook, *Science and Health with Key to the Scriptures*; but this term was used for many years prior, and subsequent to her discovery and authorship. It was used by many who were not even in the slightest degree allied with Christian Science.

Before the advent to this age of Christian Science, animal magnetism was declared by those who investigated it to be but a chimera of the human mind, or the mind of mortals. It remained, however, for the Revelator to this age to discover the absolute nothingness of it from the premise of Truth, to wit: that, inasmuch as the divine Mind is infinite and All, consequently there is no other Mind; no human, no mortal, no animal, and no carnal mind; hence, there is no action of any so-called mind, and therefore no animal magnetism.

What is the thing called animal magnetism? Humanity is, and has been, wrongly educated into a belief that there is something known as a carnal mind; that this mind thinks or acts; and that this action is intelligence. Now, as a matter of fact, there is but one Mind, or consciousness, and the action of this Mind is the only intelligence. When humanity believes the former, this belief hides or clouds the actual presence of this only Mind, and this *one* Mind, then, seems to be absent. This apparent absence of the divine Mind is what is known as the animal or matter mind, or animal magnetism.

We will find our way out of the maze of false educated beliefs of minds many, if, instead of being aware of a carnal, animal, or mortal mind, we recognize the presence of *one Mind only*, and that, the *divine*; this recognition of what *is*, obliterates forever that which calls itself animal magnetism, or the absence of the divine Mind.

It is thus plainly evident that this “absence” cannot act. When, however, as heretofore, we have accepted the suggestion that animal magnetism is something rather than nothing, we are believing it to have action, to be intelligent, and to think. Refusing the suggestion of an animal nature, a carnal mind, a mortal mind, more than the *one Mind* being present, and viewing it as an “absence,” we then are on the way to recognizing it for what it is, the absence of “the mighty *one* of Israel,” or intelligence. Therefore, this animal magnetism is simply non-intelligence, a no-thing. We may get a glimpse of the way this no-thing (animal magnetism) has come to be universally accepted as something instead of a no-thing, by this illustration:

Suppose an ordinary electric light bulb be shown to me, and I have no knowledge of what it is; suppose, further, that we are living in an atmosphere that is blue; and suppose, too, that I am a bit curious. I ask you, "What is that thing that you have there?" You then hand it to me, and I examine it closely.

Inasmuch as the atmosphere is blue and the air has been exhausted from the bulb, it appears to be white within, or colorless, or absent of blue. As I examine this thing, it seems to me that there is something inside the bulb, a white something. So I question you again, "What is the white thing within the glass?" You reply, "Oh, that is just a vacuum." Now, I, in my ignorance, know nothing of the word *vacuum*, so I immediately believe that the white thing inside the bulb is a vacuum or a something; this is just my ignorant belief, of course, for it would be impossible for me to make something out of nothing.

Then I take this bulb to a foreign country where no one knows anything of electric light bulbs, electricity, or even vacuums, but who, nevertheless, lives in the same blue atmosphere. They see the bulb; they examine it carefully; they notice the white inside the hard substance which we know to be glass; and ultimately they question me and find out that this is a vacuum, this white thing inside the glass; in their ignorance, equally as ignorant as my own false viewpoint, they too, in turn, believe this vacuum, this nothing, to be something.

They conceive this vacuum to be some strange kind of a power, and they could be persuaded as easily that it is an evil power which causes disease, pestilence, famine, war, death, or whatnot; they might even pray to it and work to be saved from its evil influence, even believing that whatever occurred that was disagreeable was the direct result of this so-called power. So it might go on for years, that whole foreign country bowing down to this no-thing (animal magnetism) in the false viewpoint that it was something.

One day, someone more curious, or less superstitious than others, manages to get hold of the bulb, and breaks it in the attempt to investigate it; when, lo, this nothing, calling itself something, vanishes, the blue air fills in, and what has seemed to be something is found to be not something, but the absence of something, and the secret is out!

So with animal magnetism, the absence of Mind, the absence of intelligence. The Revelator to this age, more penetrating, more curious to know more of God's allness, has broken the shell of mortal mind with Christian Science, and the nothingness of animal magnetism stands revealed as *no-thing*

It is evident that anything claiming to result from that which is termed animal magnetism, or lack of intelligence, can be totally avoided, or rectified, by the use of intelligence (the *one* Mind), and the following will serve as an example of this fact:

One who was becoming interested in Christian Science was mystified over the wild accounts of the supposed workings of animal magnetism, and the foregoing was stated to him for his enlightenment. When these two met one morning, after his usual cheery good morning, he observed that he was late because his car had been stalled on the road owing to his chauffeur having forgotten to fill the gasoline tank. After the explanation had been made to him about animal magnetism, the other one said, "I suppose if I were to tell you that it was animal magnetism that caused you to be

stalled on the turnpike, you would think I was foolish.” The other replied, “I *certainly* would.” “Well,” said the other, “I say just that. It was animal magnetism which caused you to be stalled on the road. Moreover, this could have been avoided by the use of intelligence, for it is plain to be seen that when intelligence is present (and it is *ever-present*) animal magnetism (the non-use of intelligence) does not present itself as something in any of its various disguises.” The motorist said, “How is that?” The reply came, “Well, in this instance, had you used a little fore-thought (intelligence) you would have said to your chauffeur before you started, ‘Did you fill the tank and put the machine quite in shape?’ And the chauffeur’s eyes would have been opened to his remissness, the negligence would have been rectified, and there would have been no delay, and harmony, instead of inharmony, would have reigned.” Animal magnetism, the non-use of the divine Mind, would have been scientifically handled, in this instance by the utilization of the divine Mind, and thus the belief of a so-called powerful *no-thing* obliterated.

## IN THE FOREFRONT

There is a wonderful statement of fact given us in the third chapter of John, as coming from Jesus himself, which, if we will but read, mark, learn and inwardly digest in connection with that which is to be found on page 248:12-32 of *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, will enable us to heal the sick and raise the dead, even as the great Master did before us, and which he expected us to do.

Jesus referred to the time when the children of Israel were required by Moses to turn from the contemplation of the serpent bites to the recognition of the utter powerlessness of matter, by continually looking upon the brazen serpent. This he did in a very simple manner, to wit: by placing the brazen serpent at the top of a high pole where it could be readily seen, and thus be before them all the while.

We do this same thing with the flag of our country when we are desirous of a national spirit prevailing in the consciousness of the people. Not infrequently do we hear the expression, "Waving the flag," meaning thereby to keep some great truism before the particular people to whom it applies, and gain their undivided enthusiasm and support.

At times of war, the flag has a most prominent place everywhere in the world. It is the custom, if not the law, that the flag shall be flown at all times during the day while war continues, in order that patriotism be aroused, and the right justice of the cause for which one is at war, be kept in the *forefront* of the consciousness of the people, for all of which the flag stands as a symbol. The flag is not flown at night-time because it cannot be seen in the dark, and thus the very purpose of flying it would be defeated.

So we find Jesus counseling us that "as Moses lifted up the serpent in the wilderness, even so must the Son of man [the Christ-man, or the true man] be lifted up [above the earth]"; lifted up in our consciousness, or kept in the *forefront* of consciousness, in order that this true sense of creation may receive our undivided attention and support; or, in order that we may come to believe in the actuality of the Christ-man.

For thousands of years, the world has been lifting up a false or material viewpoint of creation in consciousness, until at this time we find that we have brought out a human sense of man as material and subject to sin, disease and death. In the Bible reference referred to, we are counseled and advised by the Master himself that we should no longer lift up this false sense of man in our consciousness, but that we should raise on high the true creation; we must keep the Christ-man in the very *forefront* of consciousness, and thus bring out the result according to law, that as a man "thinketh in his heart, so is he." This result will be the visible healing and regeneration of mankind; or the true man, the spiritual man, or man made in the image and likeness of God recognized as the only man ever created.

Jesus continues, "Whosoever believeth in him [me] should not perish [be sick, sin or die], but have eternal life. For God so loved the world, that He gave his only begotten

Son [the Christ], that whosoever believeth in him should not perish, but have everlasting life. For," he says, "God sent not his Son into the world to condemn the world [for God sent not the Christ-Truth into our worldly consciousness to condemn — punish is a better word — to punish the world for whatsoever wrong thinking or acting it may have done]; but that the world through him [the Christ] might be saved [or healed]. He that believeth on him is not condemned [punished]: but he that believeth *not* is condemned [punished] already, because he hath not believed in the name of the only begotten Son of God [because he does not believe that he himself has the characteristics of the very Christ]." (John)

This is a wonderful statement. Just think of it! That God did not send this great Truth, this great Christ-Truth about man into the world to cause us to suffer and die; but, on the contrary, He sent the Christ into the world, sent him to us, in order that we might be healed and saved from our false viewpoints of what He is, what the Christ is, what the world is, and what our relationship to Him is.

He sent His son into the world with an important message to the world: First, that the God which is worshipped, is not the God that is. Second, the world which you believe you live in, is not the world that is. Third, the man you believe yourself to be, is not the man that you are.

Our business, then, is to live in the spiritual senses, and keep the Christ, or spiritual senses, in the very *forefront* of consciousness, to write it on the tablets of our hearts, so that no matter what human consciousness may say or assert to us, we may not be guilty of lowering the flag of the spiritual man; for, so surely as we do this, do we find inharmony creeping in where harmony should reign.

In the passages referred to above in *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, it tells us of the world holding up the "imperfect model," with the resultant discords of sin, disease, poverty, death; and insists that we should lift up the Christ, thus bringing out the true or the Christ-man with all the attendant happiness, health, spiritual consciousness, or the Kingdom of Heaven. Or, as Jesus many times said: "Hold thy peace," that is, hold what you already recognize of good constantly before you, in the *forefront* of consciousness.

## THE ROAD OF PEACE

The human mind is prone to criticize, to find fault, to believe that people are sick, sinful, dead; prone to point out these evils in civil and ecclesiastical governments, in others, and sometimes in one's self.

Now, there is only one reason for doing this, and it is because the human mind believes that there is some other kind of government than the divine, or that the divine government manifests less intelligence, and is less fair in its government, than a mere human government.

Of course, it is a fact that God is the only power, presence and wisdom; hence, *He* governs all there is to govern, namely, *Himself*, the All-in-all, by means of *His* own power, and wisely by means of *His* own wisdom. Therefore, the criticisms, the fault-finding, the beliefs or viewpoints that man or the universe is sick, sinful, or dead are entirely wrong; and we are the victims supposedly of a standpoint that has no foundation, which is constantly presenting itself disguised as the true foundation, or the house (consciousness) built upon the rock (Christ).

Evil is constantly presenting to us for our consideration, the illusion of material sense, called war, sin, disease, death, materialism, hatred, viciousness, personal domination, personal desires (calling such desires prayer), personal environment; all — each and every one — of the suggestions tempting us to believe that something is true which is not true.

Whatever is presented to us through the avenues of personal sense, is always done as suggestion, and, being evil, is always trying to make us believe that something exists which does not exist; or that something is true which is not true; or that man or the universe is something that man or the universe is not, nor ever will be.

If we remain faithful and true, courageously standing by the Word of God and His promises to us, we will never fall by the side of *His way* through criticizing either the person or the thing, and thus become the victim of the suggestion that man is governed by evil instead of God, or good; and we will never believe that something is true which is not true.

The remedy, of course, is to recognize that which is God always, a perfect universe, a perfect world, a spiritual creation, and not a material universe, or a material, or mortal, man. To become conscious here and now of the *universal man*, or the universe of God's creating, governed, controlled, and sustained by *good*, is to bring into view that which is called a healing.

No one can be criticized for his or her acts (viewed from such a stand), unless one believes that God is not governing, or that there is a mortal who acts, for it is unbelievable that God or *His* Government should be criticized.

The thing to do, in the face of the temptation to believe that God is not governing and that evil is the governor, is to hold fast to the fact that God does

govern, and sooner or later this fact will be manifest as a fact — thus do the “blind see and the lame walk,” and the “ears hear that which they should hear.”

“He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his [our] father David.” (Luke)

Even should it be a patient coming for help — this is a temptation to believe that man is something that he is not; that he is material; that he is a mortal; that he is both good and evil; that he is sick, sinful or discordant; that he needs to be saved. Whether it be a drunken man in the street — this, also, is a temptation to come down from our pinnacle or watchtower. Whether it be a Church struggling with some false viewpoint which threatens to manifest itself as upheaval in the Church — this, too, is but the temptation, or the wiles of the devil, to believe that something is true which is not true, nor ever has been true for the infinitesimal part of a second. This last presentation of evil in the guise of good, or the exercise of the religious element, is the temptation to believe that man is not what he is, for *man* and *church* are synonymous names, both being “The structure of Truth and Love.” (*Science and Health*). In fact, it matters not what the suggestion may be, it is always the suggestion of evil to have us believe that we are the victims of human consciousness; to have us believe that man is something other than what he is; that existence is something other than what it is; that the Truth is other than what it is; or that the Governor, over all, is something other than what *He* is.

If the patient comes to Christian Science to be uplifted (above earthly sense), or to be “treated,” the endeavor is always to recognize the perfection of creation. If this is done, and the ever-presence of God recognized as what it is, the patient is healed. We would not for a moment tolerate a thought of there being something wrong, or something the matter, with that man coming for help, even if the patient himself told us, or someone else told us, that he was sinful or sick. But we would, through all the endeavor of evil to assume its various disguises to fool us, persistently, calmly, consistently hold to the true facts of being — that *man*, the Son of God, is now and forever what he is, the very essence of God’s being. Unless we recognize the true facts of being, no healing can ever be brought about.

When some inharmony seems to arise, a bit of gossip, perhaps, about this one or that one, and we get out our little “hammers” and commence to “pound,” to criticize, to tell what *we* heard, we demonstrate without a question of a doubt that we are believing in a sinful man, or the silly mode of matter, subject to sin, disease and death, and governed also by something else than God. In other words, we are doing exactly what we are commanded not to do; we are turning away from God, refusing to recognize *Him* as present, right at our elbow as it were, but recognizing evil as present and right at our elbow. This is plainly set forth in Deuteronomy 11:26, 27 and 19:3.

To take the road of *peace* (*God*), we should at once refuse to recognize evil as being something to know, something to gossip about, something to find fault with, and should recognize God, or good, as ever-present and the *only something* to know, or to use, or to talk about. In Isaiah 58 and 50, it is plainly set forth why the world seems to suffer, seems to be unhappy and in trouble; all because it refuses to turn to *Him* and only to *Him*, that great supreme divine Principle, the only Governor there is or ever can be.

In this way are we about our Father’s business, and, being about *His* business, the

true facts of our being are manifested as ever-present, right here for us to use; and thus does the truth of the Truth open our eyes to behold the things of Spirit, and not the things of the earth.

We may have fallen by the wayside, or the side of *His way*, and are believing that the world is governed, not by God, but by persons; and that these persons are not governed by God, but by evil, which, of course, are not true at all, even though direct material evidence was presented to the human consciousness of this false government, for “the Lord *is* in his holy temple: let all the earth keep silence before him.” (Habakkuk)

## BEING THAT IMAGE

“Mortals are the counterfeits of immortals” (*Science and Health*), and the human counterfeits the Divine. Holding the perfect pattern in thought, there will be, according to our clearer perception of this perfect pattern, a correspondingly better counterfeit.

Supposing that we found ourselves in the last century, and in charge of the issuance of greenbacks. We would have a pattern made of a proposed bill, which, on being issued, would become legal tender; but owing to the crude conditions then prevailing for engraving plates, the production would be more or less imperfect.

Almost coincidentally, and without any effort on our part whatever, there would appear a counterfeit of this bill closely resembling the original with all its lack of perfection. This counterfeit would pass as current money just so long as the populace remained in ignorance of its spurious nature.

Supposing, some years afterwards, as our knowledge and understanding permitted us to improve upon the crude engraving, we made a new issue of a similar denomination, but a more perfect one, or rather, less imperfect. Again, and absolutely without any effort on our part, there would immediately appear another counterfeit, this time still closely resembling this less imperfect bill.

Again, some years hence, with further improvements along these lines, we will suppose another issue to be made, when, likewise, there will appear a further counterfeit, still spurious, still worthless, and yet approaching in its new endeavor the still more perfect pattern.

This issuance of a new pattern may go on indefinitely, and each time the counterfeit may appear as indefinitely; the counterfeit, however, never being able to pass as the real, or exchanged for the real or original engraving.

We thus can, in a measure, see what is meant when we are told to, “Let the perfect model be present in your thoughts” (*Science and Health*), at which time the human counterfeit will become less inharmonious and more ideal. But, no matter how ideal the mortal man, the human, may become, he can never be exchanged for, or evolved into the immortal or the spiritual.

This may be illustrated more particularly in the following instance: When the Jews, believing in one God and that man was made in His image and likeness (which is true), conceived this God to be a tribal God, a hero God, or a warlike God (which is untrue) — holding in mind this, to them, the perfect pattern — they eventually produced a more or less perfect physical race.

Later on, however, Christianity appeared, through the teachings of Jesus the Christ, and the human concept of God was erroneously but progressively changed to God, the Father (Spirit), and God, the Son (flesh), and that Jesus was God in the flesh. Thus a sort of composite God was conceived of, not altogether spiritual, but less

fleshly and somewhat ethereal, even as many artists in this day depict the face and form of Jesus the Christ.

So, holding this pattern of what was to them the perfect man in thought, the Christians somewhat departed from the more physical manifestation, as shown in the Jewish race at that time, and thus evolved a more delicately formed race. This is even more noticeably so among the ministers of the Protestant churches, who, for many years and until recent date, were pictured, and actually were, somewhat slender and spare in a perhaps attempted ethereality.

Now, Christian Science has come, destroying utterly the viewpoint of God or His Christ, as being other than Spirit, or Mind, and its manifestation. Because of this higher concept, one coming into the fold from the world gradually loses that worldly, fleshly sense of substance-matter. As the recognition, or right apprehension, of the truth of God and His Christ unfolds and permeates one's consciousness, so does the expression on one's face change from one stage to another of better health, greater happiness, more spirituality; and it is then expressive of Love, gentleness, tenderness and kindness, just according as he is enabled to uphold in thought the more perfect pattern.

Then does the Judas face (malicious evil thoughts) fade away, and the Christ, being no longer overlaid by this Judas face of every mortal, is brought to view in meekness and humility, the reflection of God; or, in fact, His very being. No longer then, does Esau, the Judas countenance, grasp the heel of Jacob, in the ignorant attempt to hide, or cover up, man's true birthright of spiritual being.

Thus is a better world constantly being manifested, as the perfect pattern is held before it and the *light* raised high enough for all to see.

## PERSONALITY

What a word when looked at simply in the usual way! However, one of the greatest questions to be solved through Christian Science is that of *personality*. This same question has puzzled human consciousness from time immemorial, and we find it so recorded along the line of history, religious or secular.

The fact is that *man* is not a person at all, a human being, or a changing state of consciousness; neither is he a divine idea harmoniously existing in the midst of other divine ideas; “nor is he an isolated, solitary idea” (*Science and Health*), but *man* “is the compound idea of God, including all right ideas” (*ibid*); or, in other words, he is the whole consciousness of God, unchangeable and eternal.

Man receives directly the thoughts of God, as reflection. “Scientific thoughts are true thoughts, passing from God to man” (*ibid*), and “scientific thoughts” are the only thoughts there are, for mortal thoughts are but the absence of thoughts.

We are prone to believe, however, because of our standpoint, that *man* is a thinking person, endowed with a mind of his own; and that thoughts pass through or from one person to other persons. This viewpoint has served to hide God’s infinity and to convey the impression that God, too, is a person, but an enlarged one. Wherefore, having humanized Him in one way, by viewing Him as a person, we are easily led from one mistake to another as to the truth of what God is and what man is.

The fully awakened consciousness comprehends and understands that “God is All and He is Mind.” (*ibid*) This awakened sense fully understands that man is the “think” of Mind about itself (Mind); that man is that consciousness, or activity of Mind, without which Mind would be an inactive *activity*, an *unconscious consciousness*, a *mindless mind*, or a *thoughtless thinker*. It is also understood by that same awakened consciousness that man is that which makes Mind knowable, or to have entity, and that without man, Mind would be unknowable, or a non-entity.

This awakened sense understands, or recognizes, the truth that the *one* Mind is omnipresent, and that no matter how dense the darkness of mortal sense may seem to be, nevertheless, every human consciousness has some glimmer of the divine Mind, even as there is never a moment when there is total darkness, a total absence of light.

This “human . . . consciousness which God bestows,” (*ibid*) reflects and receives by reflection the truth of God without the intervention or mediation of persons; and revelation clearly reveals this truth today even as is related in the Scriptures, “And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest.” (Jeremiah), and also in *The First Church of Christ, Scientist, and Miscellany*, “Class teaching will not be abolished until it has accomplished that for which it was established; viz, the elucidation of the Principle and rule of Christian Science through the higher meaning of the Scriptures. Students who are ready for this step should beware the net that is craftily laid and cunningly concealed to prevent their advancement in this direction.”

Suppose one were plunged into a cave into which seemingly no ray of light entered, and apparently total darkness prevailed. We all know, however, that no matter how dense the darkness seems to be, there is a degree of light, for light is ever-present.

A vague terror begins to creep into one's consciousness, and his belief in the reality of the intense darkness causes him to be afraid. Strange forms seem to be moving around him; the stillness is frightful; suddenly he becomes aware of a queer, gurgling sound; a cold, clammy thing brushes his cheek; and as he convulsively raises his hand to his face, a cold, wet thing seems to stop it. He trembles, and after a bit, finding no harm comes to him, he becomes quiet and then calm. His eyes begin to be accustomed to this degree of light (darkness) and he begins to see. Gradually things begin to grow plain, and the reality of that which *is*, is revealed to him.

He then finds that he is in a beautiful stalactite cave; the strange forms were but the fantasies of his distorted imagination; the queer, gurgling sound that was so fearful, is seen to be but the rippling of a pretty little rivulet as it flows down the side of the cavern; the cold, clammy things that touched his cheek was but a beautiful stalactite, which, as he trembling swayed, brushed him; and the wet, cold thing that prevented him raising his hand to his face, was the same stalactite dripping with the water that flowed from it as it formed itself. And, as he saw more and more clearly, he found there was no foundation at all for the horrid things he believed he saw in the darkness; but in the light which was always present and which only needed to be used to be consciously present, everything was pure and lovely, beautiful, grand and harmonious.

So, in the apparent darkness of mortal mind, even there is the Christ-Mind; and when, in the darkness, there seem to be the strange forms of death, evil, sickness, terror, fear, envy, bitterness, hatred, yet, in the light of spiritual sense one recognizes the true facts of God, Mind, and one begins to perceive "the beauty of holiness," the spiritual universe, and not a vestige of the old world remains. Joy is there, and harmony, and peace, and love, and perfection, and infinity, and the true creation is revealed. The awakened consciousness is now recognizing the true being, through the use of the *light* of the divine Mind. As we advance spiritually, the evil viewpoint fades out — personality, persons or people, included.

What then is the personalized material universe? The consensus of human opinion, deduced from the study of material human facts and theories, pronounces it to be but the objectification of a human, mental concept, giving birth to human beliefs instead of, as Mary did, giving birth to a spiritual idea. Fiske says, "Apart from consciousness, there are no such things as color, form, position or hardness, and there is no such thing as matter."

The truly awakened consciousness, however, instead of having this human opinion, or mortal mind viewpoint, endeavors to have the Mind of Christ, and thereby comprehends all things as they are. Thus, this awakened consciousness is aware only of good, infinite perfection, Love, Life, or God; and matter, or mortal consciousness, objectified as people, personality, persons (belief in the absence of this *Mind*), will have been obliterated.

To show how all have been deceived along these lines, let us look through the Bible, the inspired Word of God, and see how those advanced in the apprehension of the things of God sufficiently to hear with some degree of clearness the "still, small voice,"

were also deceived into thinking it had to be heard through a human or humanized avenue, and as the voice of a human.

Moses, in whose consciousness the Christ-Mind preponderated, heard the “still, small voice,” the voice of Truth, come to him (into his consciousness) directly from God, telling him to lead the children of Israel out of bondage; in other words, to free his own consciousness from the beliefs to which he himself was in bondage and which he saw objectified, as narrated. Moses could not conceive of the voice being “still” in his consciousness, but believed it to be a humanized voice, and doubtless so heard it; then, he believed that it must be accompanied by a humanized being. Therefore, he objectified his thought and saw the “angel of the Lord,” speaking to him out of a burning bush.

Similarly, Mary, the mother of Jesus, when the Christ-Truth came to her consciousness, heard the “still, small voice” say she was blessed among women; and not having attained to that consciousness whereby she could cognize the voice as coming directly from God to her, she, too, believed it to be a human, or a person, and with a partially humanized being as an avenue; thus, she objectified her thought as the “angel Gabriel.” Then when she had risen higher in her apprehension of the everywhere-ness of the Father, but still insufficient to know that the Christ is not a person, but is impersonal, she again objectified her belief and conceived and brought forth Jesus the Christ.

At another time, Mary Magdalene, at the sepulchre, after she had doubtless questioned within herself if the Master would rise above the claims of the flesh, heard the question answered in the affirmative: “He is risen.” And not having herself risen higher in consciousness, she believed it was a human voice with a necessary human accompaniment that answered in her consciousness. She objectified her thought and saw “two angels . . . the one at the head, and the other at the feet,” in the empty grave; in fact, it is so indefinite that one account says one angel appeared, and another account says two angels appeared.

Again, we have Saul of Tarsus, who, when the Christ-Truth appeared to him, could not conceive of it as aught but a person; so his thought, too, was objectified; and he saw a “great light round about [him],” and heard Jesus speaking to him.

Peter, James and John, and other disciples, so it is related, went back to their old vocations; or, in other words, because Jesus was no longer with them, whose personality they confusedly and wrongly, though probably not wholly, believed was the Christ, they ceased to follow as they should have done. By and by, as the night wore on and dawn approached, the Christ-Truth spoke directly into their consciousness and showed them their mistake in turning away from the Christ to materialism. Because they considered the Christ a person, they objectified their thought, too, and saw Jesus standing on the shore speaking the familiar words, “Children, have ye any meat?” and following their negative reply with, “Cast the net on the right side of the ship, and ye shall find.”

None different is it with us today. We believe that personalities in the form of practitioners, teachers and lecturers, and that periodicals, pamphlets, et cetera, are avenues for Truth, and as we believe so, do we objectify our thoughts. Someday soon, however, this belief too will be dissolved, for, as a matter of fact, we are now receiving God’s messages directly into our consciousness without avenues of any kind. A recognition and acceptance of this truth prevents that criticism which sometimes arises

when we seem to hear some primitive truth from the lips of one who may be so unselfed as to have God reveal Himself to him. In fact, it is through inspiration only that we ever hear the voice of God.

Mortals with the human consciousness, take in either Truth or evil, and we must be careful not to take in the latter and to assimilate the former, for neither the one nor the other come from persons or material things, but do come directly to us, or to the inspired senses. Sooner or later, each must comprehend that all we ever know of persons, or people, is the evil (mortal) we believe about them. That is, recognizing a person, or recognizing a universe filled with people, is recognizing a supposed something, other than what really is. If we faithfully follow the commands of our Father to “multiply, and replenish the earth, and subdue it,” we are sowing spiritual ideas, replenishing with spiritual ideas, so that there is then no earth (and no persons) to subdue, for that earth has been replenished with the multiplied spiritual ideas, and is no more. There is only one way the earth, or earthly senses, can ever be subdued — by their obliteration, and not as has been misinterpreted by “overcoming the obstacle,” when there is no obstacle. Recognizing the absoluteness of the Father, His omnipotence, recognizing a wholly spiritual universe, precludes the necessity of subduing persons; we learn to look over, above and beyond the unenlightened objectification, to the manifestation of the enlightened consciousness, or the *ever-presence of Spirit*. “Clothing Deity with personality, we limit the action of God to the finite senses.” (*Christian Healing*)

## AT GOD'S DISPOSAL

“Jesus beheld in Science the perfect man.” (*Science and Health*) Of course, the textbook is correct; but if it were possible, I would like to see this read, “The Spirit which animated Jesus beheld in Science the perfect man,” for this is the fact. However, one of the wonderful things about this book, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, is the way it is written; written for anyone and everyone, young or old, learned or unlearned, familiar with the things of God, Spirit, or unfamiliar with them. Reading this book started me trying to be humanly like Jesus as the exemplar. I assumed that Jesus personally and of himself, saw the perfect man. Therefore, I endeavored so to do. That I failed in so doing is of no moment, for these very endeavors, failure though they were, served as a form of discipline.

As I went on, however, I began to see that the only thing I had at my disposal to do things with was the human mind; and I saw, too, that whatever this human mind produced was only “vanity and vexation of spirit.”

I saw, too, that what I had to do, was to let this human mind go by the board, whereupon would this Christ-Mind arise in me, or the Spirit of God rest upon me. Moreover, this Mind was not at my disposal, but rather was “Winslow,” his whole world or consciousness, at this Mind’s disposal. As Solomon said, “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In *all* thy ways acknowledge him, and he shall direct *thy* paths.” (Proverbs)

The statement, “Jesus beheld in Science the perfect man,” however, fooled me for years. Vainly I strove to behold the perfect man. The more I strove to do so, the more I cultivated the human mind, for the endeavor to do so myself instantly injected the human mind into the situation, for the only thing at any *person’s* disposal is the human mind. Had Jesus of himself tried to cognize the man of God’s creating, he would have been as equally unsuccessful as was “Winslow,” for he, too, would then have injected the human mind into the situation. Distinctly, however, Jesus pointed out that of himself he could do nothing, and that it was “the Father that dwelleth in me, he doeth the works.” (John) Over and over again, he said that it was not himself humanly who did the work, but that it was God, Spirit, who did it all.

Nevertheless, Jesus saw man even as did Crusoe see the footprint in the sand, but actually it was the author of *Robinson Crusoe* who saw the footprint in the sand. Crusoe was simply the manifestation of the mind which wrote the book, and it was that mind which did the seeing.

So is Jesus, who is idea, or creation, or character, in the Book of Life. True, he recognized man, but since he was only the Author, Mind, in manifestation or revelation, it was actually the Author, Spirit, God, which animated Jesus, even as the author animated Crusoe, enabling him to see the footprint in the sand. Whatever happened, however, on that island was the author revealing himself, and whatever happens in this world is the

Author, God, Spirit, revealing Himself. As we thus look into the mind which is the author of *Robinson Crusoe* whenever we read the book, so we look into the Mind, or Author, when we read the Book of Life, or behold the creation of God, or God revealing Himself to the world.

The Spirit rested upon Jesus. The Christ-Mind had arisen in him, and it was this Christ-Mind, or this Spirit, which was cognized as the *man of perfection*. As I have pointed out, if Jesus had tried of himself to do this, he would have instantly injected the human mind into the situation, for that mind alone was at his disposal. The Christ-Mind was not at the disposal of Jesus, but rather was Jesus at the disposal of Mind, Spirit. Thus did he behold man, and the healing resulted because of this.

We cannot behold man until we behold God. God and man is one and the same, but not the same. To behold, to recognize, what God is, Spirit, Mind, All, is to know all there is to know of man. As God is All, One Mind, to be active at all, this One Mind, must be active about itself; this very activity (the turning in of the Mind upon itself) is man, reflection, the thoughts of Mind, God, coming from and returning to that Mind.

I have likened this to the vanilla bean and its extract. They are one and the same, but not the same; one cannot be without the other, yet each is itself but yet one. The bean is likened to God, and the extract, the very being, the very life or activity of that bean, I liken to man. They are one, but not one; they are two, but not two, only one. The very essence of God's being is man. Behold God. Then, one beholds His perfect being, or man. (See *Science and Health* 460:5-8)

## THE END OF THE WORLD

Long has the world been expecting the end of the world, but that end has never come in any of the expected ways! Some have believed that the end of the world would come as an earthquake swallowing itself up in itself; some have believed that a great flood, such as is recorded in the time of Noah, would again be upon us at such and such a date; some have believed that it would come with fire and brimstone — everything that seems to be, just toppling over upon itself, and then would be no more.

But, no, the end of the world can come in only one way - individually and through the recognition and the acceptance of the true facts of creation, or of another world in which to dwell. Jesus said plainly, "Ye are of this world; I am not of this world," and, "My kingdom is not of this world." (John) He repeatedly told us to find his kingdom and to find that world wherein he lived, as a solution to all the woes of the earth. This world of his was a world wholly apart, and yet not apart from the one we lived in at that time, or even at this time.

He told us that if we would find *His* kingdom, or *His* world, we would have all that one could desire; we would find health, happiness and wealth in that world of his. The earthy world has ever been searching for that health, that wealth, and that happiness, which Jesus said could be found in *His* world, but has always been searching for them in some other place, and thus they have not been found. Jesus said to find His world, and, as the Word of God works automatically, the things in that world would then be seen and used. But the satisfying of "desire" has never been found where the world has been looking for it, and why?

The answer is very simple, because they are not there at all. Only as "the end of the world" comes to each one individually by the larger and right apprehension of *His kingdom* and *His world* do we find *that world* of Jesus, or of his Father, and only thus do we find the permanent joys of which he foretold.

It is an undoubted fact that Jesus surely expected us to find at some time that world of his in which would be unfolded "that the mountains shall drop down new wine, and the hills show flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim" (Joel), for did he not say, "Let not him who seeks cease until he finds; and when he finds, he shall be astonished; astonished, he shall reach the kingdom; and having reached the kingdom, he shall rest." Rest from what? Surely not from our troubles, all of our own making? No, but rest from our constant and continual searching, seeking, hunting for his kingdom (which is right here now to the spiritual senses), that land of promise. For having found it, why should one continue to search for it?

We know of one who found that world of His, after much diligent searching for it, for the inspired Word distinctly tells us about it. "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea [false

world]. And I John saw the holy city [the world which Jesus told us to find too], new Jerusalem [the Kingdom of God].” (Revelation) If then John could find that world which is not our world, and did find it, then it must exist, and it is possible for us to do the same.

Searching for the things of His world in the present world, (the world of matter), is not *the way* Jesus told us to find these things. He told us many and many a time to obey the commands (not just the Ten Commandments) of our Father; and he gave us a New Covenant to guide us in finding *His World* or *His Kingdom* of Spirit. Obeying the commands of God, hearing and doing *His word*, is done individually; and as soon as we have found out what these commands are that we should obey, and begin to turn to *Him* or *His world* for strength, for health, for surcease for all our troubles, we find ourselves in another world, the world of Spirit, a world of the presence of God. Soon, too, do we discover that in this world, God only is the supreme Law-Giver, and that *He* is the only and absolute Law-Giver; that *His* laws are *Himself* and *He* gives of *Himself*. This is the Kingdom that we are to search for and find.

We recognize in this world of Spirit that we are no longer victims of the world of matter, or of the world of flesh or corporeality; that all these years, we have been living under the impression that we are victims to this and that human method, human doctrine, or human opinion — all a part of the world that we seem to be in. But now, with this new and enlarged vision, magnified by the rejection of all borders or fences, this new and right apprehension of the things which Jesus was telling us of some 1900 years ago, we find that we are not at all what we have been taught to believe that we are; that we do not live in the world we have been taught that we live in; that the God which we have been taught to worship is not the God at all that Jesus is talking about; and that the worship that we have been giving to that God, is not the kind of worship that Jesus was trying to put over to us; and that the Sabbath we are keeping, is not the Sabbath that Jesus told us about — “except ye make the Sabbath a real Sabbath, ye shall not see the Father.” (*Logia*)

What is that true Sabbath? What is that true Kingdom? What and where is that world that we are to live in to find everlasting joy? What is the God that we are to worship, and what is the God that we are to adore and to revere? And where are we to find that Sabbath and that world or Kingdom, and that kind of worship, and that God who is the Supreme Ruler, the only Governor, who is absolute and omnipotent? And what is *that* God in the first place?

John found the new world, or the new Kingdom, and in finding that world of Spirit, or that world of which Jesus was the demonstrator, the *end of the world of matter had come to him*. Since then others have discovered that same world of Spirit; and the end of the reign of the world of matter has come to them too; each and every day others are discovering that world, that world of Spirit, or of God, or that world of which he said, “I am not of this world,” and have learned to dwell in that world. Thus, to each one, individually, who has discovered the world of which Jesus spoke, preached and demonstrated to us, has come *the end of the world of matter*.

The end of this world coming to us, in our higher discoveries of the things of Spirit, or the world of God, or *His kingdom*, or the domain of the great Supreme Being, Ruler of all that world, to such a one, this world of matter no longer usurps the power belonging to the other world, but soon it is relegated to the falsity of personal sense as no longer having the ability to fool us in its many disguises. Now, the serpent, or the world of material sense, or matter, makes no impression on those who have entered the

new world of Spirit, or the world of Jesus, or the Kingdom of the Master. And to each and every one who refuses to be fooled any longer with the fables and tales of past ages, of a world of personal sense being the ruler, or the slave-driver, and we the victims or slaves of such a master, I say, *The end of the world has come and it is no more* — it “has passed away.” This is the only “passing away” there ever is. And this is the only way in which “the end of the world” will come or is ever to appear. The sooner each one, individually, recognizes this fact, and the fact that one is right now in that domain or *dominion* of Spirit, the world of *God*, the “new world” which John discovered, in spite of all the false theories and doctrines of men of the present and past ages, the sooner will the whole *body* of humanity renounce the false viewpoints of a world which is powerless, and of no lasting benefit to anyone. *Then the end of the world is upon us.*

Why wait until one dies before he finds the end of this world, or why wait until one dies before he finds the world slipping away from him? Or, why wait for some great calamity to occur, to loose his hold on the things of the earth, earthy? Or, why wait until one arranges everything to his own satisfaction as being “heaven” to him? Why not *now* recognize the “new world,” the “new heaven and the new earth,” of John and of Jesus, and of all our revelators of God’s world; even as the world had to come at last to the recognition of the truth that the sun does not revolve around the earth, but that the earth revolves around the sun? The old world of sense testimony refused to accept this truism at one time, and severely persecuted the discoverer of this fact, yet the world had to accept the fact because of its being a fact, and not a falsity.

While the discoverer of this truth — that the sun did *not* revolve around the earth, but that the earth revolved around the sun — was confined in prison for insisting on the truth of these facts, at that very moment, when the world was actually living in that truth but not recognizing it, the world was attempting to suppress the one who had vision enough to discover it. This is just what is with us today. A discovery of the world that *is*, of the God that *is*, of what we actually *are*, is being put forth for our acceptance; and whether we accept it or not, right where we are standing, is that world of which Jesus told us to search for and find. When we do find it, we will discover that all the time we believed that there was no such world of Spirit, there is a world of Spirit, or of God, Mind; and when we do accept the true facts, or the true world, nothing at all has changed, not even our belief about it, for belief can never be changed into truth. But our recognition of the true state of consciousness (the world of Jesus, or the world that *is*) obliterates the mistaken viewpoint. This is the only way to correct the mistake of false education, and viewpoints of the *creation of good*. The false belief is obliterated by the Truth, and not by the true belief, for then would we be exchanging one belief of evil for a belief of good, both beliefs having no true foundation. To have confidence in, to have reliance on, *His word*, and accepting that *word* as the actuality; and living in the Christ-like way according to its demands, is the affirmation of that world of Spirit. It is doing that which God commands, and this *doing* is the automatic affirmation of the ever-presence of a world of God, and the consequent denial or obliteration of a world of personal sense.

This discovery of the truth of being, is accepted first individually. Soon the individual acceptance of the true facts, or spiritual sense, becomes the collective acceptance, and the whole world rises higher and broader in the right apprehension of what *is*; this is the *end of the world* for the whole world.

Jesus illustrated this discovery of *His Kingdom* by the story of the pearl fisher. The pearl fisher had fished and fished and fished, until one day he fished up the biggest, the best and the finest pearl that *he knew* could be found. *He recognized* the finest pearl there ever could be; and because *he recognized* what he had found, he was assured that there was none anywhere better, or more perfect, or more true; so he stopped his fishing and began to enjoy his pearl. He had been fishing for a long time, and he knew his pearls; he knew the world of pearls; and, like any dealer today who knows just where the biggest and best pearl is to be found, so that man knew that he had found what he had been searching for, the *only pearl* that would ever satisfy a pearl fisher.

The fisherman is the searcher for *His Kingdom*, for God, for Life, for the world of Jesus; the pearls that he had been bringing up are all the result of living in a world of material sense, on matter. The pearl which at last he found, and which satisfied him, is the Kingdom of God, or *that world* of Jesus which we are to find; and the cessation of the pearl fisher's fishing, is our recognition of *that Kingdom* which we have found *now*. Thus we cease our searching and rest.

Then does the world of God *unfold* to us its glory, its beauty, its joy, its Love, its tolerance, its compassion, its gentleness, its very *life*, even as the beautiful pearl each day unfolded to its owner its beauties, one day a soft cream, another day a beautiful silky sheen, and another day various colorings.

And even as the world of fishing is now ended with the fisherman, so is the end of this world comes to us. It has nothing to offer us, for we have found a "new heaven and a new earth," and the *end* of the old heaven and the old earth has come. "Thus . . . shall that great city Babylon be thrown down, and shall be found no more at all."

## CONFIDENCE — FAITH

In turning to God, the only thing we are trying to do, is to have confidence in Him, in God, or good, as being ever-present and omnipotent now, and in the availability of this *good* to help us *now*. To have this confidence, or faith, in *His word*, we learn to look upon a seeming trouble or trial, not as a trial, but as an opportunity, a golden opportunity, to utilize *Him*, as we are commanded to do.

Paul once enumerated a number of things that were plainly troublesome, and then he said that “none of these things move me.” It would be an excellent thing to put whatever bothers one in the same category as Paul’s vexations, and then we would find out that even these cannot move that one who is steadfast in the recognition and acceptance of the true facts of being, and who is living that life of the Christ.

Getting wrought up over annoying conditions is one of our greatest temptations. So keep quiet and calm, as admonished in Isaiah 30:7, even though the circumstances, trying as they may seem to be, continue in evidence; and it will soon be found that the very annoying circumstances themselves have been turned into a blessing, and the “wrath of man” be made to praise God.

Thus does one find that “problems,” are never problems; but if one persists and persists in keeping that point of view which ever sees “problems” and more “problems” to be worked out, then has that one forever a “problem”; for placing the Kingdom of Heaven in the future, until such time as the “problem” is worked out, as it were, the future will never be the present. But to recognize the *ever-presence*, and not the future presence, of *omnipotence*, without any responsibility as to its presence being here and now, is to have found that land of promise, the search over and the rest entered into here and now. Problems, always problems, then, have no part in God’s government, for is *He* not right here and now the great *everywhere*, omnipotent and *all*?

If one is always and persistently looking for the solution of the “problem” of the sun going around the earth, then that one never can see the truth that the earth moves around the sun; recognizing the truth, he finds that this was never a problem, for the true fact always was. It is he, himself, who creates the “problem,” and with that Kingdom of God at hand, here and now, the belief of “problems” to solve is utterly and completely obliterated, for not even a belief of any kind exists, or can exist, in the *ever-presence of God*, which can know only *its own self*.

To be a true Christian Scientist does not mean that one must be continually fighting for or against a supposed something, a belief, or a “problem.” To be a true Christian Scientist, or one who has found God to be the basis of *all*, is to rest always with the assurance, the confidence or faith, that one is now and forever the recipient of a loving Father’s tender care and protection, guidance and mercy.

Keeping ever before us the simplicity of Christianity, or the Science of God, we will find that advancement is always toward the *light*, and is the advancement from the mortal to the immortal, from the material sense to the recognition of a spiritual

universe. Truthfully speaking, there is no such thing as spiritual advancement, or spiritual progress, for God the Father, being Spirit and being *all*, and ever the same, there can never be any advancement from, or into, that which is *all*, or everywhere; then any advancement must always be from the personal sense viewpoint to the recognition of the *allness* of Spirit. This advancing from the mortal to the immortal is the resurrection; that is, the resurrection from the beliefs of a mortal, from the beliefs of an earthly sense — to the recognition and conviction of that consciousness which is *divine*, always present and always itself.

This is what Jesus meant when he so plainly said, “The works that I do shall he do also; and *greater* works than these shall he do.” Not recognizing that Jesus was forever speaking from the spiritual standpoint, the world has misinterpreted and misconceived his message of these *greater works*, and has pinned on to the words a meaning which was never that of Jesus.

One could “overcome” death a thousand times, and still would not have done greater works than did Jesus. The fact that  $2 + 2$  makes 4, is no less or no more true than that  $200 + 200$  makes 400. Death, then, being overcome once, is no more and no less than being overcome dozens of times; so the greater works could not possibly be that. Overcoming disease, unhappiness, or troubles of any kind, could not be any greater than what Jesus did, so when he told us that we would do even greater works than he did, he could not have meant the overcoming of sin, disease and death, or other troubles. Then, what did Jesus mean we should do, to do these *greater works*?

In the first place, Jesus’ words were the result of his works — “His words were the offspring of his deeds” (*Science and Health*) — and not the works the result of his words. Only those who have done the works of the Spirit, who have manifested that power of the Spirit, or the will of God, actually speak from experience, and can put into words that which has been done. Overcoming means to come over. To come over where? To come over to the divine consciousness; to the recognition of the *ever-presence*, so that the beliefs, doctrines and opinions which Jesus annihilated, will not present themselves again to us for obliteration; for the might of the Lord is used more and more as a preventative, and not just as a curative. Then, have we not done the *greater works*? Is it not much greater to “live, and move, and have our being” in the divine consciousness, than to be everlastingly overcoming the ills attendant upon the belief of living in the human consciousness?

Is, then, one any farther toward that confidence or faith in *His word*, if he is looking always toward the future to overcome, as Jesus terms it, the last enemy? No, for then the Kingdom of God has been relegated to a future place, or future event. But to so live in the spiritual senses that to that spiritual sense *all* is *Life* then *all is* forever *Life*, and death is forever lost to view in the grander vision of eternal Life. This is doing the *greater works*. This is an everlasting resurrection, and we should recognize that it is ours by right today, the resurrection from earthly beliefs, or the call of the flesh. The last enemy to be overcome is the *belief* that there is a belief of a last enemy!

To give to those *men of God*, whether in David’s time, or in Jesus’ time, or in the time of the revelator to this age, the raiment of the Christ exclusively, is to deprive one’s self of those very garments which belong to one *now*.

Then are we making “an altar of [hewn] stone” (human ways), going up “by steps”

(footsteps instead of degrees), and revealing “thy nakedness” (no Christly covering). All of which is the opposite of what we are commanded to do. (See Exodus 20:25, 26.)

To be needing, to be wanting, to be trying to get, is not doing the *greater works*: neither is it that confidence or faith in *His word* that is so necessary to help us today to be better than we were yesterday.

To be convinced of the truth of our being, to be convinced of our true relationship to our Father, is to have faith in *His word*, to have confidence in a Supreme Ruler, a loving Friend, and in His readiness to help all who turn to Him.

## GOD, GOOD, CAN NEVER DO EVIL

God is good. The so-called power of evil is used for evil purposes. The power of electricity is used for electrical purposes. The power of hydraulics is used for hydraulic purposes. So this power of the Lord is used for good purposes only. It is used to heal the sick, to raise the dead, to save the sinner, to cleanse the lepers, to feed the hungry and give drink to the thirsty, to make the rose bloom, the grass to be green, to make the sunset glow, the gentle rain to fall, to make the lilies give forth their fragrance, to make the trees grow, and all nature to array its beauties. But it is never used to cause evil of any kind, neither storm, fire, disease, death, earthquake, nor any discordant thing. For these discordant things, there is no cause, for God, *good*, is the only cause.

As a matter of fact, there is no power other than this might of the Lord. Other powers, such as electricity and water, cannot be used for evil purposes, nor can they be used for good and evil, for there is no evil power at all. When used for a good purpose, these powers are misnamed electricity and hydraulics; but they actually are the power of *good*, and should be so regarded. By this, it does not mean that the powers of electricity, air or water, are God. Not at all. But it does mean that whatever power is there, is God, *good*. That which is called electricity, or that which is called water power, is the human mind's endeavor to add matter to God, *good*, but which does not add to the power in the very least, but detracts therefrom.

When, for instance, it seems that electricity has killed, or electrocuted, a person, or done some evil thing, it is not that *good* has operated to kill, but rather that *good*, God, has been short circuited, as it were; this true and only power of God has been cut off by the very addition of materialism in some way, either in thought or deed. In other words, when that which we call death occurs, nothing has really happened at all. No power has been exercised which caused death, but rather the power of Life has been shut off, or short circuited, as it were, for death is not a something, but the seeming absence of Life, or God, the *living power*. Death is wholly illusion, and since this might of the Lord is omnipresent, it cannot possibly be cut off or disconnected, and it is never absent. This proves positively that there is no death.

This might of the Lord caused the ship to pass immediately from the middle of the lake to the shore. The power of air would have enabled the ship to sail to port, or a steam turbine would have enabled it to steam into port, or it might have done so with electricity; but in any of these instances it would still have been the might of the Lord — not air, steam or electricity, even though so named — which brought the ship into port. The slowness of the operation, as compared with the method used by Jesus, would be caused by the interjection of matter, and the more materialism thus interjected the slower the operation, for there would have been less power. Matter, evil, material thoughts, are non-conductors of Spirit, or this might of the Lord, and so when used or attempted to be used in conjunction with Spirit, though innocently and ignorantly, we find the current of good power to be

seemingly cut off. Jesus' operation of the might of the Lord was so free from any material encumbrances that the ship came instantly to port. If we carry this to a further point of illustration, it will be seen that had there been no belief of ship, or bodies of matter, the ship would not have had to be brought to port, for it would have been there already, since man is omnipresent. For the same reason, Jesus healed instantly, though on one or two occasions when he appeared to make use of matter, such as spittle and clay, even with him there was some delay in the healing.

So we must use this might of the Lord entirely free from any contaminating influence whatsoever. If we do this, the healing will be instantaneous; the food will be instantly ready, as was the food when Jesus fed the multitudes; the dead will arise; we will walk over the water, look out from the stars, instantly transport ourselves and others from point to point, and naturally do many things which to human sense will seem most extraordinary.

We must learn to use the might of the Lord, and then the question presents itself to us, "How shall we use it?" The answer is, that we must learn to use it even as we learned to use electricity or any other power. "That is all very well," says one, "but we know how to use electricity." True, but there was a time when we did not know anything about electricity. We had to learn. First, it had to be discovered; then, it had to be studied, and that knowledge had to be put into practice. Trial after trial had to be made. Failure after failure was experienced. Shocks, burns, and sufferings occurred as a result of wrong endeavors. Now we use electricity so much in our daily life that we find it has become a part of our human existence. In a similar manner, we must try to use this might of the Lord. It has been discovered and revealed to this age. We must learn to use it. We must try to heal the sick, assuage pain, raise the dead, and save the sinner; we must try to feed the hungry and give water to the thirsty; in fact, we must generally try to do good. Doubtless, we will stumble, and fall, and fail, and suffer in our early attempts; but as we try, and try again, and again, we will be rewarded, until we pass from occasional successes to frequent successful endeavors, ultimately arriving at that point where it becomes the whole of our nature, and we find that it never fails.

We have read how Jesus used this might of the Lord. He said, in words to this effect, that of himself he could do nothing, but that it was the Father, this might of the Lord, which did the work.

If one drove an electric motor car into the midst of a lot of untutored savages, they would very naturally think that the driver was making the car go. One might then say, in his endeavor to make it plain that it was electricity and not the driver who did it, "Of myself I can do nothing; it is the great power of electricity which you see operating." They would understand you to mean that it was not the driver, but some power unseen to them which caused the car to move. So it was with Jesus. He had arrived on the scene of human existence apparently doing of himself wonderful works of healing, and the people witnessing those miracles naturally thought that he did them. He, however, on his part disclaimed any power of his own, and averred that not he, but the might of the Lord did the works.

In John, it is related that Jesus said, "He that believeth on me, believeth not on me, but on him that sent me," or, to put it in modern language, he said, "Whoever believes that I am the one doing these works is really believing in the might of the Lord,

which is the factor in this work.” And, “He that seeth me seeth him that sent me,” or, “Whosoever sees me as the cause, really sees the real Cause, this might of the Lord in operation.” Also, “I am come a light into the world, that whosoever believeth on me should not abide in darkness,” or, “I have come to enlighten you, to teach you how to use this might of the Lord for your own benefit and the benefit of others; that whosoever will believe what I tell him, shall no longer remain in the darkness of discord, and be subject to sin, disease and death.” “And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world,” or, “If any of you simply hear my words and will not believe that which I say and demonstrate to you, I shall not judge you, for it is your privilege to do as you wish; I did not come here to judge you, but simply to show you *the way* to the Kingdom of Heaven.”

## MAINTAINED BY THE ALL-MIGHTY

One often hears in many churches the announcement that, "This church is maintained by the voluntary contributions of the members and attendants." To human sense this may be true, yet it is not a fact; nor is it scientific to make such a statement. The church, as a matter of fact, is sustained by God, and He it is who answers its every call, just to the extent that it is recognized that *He* and *He* alone is the sole fountain, or support.

Occasionally we hear churches making calls for money from the rostrum. In nearly every instance, the call is answered by a sum forthcoming; but this is merely temporary, a sop to Cerberus, for soon another call shall become necessary, and so on ad infinitum.

The better and the ultimate way is to feel the living ever-presence and power of God, at which time the expression of "God with us" is scientifically forthcoming. To employ the method of stating that the church "is maintained solely by the voluntary contributions of the members and attendants," is to look directly to mortal man, with little or no reference to God; whereas, to recognize the omnipresence of God and *His* qualities and attributes, is to look to God as the only fountain, the only support — our staff (that on which we lean).

How would those who read and hear such notices feel if, like Moses, we were in the midst of a great wilderness and naught else than sandy waste, hot burning air and scorching sun, with no persons (members or attendants) to look to for help, with perhaps no money to buy, and nothing to buy if the money was there? Moses was not only confronted with such a situation; but there were over three million people relying on him for food and water; and this sustenance must come speedily or they would die of hunger and thirst!

To turn to God and *His* omnipresent health, life, abundance, plenty and affluence, was the only thing left for Moses to do. This is just what Moses did, and as a result there was given to the children of Israel a food of which they had never known before, and of which none have known since; the very name of which signified an unknown substance and origin. It was called, "Manna," which means, "What is it?" Or, as a modern translator puts it in a moment of spiritual insight, "What is man?" Whereby, it would seem that the supply came as a result of knowing what man is.

Think for a moment of this wonderful expression of Spirit! Of this Spirit being supreme, omnipresent and omnipotent, and the fountain of all *good!* Food enough for over three million people, and for forty years too, whenever and wherever they might be in this vast wilderness! When these people became impatient and cried for other food, there was delivered right at their door enough quail to feed this great multitude for some thirty days!

It is interesting to note, right here, that in the many instances of so-called miraculous appearance of the abundance and plenty of Infinity recited in the Bible, in practically

every case, this abundance of God was manifest in an extremity, when no possible help could come from man, or other like human agencies.

The foregoing is an excellent instance of this, as was also the experience of Elijah, who, through the utilization of spiritual sense only, was able in a time of famine (always a refusal to turn to God) to be fed by the ravens at the brook Cherith. Afterward, when the brook dried up by reason of drought (no vision or no reliance on the ever-present Supreme Being) he was divinely directed to seek out a certain widow (one bound to Truth and not to the earth) who, when found, was about to use the last portion of her remaining food, a little meal and oil (revelation and inspiration), to bake one last cake for herself and only son (the risen consciousness), after which (as she believed because she was taking the testimony of the material senses) death by starvation stared them in the face.

Elijah asked her to give to him first (one must always give to God of the first fruits, the fruits of the Christ, faith and reliance on His word), which she did; and by reason of her evident rising to a higher condition of confidence in that *Spirit*, or the Word of God, and trusting in God under the direction of this great prophet (man of God), she and her boy, and Elijah, too, were sustained for many months; all as a result of their faith and courage, or their reliance on and confidence in God's Word to the world that *He* is the sole fountain of everlasting *good*; for we read that the barrel of meal (Word of God) wasted not and neither did the cruse of oil (inspiration) fail.

Later on, when Elijah believed he was doomed to starve in the wilderness of mortal mind fears and human opinions, and fell asleep (not awake to the ever-presence of good), exhausted, awaiting death, he was awakened (uplifted by a revelation from God) and found a cruse of water (with which to wash himself clean of the false opinions and fears of the human consciousness) by his side (God by his side), and on the coals a cake baked, of which he partook, and thereby was sustained for some forty days.

Other instances of the appearance of abundance are to be found in the experience of Elisha on whom fell the mantle, or Word of God, of Elijah. At a time of famine (again no vision or inspiration), he was enabled to feed a hundred sons of the prophets (those partially awake to *His* great presence, or, in the "Second Degree" in *Science and Health*, page 115), through the multiplication (enlarging our vision) of the bread and corn (the Word of God). The utilization of this same spiritual sense (God always with us) by Elisha, increasing the pot of oil (God magnified to his apprehension), saved a widow and her two sons from the terrible experience and consequence of slavery (bondage to personal sense testimony, or human opinions).

Did not Jesus, also, through his advanced spiritual understanding, pay his taxes by instructing Peter to take from the first fish that he caught a sufficiency of silver with which to pay the debt? On two other occasions, did not Jesus in the wilderness feed at one time over four thousand people, and at another time five thousand people, not counting the women and children? Truly, this is *the way* to be sustained.

In none of these instances could help be received from men (members and attendants), or from aught but God, and in each case it was "man's extremity." From this it would seem almost as though one would not turn wholly to God, as the sole and only means of support, unless all other hope was eliminated.

We, too, must rely upon God sooner or later, and not upon men or the ways of men. Early and late, the law of God is always operative, so why not *use it now*? Why

wait for the time when we are in our extremity? Why delay it? Delay makes things worse, and each passing moment makes it just that much more difficult to *arise* from the lethargy and apathy of the darkened senses.

It is not as though *we* had to produce a certain amount of money, or food, or whatsoever it may be that is required. The required care is already present; the manifest abundance is here *now*. "When will mankind awake to know their present ownership of all good?" (*The First Church of Christ, Scientist and Miscellany*) Just as it is a fact that the sun never revolves around the earth, but is always stationary in its relationship to the earth; the claim that it did revolve around the earth, was only the distorted vision of a material sense, or the personal senses. If one ponders for a moment, he will see that the world did not have to be healed of a revolving sun; but that those who relied on personal sense testimony, and suffered because of this false and unstable reliance, had to be educated out of their ignorance of the *true state of affairs*. The normal sun was stationary in its relation to the earth all the time, and, being normal, was not revolving. This is, the sun was stationary in its relation to the earth, and was not and never had been a revolving sun. The earth revolved, and not the sun. There is, as a matter of fact, no material sun or material earth, for there is no matter; and it is for each one to *arise* to that higher spiritual sense where the *truth of being* is clearly cognized. We arrived long ago, however, at the point where we recognized and accepted the fact, or the truism, that the sun was not revolving around the earth, but that the earth revolved around the sun; and now in our *onward* march (always away from human consciousness), we should begin to so magnify Him in our human apprehension of this divine ever-presence, as to recognize that there is but One, and only One, to sustain and support, and that One is God.

As the sun does not revolve around the earth, so in the spiritual universe there does not exist any such thing as disease, sin or death; for it is true that God, Spirit, is ever-present, and this omnipresence precludes the possibility of aught else being present. Therefore, we do not try to heal sin, disease or death, or depend on "members and attendants" for sustenance, any more than we would try to heal a sun, but our endeavor is to become conscious of the unalterable *truth of being*, and, to the degree that we do this, we dispel all false viewpoints.

Becoming conscious of the everlasting *true being*, of the presence of health, Life, peace, abundance, affluence and plenty, the false sense of church (Christ-consciousness) being dependent on "members and attendants" for its support, is completely obliterated.

There exist today many great plants called radio broadcasting stations. Any one of these stations is constantly sending forth power manifest as messages of various kinds. These messages are present with us at this moment, wherever we may be. We do not hear them because we do not "listen in." Our consciousness is so coarse, or so little attuned to the delicate ethereal waves which convey these sounds, that we do not hear or use them. So we go outside of our human organization and have what is called a receiving station; thus we bring these already present things to our ken. We are trained normally to hear a lot of things, of course; we can hear the trolleys go by; we can hear any amount of gossip, and a great deal about sin, disease, death and money; but we do not yet hear the things which come to us on the more delicate waves. When we "listen in" to the broadcasting station,

we hear and receive the messages; and if we wish, we may attach an amplifier to the instrument which delivers the messages to all who may be in the room; we can listen also to sweet music, good news, uplifting lectures, or whatever we wish.

Similarly, there is the great white Christ constantly and continuously broadcasting the power of God to the whole universe. "The 'still, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.' It is heard in the desert and in dark places of fear." (*Science and Health*)

When we do not hear this broadcast message from the Christ, or when we do not receive the benefit of God's power, it is not because it is not present with its health, peace, abundance, plenty, joy, activity, strength, beauty, color, for it is always present. When we thus fail to receive it, it is because we have not "listened in," or, as Jesus said: "Thou hearest with one ear [but the other thou hast closed] (The "Logia" 1897). In fact, then, just to the degree that we do "listen in" to the Christ and receive this message of God, just to that extent do we become practitioners of God, Truth, or the true Science of Being, even as Elijah and Elisha, and other of the prophets.

When we do hear this message, we can become, if we will, amplifiers, and send forth the message to others who may come to us for help, and we can do this either present or at a so-called distance. Likewise, to the measure of their child-likeness do they, too, "listen in," and in turn, they become amplifiers and send forth messages of the Word of God, even as the two widows and Elijah, and as Jesus fed the multitudes.

The question is, then, "How shall we 'listen in?'" Solomon tells us distinctly how to do it. He says, "Honour the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine [inspiration]" Or, honour the Lord by turning to *Him* and doing *His will*, and let this "doing *His will*" be first forever, and always in our consciousness. Then that consciousness will be filled full with the plenty of spiritual ideas, and shall "burst out" with newly inspired revelations and unfoldments of *His presence*; these in turn give us confidence in *His word*, in *His promises*, manifest as the requirements for our daily life.

The prophet Malachi, in similar terms, tells us how to scientifically "listen in" by the utilization of spiritual sense only, or that "tree of life" which we are told to eat of without stint. Thus do we multiply, or broadcast, spiritual ideas; or "listen in" by recognizing spiritual sense only and acknowledging no other.

Then, we become conscious of this omnipresence of God's riches, which are our riches too; we become conscious of the omnipotence of God, of the Life which is God, of the Love which is God, of the peace which is God, of the joy of God, of the health of God, of the activity of God; all of which were here all the time, and which throughout all eternity will continue to be here. They were here for us to use even at the time we were listening to the personal senses, or the opinions of men, which said they were not here.

To illustrate: There was a practitioner who had that spiritual sense to "listen in" to the great, white-Christ radio which is broadcasting the word or power of God throughout the whole universe. To this practitioner came a man who was in trouble; the trouble matters not in this work, but in this instance I will say that it was financial distress which led him to the practitioner. The latter prayed, or "listened in." To the

measure that he heard the voice of the Christ, to that measure he well knew that the call was answered. As expected, in a little while, word came that the work had been done. Now, what happened was this: The practitioner received the broadcast message of Truth, and, as it came to him, he amplified it. The applicant for help heard the message, and he, too, amplified it throughout his consciousness; thus the word came to the delinquent debtor and he, too, amplified the message by doing the Word of God — “Owe no man any thing, but to love one another [rely on God, and God only].” (Romans)

It is ever the same under all circumstances; we should each one of us “listen in” to the great, white-Christ which is unceasingly broadcasting the Truth, manifested to us as health, power, light, peace, Love, Life, beauty, color, harmony, happiness, abundance, plenty, affluence — with no borders, a limitless universe. We must let this Christ-power and light come into the darkness of our human consciousness, and it will obliterate entirely the mortal or carnal mind with its false viewpoints.

To the degree that this is done, does the darkness of mortal mind with its false standpoints disappear, and just to that degree is the multitude in the churches fed and the bills paid; the support resting on *His word*; and not on the “members or attendants” who have come for that same food which Jesus gave out to the multitudes — spiritual uplift, or the “come up hither” of Revelation.

## WHAT IS "THE CHRIST"?

Frequently the charge is made that Christian Science disregards and wholly eliminates the Christ. Nothing, however, could be farther from the fact, for Christian Science preeminently teaches that no one can apprehend God, or attain that haven called heaven, or the Kingdom of God, except it be through the Christ. The misunderstanding of this disregard or elimination of the Christ, arises from the universal belief that the Christ is, or was, or would be, a personality.

The Jews, prior to the time of Jesus, and even as they do now, believed in and awaited the coming of the Christ, or Messiah; but at the same time, they believed that that coming would be as a personality. This belief has continued, ever since the appearance and disappearance of the human Jesus, by Jews and Christians alike, except in this particular; the Jew is still awaiting this coming of the Christ, while the Christian believes that Jesus is the very Christ in his personality, and, so, that the Christ has in very fact come.

Jesus himself was well aware of this erroneous belief as held by the Jews; and it is related that he attempted to correct it, for at one time he said: "What think ye of Christ? whose son is he?" This he said while knowing that they believed Christ to be a personality and the son of a man (David), according to tradition and wrongly interpreted Scriptural prophecy. They answered his query, "The son of David."

Then, understanding the Truth, that the Christ was and is no part of any "son of man [mortal]," but that the Christ is the Son of God, "the only begotten," Jesus replied by a question, which wholly, and forever, showed the absurdity of believing the Christ to be any part of a personality or descended therefrom: "How then doth David in spirit call him Lord, saying, If David then call him Lord, how is he his son?"

On another occasion, Jesus said, "Lo, I am with you alway, even unto the end of the world." Here he separated the Christ wholly from the Jesus, for it is evident that Jesus is not here with us now; therefore, when he said the foregoing, he meant that the Christ (or spiritualized consciousness) would be with us "alway, even unto the end of the world." If one would remain with us and the other one go away, how could it be possible for them to be the same? It is not possible. The one was not, and is not, identical with the other.

Christian Science, interpreting God to mortals, teaches that which Jesus taught, and on this plank, Jew and Christian find themselves perfectly in accord with each other, for both Jesus and Christian Science are the interpreters of God to mortals.

The Jew believes just what the Christian believes when he comprehends that the advent of the understanding of the everywhere-ness of God into his consciousness is the impersonal Christ. The second coming of the Christ is that spiritualized consciousness which Jesus referred to when he said of himself (of the only self he had): "I will come and heal him," and, "Be of good cheer; I [spiritualized consciousness] have overcome the world," meaning by I (in every instance where he used the personal

pronoun) spiritualized consciousness, or a consciousness filled with the Spirit (God). He said, "I am not come to destroy [human consciousness] but to fulfill" —that is, fill that human consciousness full of Spirit, or God, and then it is no longer the human consciousness, but divine consciousness, or God Himself everywhere.

It is of note that his statement, "I have overcome the world," makes it very plain that he, "Jesus, as material manhood, was not Christ" (*Miscellaneous Writings*), for when the I (spiritualized consciousness, or the Christ) "overcame the world," the Jesus, as part of the material world, was overcome with that world, too; thus again separating the Christ from materiality, personality, flesh or corporeality, a human form. This is the Christ that is with us "always."

As with the Jew, so with the Christian, who on attaining some understanding of Christian Science, the Science of God, finds he is in perfect agreement with the Jew — for he too separates the personality, or the human Jesus, or the human form, by whatever name it is called, from the Christ — and understands that this spiritualized consciousness may be, and must be, and is his consciousness — yea, more! Jew and Christian eventually find that the spiritualized consciousness, or the conscious recognition of the presence of God, or good, or Spirit, is his very, and only, self; for he is beginning to apprehend the true fact that all there is of *man* is what he knows about God, or is his consciousness of God, or this same spiritualized consciousness.

The presence of this spiritualized consciousness, or a consciousness filled with Spirit and thus is spiritual and not material, heals, just as the light heals or lightens darkness; in fact, Jesus used this very symbol, as do many other Biblical writers. He said, "I [spiritualized consciousness] am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

If one in a dark room calls to another to "Come and lighten the darkness," and receives the reply, "I will come and lighten [or heal] it," neither one would expect that the body, or the personality, of the person called would lighten the darkness; but each one would comprehend that the lighting would be done, not by the person, but by a light brought by that person, and which light would be totally apart from the personality. So, in this expression, Jesus meant that "spiritualized consciousness" would do the work.

In fact, and still better, as the light has always, forever and ever, overcome the darkness, the light, if it could express itself, might say, "I have overcome the darkness." Thus it is only necessary to bring the light, because the work of overcoming is already done, and no effort whatsoever is required beyond the bringing of the light to obliterate the darkness.

So, too, spiritualized consciousness, or that consciousness which is filled full with Spirit, or God, has already "overcome the world," has always overcome it, and all that anyone has to do is to "Seek ye first the kingdom of God," or that spiritualized consciousness, and the work is completed.

The spiritualized consciousness may be attained by anyone who "follow after," for it is that "follow after" to whom the promise is made, that he "shall not walk in darkness," shall not walk in material ignorance of God. This following after is to be done by the acceptance of spiritual facts and the rejection of error, by the rejection of one's own ignorance, one's own fear, one's own sin, through which channels the suggestions of evil always, and only, come.

This rejection of evil is accomplished by one's ignorance being healed through the study and practice of the Word of God; one's fear is obliterated by the recognition and utilization of that Word of God; and one's sin is overcome through the consecrated ever turning to *Him*, our Father, or the constant endeavor to be cognizant of the *one Mind* only.

The writer, educated under the eaves of a well-known Church of England Cathedral, and a personal boyish friend of one of the Metropolitans of that Church, found it difficult to refrain from attaching the Christ to the personal Jesus; and it is because of this that he uses the compound noun "spiritualized consciousness" instead of the word *Christ*, but always synonymously therewith. This seems to detach instantly that spiritualized consciousness from the Jesus personality, and, by the very comprehensiveness of the words themselves, show that it is attainable for each and every one of us today.

Even as Moses, Abraham, Jacob, and many other prophets, attained this "spiritualized consciousness" in some measure, and even as Jesus did, so may we; and Jesus expected that we would do so. When one has attained this apprehension of the everywhere-ness of the Christ, and "the mortal is dropped for the immortal" (*Science and Health*), on being called to a sick bed, he, too, may say — well knowing that the I of the myself is of no avail, but that the I, or spiritualized consciousness, is the Christ — "*I will come and heal him.*"

## THE MANUAL

The great revelator of Truth to this age has so guarded the highest spiritual Church that the *Manual of the Mother Church, The First Church of Christ, Scientist*, does not have and never can have human law read into it by unbelievers, against which Paul warns us in First Corinthians, and which warning would be disobeyed if it were possible to do this. Under divine impulsion and naught else, the revelator never allowed these By-laws to be adopted into the organization in a legal way. For which the good Lord be praised!

The textbook of Christian Science, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, is an inspired book; and it stands forever applicable to the man in the gutter, the man in the street, or the "priest for ever after the order of Melchizedek" (Psalm), the highest and most spiritually-minded person.

As we read *Science and Health*, the words never change, but the meaning, or the interpretation, changes as we individually advance spiritually. This is the reason why translations into foreign languages never can be absolutely correct, for the translator, no matter how advanced he may be in his grasp of what Christian Science interprets to mortals, as set forth in the English language of the textbook, can only express in a foreign language that which is his grasp of the meaning of the textbook at the time of translating it. This may all be very well at that moment, but the next day the same person, if he has advanced ever so slightly toward the resurrection morn, will find that the very words which he has construed to mean one thing, have now unfolded to the point where they may mean a quite different and more advanced sense of Truth, or God. This actually makes his rendition of the book an obsolete and vague translation.

Thus we see that *Science and Health* cannot have an exact and arbitrary meaning decreed for it by any one person, or by many persons. We all know that the textbook, though the same words are used, is quite different in meaning to that which it meant when we first awakened to this message; and it is the same with any inspired work of any messenger of God, and so it is with the *Manual*.

The word *Manual* comes from the French word *mains*, meaning a book for the hands. This *Manual* is inspired. The revelator to this age was inspired when she wrote the *Manual* as it stands; and by reason of her God-guidance, she never incorporated, or permitted it to be incorporated into the organization of The Mother Church as a legal document. She did, however, leave unmistakable instructions for true Christian Scientists to advance by obeying and never forsaking the *Manual* Rules and By-laws.

It is even prohibited that branch churches should incorporate the By-laws of The Mother Church into their own organizations. So we find that nowhere on earth are these By-laws a legal document, or a part of the organization. Had these By-laws been incorporated into the organization, the unbeliever would have had the power to read into them the meaning according to human courts of laws and jurisprudence, against which the rev-

elator distinctly warns. Should human law ever be read into them, the By-laws would then be the law of the Medes and Persians, and the highest spiritual church of today could not progress according to the law of God without changing the By-laws. This is, of course, absolutely forbidden, except with the consent of the revelator. The Church, then, would lapse into mere orthodoxy, with the consequent loss of the Christ and the healing resulting therefrom. To have these By-laws made a part of the human mind, would be “death” to the Church.

Many have for years read into these By-laws that which *they* thought was the correct meaning of these laws, until custom marked them as law, but which, nevertheless, they were not. Happily, however, there are many, too, who, in spite of the mesmerism of custom and human thought, human opinions (“The one Mind, God, contains no mortal opinions” — *Science and Health*), and suggestions, are not blinded by this standpoint, recognizing, as they do, a higher sense of this inspired writer’s meaning as they study the *Manual* under the light of revealed Truth; and having the sturdiness of righteousness to dispute the worn-out custom of the Medes and Persians, they have been able to “stand upright,” for the vision of the Christ as revealed to them.

The *Manual* is inspired — not just a part, but *all* — and it never can be changed; but our conception of that which it means can be changed in the light of spiritual advancement; and our interpretation *is* being enlarged or magnified, and opened up, and our progress *is* assured as we rise higher in consciousness, all in accord with the demands of the Word of God wherever found.

Nevertheless, although inspired, the fact cannot be denied, or overlooked, that these By-laws are “laws of limitation,” “that which I said in my heart would never be needed . . . for a Christian Scientist.” (*The First Church of Christ, Scientist, and Miscellany*) When this *Manual* was first sent out into the world with its message, letters and telegrams were sent to the revelator congratulating her on the book. She at once replied by a most forceful rebuke: “Heaps upon heaps of praise confront me, and for what? That which I said in my heart would never be needed — namely, laws of limitation for a Christian Scientist” (*ibid.*).

According to her statement, the *Manual* stands for “laws of limitation” for the true Christian Scientist, and knowing the mass mesmerism of the human consciousness, she knew, too, that the only way ever to take off these “laws of limitation,” and allow the Christ to have full sway, was to make Rules and By-laws in which the “laws of limitation” would be removed automatically. This she did under God’s direction, and those who have “ears to hear” and “eyes to see” will find in that same *Manual* the removal of the “laws of limitation.”

“Each Rule and By-law in this *Manual* will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner” (*Miscellany*); “Each one was the fruit of experience and the result of prayer” (*ibid.*, 343). According to this, *each* and *every* By-law is to be obeyed, not just a few, and then leave the rest because they are not understood. By not obeying *each* and *every* By-law, her own followers are placing this inspired woman in a peculiar position, that of not being inspired, and the *Manual* not inspired; or, that half of it is inspired, and the other half not inspired. This is, of course, an impossible position to take, either way. The *Manual* is inspired, and *each* and *every* By-law is inspired.

By obeying that which is not to be done, is as much obedience as obeying that which is to be done. And the object of those Rules, which require her approval or signature, is to remove the *limitation*. Just think of it! The wisdom which could provide for the advancement of those who have the spiritual sense to see this wisdom! If *each* and *every* Rule is *not* obeyed, then the stewardship is as certainly voided, for it is distinctly and definitely stated that the By-laws never can be amended or annulled; and yet, by general consent, that is just what is being done.

To amend is to “change or alter under authority,” and that authority can only be given by the revelator herself; but “where there is no vision, the people perish” (Proverbs), and the door is shut tight on the advancing guard toward that light which lets in the resurrection (from material beliefs). The *Manual* contains Rules for the hands (laws of limitation); it also contains Rules for the heart (removal of laws of limitation.)

The very means provided for the releasing of the “laws of limitation” is ignored; that *light* which is already perceived as at hand, the reign by God, or *His* Christ, is set aside, even as in the days of Samuel and Saul, the *light* rejected, and the “laws of limitation” worshipped.

The removal of the “laws of limitation” is individually discerned through the spiritual senses giving us the higher meanings of Jesus’ commands. Those individuals who have discerned the spiritual sense of “her” *Manual*, after years of consecration under the “laws of limitation,” should take their advancing *march forward* (always away from the human consciousness) without condemnation or hatred for having the *light* of the Christ sufficiently to recognize the command of God to *march forward*. To condemn, to hate, to ostracize, to excommunicate, those who are *marching forward* is not seeing the means which is proved for that very *march forward*, where the boundaries are removed from the human consciousness to perceive the *limitless* divine consciousness.

The prophecy of Mary Baker Eddy, in *Unity of Good*, to “wait patiently on the Lord” and in less than another fifty years *His* name will be magnified [enlarged, borders taken off, and “laws of limitation” removed] in the apprehension of this new subject, as already *He* is *glorified* is fulfilled today, in the lifting up of the “laws of limitation” through the recognition of *His ever-presence*, and manifested as better bodies and higher morals. Shall we then, her own followers, who are to follow our “leader only so far as she follows Christ” (*Message to The Mother Church for 1901*), ignore the command of that divinity in her, to *march* out of the “laws of limitation” and take off the borders placed around *Him*?

To obey only a part of the Word of God, is not obedience, for it is not that “right apprehension of Him” (*Science and Health*); but to obey that which God says to do, as well as that which He says not to do, is true obedience. The results then are the “*greater works*” (living in spiritual sense only); so that we do not have to be constantly destroying that which is already destroyed and is not; but rather manifesting *Him* as Love instead of hatred, forbearance instead of condemnation, tolerance instead of bigotry, openness and frankness instead of “the whispering campaigns,” which are ever on the rampage.

The revelator saw that all would have to come out from under those “laws of limitation.” She knew, too, that there would be a continuous stream of coming out from under, and a continuous stream of coming in under; she knew that there would be newcomers into the fold, and at the same time, the advancing higher condition of thought would free itself from the “laws of limitation.” Thus would that high spiritual Church of

today be the example of continuous activity, typifying the *everywhereness* and supremacy of *good*.

The practitioners of this Christ-Science would be given their proper place as prophets of God, and, because of their works, would be respected and provided for by the kindness of those who have, through their works, seen that *great light* and have themselves become beacon *lights* to light the way for the “fallen by the wayside” (unawakened consciousness).

The *Manual* IS inspired, and will live forever, not because of the “laws of limitation,” but because of its applicability to all conditions of thought, and not just a few. The “twentieth century Church Manual” (*The First Church of Christ, Scientist and Miscellany*) is “digested only when Soul silences the dyspepsia of sense.” (ibid) Note the significance of the use of the words “twentieth century” — the time of removing the “laws of limitation” and the *utilization* of the laws of the heart, or the Golden Rule.

Every means has been provided and set forth for the recognition of the supremacy of God Himself; but the dull and doubting disciple will not be awakened from the “lethargy of mortals, produced by man-made doctrines” (*Science and Health*) until he recognizes the demands of Divine Science, that the church is to “evolve scientifically,” and “its present rules of service and present rulership will advance nearer perfection.” (*Miscellany*) But can it evolve unless that same dull disciple is willing to be awakened from the lethargy and apathy into which he has fallen by the wayside because of his adherence to “man-made doctrines” (*Science and Health*), dogmas and creeds. There is but one Rule, and that is the Golden Rule. That is *the Manual* which will live forever! And this *golden rule* is hidden in its pages, awaiting the acceptance of those who may be awakened that “the blind are no longer blind.”

Obey *all* the commands of God; obey *all* the By-laws; do what the revelator to this age says to do, and do *not* do what she says not to do. This is simple and easy to the enlightened and childlike thought (willingness to leave *all* the old viewpoints and the ways of men, the doctrines and creeds of orthodoxy, human opinions and methods); then, through the *Manual*, will *He be seen as the ruler of all the earth*.

As one begins to see the *entire Manual* as the inspired Word of God, one sees that the divine wisdom given to the *Manual*, through *His* revelator, *His* child, is constantly lessening business and enlarging spiritual sense; while worldly or earthly sense is constantly increasing human business, and thereby decreasing spiritual sense, or the healing. Thus, “business” overlays the spiritual sense of the living word, until there is lost to view that living child of spiritual sense, and only the dead child of earth is perceived. It is not too late yet, as evidenced by the woman who “went to sleep” with her living child (inspiration) by her side and woke up and found the dead child of earthly belief by her side; because that Judge (called Solomon), God, knew her heart, her meekness, her humility, her honesty, her inspiration, the living child was returned to her.

In II Chronicles is a wonderful instance of this same awakening, the discovery of a “Book of the law of the Lord,” just as one has now discovered the “Book of the law of the Lord” in the *Manual*. Josiah, the King, had determined (decided) with himself (even as Daniel did later), to “seek after the God of David his father,” and God placed in his hands, through Hilkiah, the priest (enlightened consciousness), a book. Then he found

that “our fathers have not kept the word of the Lord, to do after all that is written in this book,” and not all therein is kept. However, it is not too late now, nor was it then, to do *all* that the Lord thy God commands us to do.

“Truth, like the light, shineth on darkness, that is, first on belief and opinions, and the darkness [or belief] comprehendeth it not, then on the advanced thought, etc., until it is understood.” (First Edition, *Science and Health* p 49)

*For as the earth bringeth forth her bud, and  
as the garden causeth the things that are sown  
in it to spring forth; so the Lord God will cause  
righteousness and praise to spring forth be-  
fore all the nations [human consciousness].*

ISAIAH 61:11

*This day is this scripture fulfilled in your ears.*

Jesus, the Christ

LUKE 4:21

REJOICE: GOD *IS* DOING IT