

THE MARY BAKER EDDY SCIENCE INSTITUTE

PRESENTS

WEEKLY LESSON CITATIONS

DEAR FRIENDS:

Mary Baker Eddy gave her students 26 subjects for weekly Bible Lessons, to be covered twice yearly. Flowing through the year in her order of the subjects, we hereby present fresh views of each one by outstanding Christian Scientists. In this way, we hope to partake with you of new unfoldments of her infinite revelation.

For January we find four Mondays when the study subjects in the CHRISTIAN SCIENCE QUARTERLY are Sacrament – Life – Truth – Love — we felt these were illustrated in John Doorly's TALK on CHRISTIAN SCIENCE PRACTICE based on this chapter in SCIENCE and HEALTH With Key To THE SCRIPTURES by Mary Baker Eddy thus there will be this one Lesson to be studied through out the month.

The Cross and the Crown

Jesus said, “If any man will come after me, let him deny himself, and take up his cross, and follow me,” and so we’ve got to deny the mortal concept of ourselves and take up the cross. The putting off of the mortal concept of man is the cross, but it isn’t really a cross, because it becomes a crown. If you understand that God is divine Mind, and that man is therefore the idea of that Mind; if you understand that God is Spirit, and that man is therefore wholly spiritual; if you understand that God is Soul, and that man is therefore forever identified with God and inseparable from God; if you understand that God is Principle, and that man is therefore the idea of Principle, forever in and of Principle, and demonstrated by Principle; if you understand that God is Life, and that man is therefore eternal and individual; if you understand that God is Truth, and that man is therefore consciousness,—not organism, but infinite, incorporeal individualized consciousness; and if you understand that God is Love, and that man is therefore perfect, complete, and fulfilled, then you will naturally turn away from the body, and your cross will melt into a crown. As every day you put on the right idea of manhood, the man of

God's creating, the likeness of God, the reflection of God, and as day by day you use that right idea to get rid of the false concept of man, that is what will happen. I have been a Christian Science practitioner for forty-seven years, and I have never yet found the cross to be a cross – and I'm not going to find it a cross, either.

The way that Jesus went was the way of dominion. He put off the mortal through adopting the immortal, through understanding and demonstrating the immortal. Day by day that's the way to gain your dominion as the son of God, the man of God's creating, and there is no other way. You may think that by dying you can arrive at heaven. But you don't arrive at heaven by sinning, or by lying, or by getting a sick headache, and so why should you arrive there by dying? The way to find heaven here and now and within you is by putting on the Mind of Christ, and putting off the mortal; there is no other way, because "the kingdom of God is within you." God is everywhere, and so why this notion that you have got to go somewhere in order to find heaven? It's the old story of the man who was all dressed up with nowhere to go! There is nowhere to go, because you can't get outside of God. That is one thing you can't do – you can never get outside the infinite. The Psalmist said, "if I make my bed in hell, behold, thou art there." God is Mind, and that Mind is Spirit, and so communion with God is based wholly on spiritual thinking.

The Divine System in Operation

As we have seen, what seems to be a better human manifestation comes about not because of materiality, but always because of the breaking of the light of divine reality. That light begins to break through the ordered operation of the seven days of creation. Those seven days of creation are no formulated proposition; they are the basis of all intelligent and coherent thinking, both in the human and in the divine; they are the basis of all coherent thought in the thinking out humanly or divinely of any proposition. You cannot think out anything intelligently from beginning to fulfilment without using the process which they symbolize.

We say that the first day is "Let there be light," the second day "Let there be development," the third day "Let there be definiteness," the fourth day "Let there be power," the fifth day "Let there be individuality," the sixth day "Let there be consciousness," and the seventh day "Let there be fulfilment"; but we can think of those days in so many ways. For instance, the first day

represents law, the law of Mind, and that law is infinite; the second day represents order, the order of Spirit, and when we say order, we mean the infinite categories of divine order,— all the order there is; the third day represents the rule of Soul; the fourth day represents the government of Principle the fifth day represents the method of Life; the sixth day represents the form of Truth; and the seventh day represents the design of Love.

Now, let's consider that sequence of thought operating in our own experience. Suppose we go into any condition that is chaotic. The first step we take is to begin to establish law, the law of the one Mind; that's equivalent to "Let there be light." The second step is to introduce divine order, which is the outcome of separation by the "firmament." The third step is to establish the rule of right, the rule of Soul, which results from definiteness. And then, having gained a measure of law, order, and rule, we arrive at a sense of divine government. But this government applies to everyone individually, and so in its infinite operation it is seen as method,— the divine method for you and me and every individual. Then we arrive at the form of Truth, the form of the collective, which is true manhood. Finally, we reach the climax of the design of Love, the universal sense of things which always has to do with God Himself, and which corresponds to the fulfillment of the seventh day of creation.

So we can symbolize these days of creation in numberless ways, and it becomes more and more evident that they are the basis of all ordered thinking. There is no other way in which thought can ever develop. That order of the seven days of creation is as definite as the ten digits in arithmetic or the notes in music; it is not something humanly evolved. As we saw yesterday, there is only one divine system and it has existed from everlasting to everlasting. So if you will only begin by allowing these fundamentals to become basic to your thought, then everything you do, both divinely and humanly, will be on a right scientific basis.

As you think about the days of creation, and as they become real to you, they will melt quite naturally into a sense of the synonymous terms for God; those days of creation will swell in your thought out of just an unfolding order into a sense of eternity and infinity, into infinite numerals of consciousness, climaxing in the synonymous terms for God, and then you will see how these synonymous terms operate in a divine infinite calculus of the Word of God, the Christ, Christianity, and Science. That Word will be to you God's revelation of His own nature, forever going on, which comes to

you and me as the impulse to seek for spiritual things. Then, as the Word is made manifest, it will melt perfectly logically and inevitably into the Christ, which is God's translation of His own nature, coming to you and me as a process of finding. Then you will find the Christ expanding into a sense of Christianity, or divine reflection, whereby every idea is seen as in and of the one reflection of Life, Truth, and Love, and that comes to you and me as a process of using, or demonstration. Finally, Christianity will climax in your thought as Science, whereby the divine Principle of all being forever interprets itself as Life, Truth, and Love, and that comes to you and me as a sense of being. The Word leads to the Christ, the Christ to Christianity, and Christianity to Science, just as naturally as the small boy learning arithmetic goes from addition to subtraction to multiplication to division.

The four divine processes, then, are revelation, translation, reflection or demonstration, and interpretation, from – the subjective, or divine, point of view; and they come to you and me objectively as seeking, finding, using, and being. As you understand them spiritually – and they must be understood spiritually, because they cannot possibly be understood by the five physical senses, and the carnal mind is always “enmity against God” – and as you love them and put them into practice in your life, you won't have to use them; rather will they use you, and they will use you with omnipotence, omniscience, omnipresence, and omni-action.

You will find, moreover that as your thought advances, you won't any longer think so much in terms of the individual synonymous terms for God as in terms of the way they blend with one another and operate through the Word, the Christ, Christianity, and Science. It's like the small boy who first of all learns his digits in order, and then learns addition, subtraction, multiplication, and division, and then thinks of his digits in terms of those four processes – he doesn't any longer think just about 5, but about $5 \times 5 = 25$ or $5 \times 8 = 40$. And so we come to the point where we think of the days of creation, the numerals of consciousness, and the synonymous terms for God in combination with one another as they operate infinitely in the Word, the Christ, Christianity, and Science. For instance, with this chapter “Christian Science Practice” we're seeing that the section with Love and Mind as its overtone illustrates Christianity, -the fulfilment of Mind-healing as demonstrated by Jesus; we shall see that the section with Truth and Mind as its overtone illustrates the Christ, – the “divine manifestation of God, which comes to the flesh to destroy incarnate error” (S. & H. 583: 10-11); and we shall see that

the section with Life and Soul as its overtone illustrates the Word,— the Word of Life identified as Soul.

The thing that is important, and the thing I'm so happy for in my own experience, is this: from the moment I saw these symbols of the ideas of God, and realized their divine actuality, their certainty, their logic, the fact that not only are they in the Scriptures and in the Christian Science textbook, but also that they are understandable and demonstrable – from that moment I have never come across a single instance in the consideration of the things of reality, the ideas of God, when the whole divine system hasn't been absolutely and completely logical and perfect in every detail to me.

Father, Son, and Mother

Before we go any further, I want to consider with you for a moment the importance of the “three” of Life, Truth, and Love. That Life is divine fatherhood; that Truth is divine sonship; and that Love is divine motherhood. In the Bible up to the time of Jesus the emphasis was on the fatherhood of God,— the Word of Life; then, when Jesus came, the stress was on the Son of God,— Christ, Truth; and now that humanity is beginning to appreciate womanhood at its true value, the whole sense of God is changing from that of a merely male Being to a Being who is Father, Son, and Mother in Himself. If God were Father and Mother, and not Son, but man were Son, then man wouldn't be reflection; man would have an original office that God Himself didn't have. God in Himself must be Father, or Life; He must be Son, or Truth; and He must be Mother, or Love. The infinite has one ideal of itself, the Son, and that ideal is known as a whole only to the infinite. Because man is the image and likeness of God, he must individually reflect the fatherhood of God, the sonship of God, and the motherhood of God. If he didn't, he wouldn't be God's likeness.

If you didn't reflect the divine fatherhood, you would have no creative sense. If you didn't reflect the divine sonship, you would have no ideal. If you didn't reflect the divine motherhood, you would have no acceptance and no conceptive sense. And so eventually everyone of us must recognize in ourselves and in all mankind the nature of fatherhood, of sonship, and of motherhood. Every one of us must put on the Mind of Christ, and so every single one of us must eventually recognize that as God's likeness we reflect the nature of fatherhood, the nature of sonship, or Christ, and the nature of motherhood.

Now, think what this wonderful trinity of Life, Truth, and Love means. It means that there is one divine infinite family, – the family of the divine fatherhood, the divine sonship, and the divine motherhood. Some day the world is going to recognize quite normally and naturally that in Himself God is Father, Son, and Mother. The Church has tried to declare that the Son of God is God Himself, but instead of seeing that the Son of God is in God Himself, they have maintained that the physical Jesus was the only Son of God and indeed God Himself. They have tried to put infinite Spirit inside finite matter; they have tried to mingle Spirit and matter. Well; of course, that's impossible, and so the idea of the Christ has to be re-born. Humanity has to begin to see that Christ is the truth about everything, – the truth about God, the truth about man, the truth about everything there is. Christ is what God knows about Himself, His own ideal of Himself, which must be infinite, vast.

Paul had a wonderful sense of the Christ, and he wrote, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” Jesus himself prayed, “that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one.” Humanity will never be perfect until it recognizes that because the infinite is infinite, there can only be one. You can't have anything outside infinity – it's an absolute absurdity to think that you can have something outside infinity – and when you speak of God, you mean everything that is true about God, about man, about the universe, about everything you can think of. There is nothing outside that infinite One, and in Him we “live, and move, and have our being.”

The Beginning of Christian Science Practice

Let your practice of Christian Science be based on the “one” of infinity, the infinite One. “Hear, O Israel: The Lord our God is one Lord.” There is nothing ever going on but that One, and that One is divine Principle, the nature of which is Life and Truth and Love. That One translates its ideal as Soul; it orders – diversifies, classifies, and individualizes – its ideal as Spirit; and it makes it manifest at the point of Mind.

As you begin to lift up the Christ-idea in your thought, and you begin to put on the Mind of Christ, – as you begin to understand the truth about God, the truth about man, the truth about health, holiness, and happiness, – you begin to become a Christian Science practitioner. As you begin to understand that

everything in being is of the nature of idea, so that all the health there is is the right idea of health, all the holiness there is is the right idea of holiness, all the happiness there is is the right idea of happiness, and as you realize that those ideas are ever-present and ever-available to spiritualized consciousness, and you begin through spiritual thinking and living to understand those ideas, in that proportion you are becoming a Christian Science practitioner. Those ideas that you entertain of God and man and of the universe of health and holiness and happiness, are dynamic and they operate infinitely, remember, because they are God's ideas, they – are God's thoughts passing to man, and they eternally abide in the Mind which is God – they go out into human thought and destroy mortality, at the same time causing human thought that is awakened to Truth to come to you for help.

If you are a good engineer, – that is, if you are working according to the system of engineering, and engineering ideas are always coming to you, – people will naturally come to you to do engineering work for them. Just so, your practice of Christian Science is solely the outcome of your individual understanding of the divine idea. You must begin by understanding the truth about yourself – charity begins at home; otherwise you'll never get anywhere. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me," and so as you begin to understand the truth about yourself primarily, that truth becomes collective, – you begin to understand the truth about your fellow-man, – until finally it becomes universal, – you take it all back to God.

Your practice, then, is your individual understanding of the divine idea, which is bound also to be collective and universal; this understanding of the divine idea will go out into the atmosphere of human thought and rebuke sin, disease, and death. There is no limit to that activity; it is illimitable, ever-present, ever-available, and nothing can withstand it. Even in our human experience we can see how nothing can withstand the power of a right idea. A right idea may begin by dawning on some little, insignificant person, but because it is a right idea, the first thing you know is that it is flooding humanity. Nothing can with stand the power of a right idea.

Why do you suppose that the Magdalen came to Jesus? She came to Jesus for the same reason that patients will come to you, if they come rightly. Jesus' concept of the divine idea of man as made in God's image and likeness, and of man's true relationship to God forever operating in purity and Science, rebuked the belief of sin in the Magdalen from which her

awakened sense longed to be delivered. Mrs. Eddy makes it quite plain, just as Luke does, that something of the nature of good had been awakened in the Magdalen, and this awakening led her irresistibly to Jesus.

Now, if you have a practice in Christian Science which is of that nature, it will be a practice worth having. If, on the other hand, you try to establish your practice as an ordinary profession, as a money-making proposition, and you attempt to do this on a human basis, by getting your friends to send patients to you, and so on, you will be a practitioner in little more than name. Looking back on my experience, I can see that when I first went into the practice, all I wanted was patients, and I got them! But I know now that all I need is understanding, the Mind of Christ, not patients, and that as I gain the Mind of Christ I can't help blessing and healing my fellow-man.

And so be wise. Begin your practice with a sense of Love and Mind,-Love's healing through Mind-science. Then you won't have to look for patients, but the Magdalens of today will come to you to be healed – they won't be able to help it. As you know the divine idea, and sin, disease, and even death are rebuked, the awakened desire in some individual to know God will impel him irresistibly to come to you, and that in you which has attracted him will heal him. That's your practice of Christian Science. In my experience numbers and numbers of patients have come to me who had to come – because it was divinely right. Some of them didn't want to come, but because there was something of the Christ in my thinking which had touched the quickening sense of the Christ-idea in their thinking, they had to come, and so they did come.

The Ideas of God Can Be Systematically Understood

As humanity as a whole puts on a measure of the Mind of Christ in these days of Science and Christianity, so the onrush of materialism, whether in the form of the so-called system of physical science or of materia medica or anything else, will be checked. Whatever in those systems is based on materiality is bound to fade away, but whatever is based on good will remain. As Mrs. Eddy foresaw, “the platoons of Christian Science” must be “thoroughly drilled in the plainer manual of their spiritual armament,”– their thinking must be according to Science and order and system,– before humanity lays hold on a new understanding of God. (See Un. 6:22-5.)

How could the things of God operate without order, chaotically? How could your business or your home operate harmoniously and chaotically,

spasmodically, hysterically, emotionally, mystically? In this scientific age, mere religious belief founded on mysticism, vague emotion, and haphazard thinking is bound to fail before the onrush of materiality organized and systematized on a so-called scientific basis. With mere religious belief there is a thousand to one chance that your prayer will be heard. But today we are seeing that we have a right to understand and demonstrate the ideas of God with as much certainty as we understand and demonstrate arithmetic – no, with more certainty. True prayer is positive spiritual understanding. Jesus said, “What things soever ye desire, when ye pray, believe that ye receive them,”– because you understand God,– “and ye shall have them.” Praying is really spiritual thinking, and we have a right to pray with ten billion times more accuracy than we can calculate an eclipse or calculate the answer to a problem in arithmetic, because real spiritual thinking is of the nature of exact Truth.

...TALK FIVE

(Wednesday, January 18th, 1950)

“SCIENCE AND HEALTH” 384: 3-393:15

God’s ideal of Himself is forever going on; God’s own ideal of Himself, the one infinite divine plan or design, is forever translating itself irresistibly as the truth about you, the truth about me, the truth about everything as God knows it.

Now, remember that we are considering the whole tone of Truth and Mind, the Christ – made manifest, the light of Truth manifesting itself as infinite ideas of Mind. We have seen how Mrs. Eddy showed us in Truth and Mind operating as Mind that if we want to experience Truth-healing, this Christ-idea forever manifesting itself, then we must have a sense of the allness of God and the nothingness of error. Next, in Truth and Mind operating as Spirit, we saw that to understand and utilize the manifestation of the Christ we must recognize one reality only, and that is Spirit. You know, the thing that makes me so happy is that I feel that at last we are getting down to the fact of oneness; we are thinking from God, we are getting down to the fact of the divine One, the infinite One, infinite Spirit, beside whom there is no other.

And so we came to Truth and Mind operating as Soul and we found that Truth-healing, which is the manifestation of the Christ, demands true identity,

sinlessness, incorporeality. Then we found that Truth and Mind operating as Principle demands metaphysics, above matter. And then we saw that Truth and Mind operating as Life, when understood, maintains man's perpetual individuality; no longer believes himself to be the slave of mortality, because he knows himself as immortal. We have just been seeing that Truth and Mind operating as Truth involves the consciousness of man's dominion; Truth and Mind, God's own Christ forever translating itself, is made manifest as man's dominion.

The Mortal Body

When Mrs. Eddy says here in this chapter such things as "We need a clean body" (S. & H. 383:3), and "We must beware of making clean merely the outside of the platter" (S. & H. 382:11-12), she is referring to so much more than the mere physical corporeality. She is also referring to all the self-conceit, hate, jealousy, envy, self-advertising, and self-centeredness of the mortal, because mortal mind and body are one. The physical body of each one of us is only the outcome of mortal thought; that's all it is. But as a mortal our body isn't only the corporeality; it is also the mortal mentality that the carnal mind has assigned to us. Our true body, as we have already seen, is our conscious embodiment of God's ideas. What we know about God is our true body, whereas our mortal body is made up of all the mortal beliefs we entertain.

And so when Mrs. Eddy and the Scriptures speak of the body, remember that they don't just mean a little bit of matter. They mean the mortal selfhood which we think is us. To call it our own mortal selfhood is of course a fallacy, because as mortals we are the servant of it at every point. This mortal selfhood is the outcome of mortal thinking, including so-called laws of heredity, of pre-natal mesmerism, of nationality, of the sex belief of being either male or female – mortal so-called laws of every kind. Our mortal mentality is made up of all that the carnal mind is saying about us that is unlike God's man; if we accept it, it controls us at every point.

Therefore in considering what Mrs. Eddy says about the body, don't let us run away with the idea that she is just thinking about the material corporeality – that is only the outward manifestation of the mortal body. If it weren't for the mortal mentality, it wouldn't be able even to move. The mortal body of each one of us is what mortal mind is saying about us, through the beliefs of heredity, through the beliefs of nationality, beliefs of sex, beliefs of whether we are old or young, and through myriad other beliefs of the human mind.

For instance, the belief is that as you get old you get “ratty,” you get disagreeable; you want to bite somebody’s head off. Then there is the very strong belief that according to their nationality people behave in certain ways. Well, all that is your mortal body and that is what you have got to deal with primarily.

There are plenty of people who are perfectly willing to use Christian Science to try to get rid of pain in the physical corporeality, or of anything which causes them discomfort, but they are not willing to get rid of that mortal ego which is offended and hates and is humanly ambitious, always wanting to push and pull itself into the limelight. They try to keep that, and so they don’t get a healthy body. They don’t realize that all the foolishness of self-centeredness, pique, being offended, and so forth is the worst kind of body there is, and that those are the things they have got to get rid of first. Those are the things that make them sick, that make them unhappy, that hide the Christ from them. They will never be able to set their corporeality straight until they set the other straight. They don’t see that the physical corporeality is just the expression of what mortal mind is saying about them and therefore that they won’t get anywhere until they get down to handling those beliefs of the carnal mind. As Jesus asked, “How can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man?” One day everyone of us will be forced to face this issue, and the sooner we face it the better it will be for us.

Put On Your Divine Identity

Primarily that which each one of us has to deal with is mortal mind’s classification of us, because mortal mind classifies each one of us and says that we cannot help operating according to that classification. If we’re not going to operate according to mortal mind’s classification of us, then we must put on the Mind of Christ and know our true selfhood, as Jesus did. Jesus never operated according to mortal mind’s classification. He said, “the prince of this world cometh, and hath nothing in me.” Peter wrote, “Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:’ The only way that “adversary” can devour you is through mortal thought, but you can meet it and destroy it in the proportion that you realize man’s dominion as the son of God.

I tell you, the way to be a good Christian Scientist, and a good Christian Science practitioner, is to be absolutely selfless, to be unselfed, and that means putting on your divine identity and individuality. But, you know, it

isn't just saying it; it is a highly metaphysical, spiritual, and scientific process. What prevents us from being real Scientists is this self-centredness and self-love that we have as mortals and which makes us say "Look at me!" or "Where do I come into the picture?" instead of devoting our time and thought and attention to understanding and loving the Christ-idea that brings to us our true selfhood. All the time our little pride, our little self-will, our little self-love, is up in arms, and we don't see that at every point that we let that poison handle us we are just going right back to mortality, because all those things are a part of the mortal body. We've got to give up all this self-will, self-centeredness, jealousy, envy, self-seeking, -all that stuff which brings us back to the mortal ego all the time, and would prevent us from entering into the freedom of the sons of God.

I love that statement of Mrs. Eddy's: "it is a question in my mind, whether there is enough of a flatterer, a fool. or a liar, to offend a whole-souled woman" (Mis. 224:30-32), and of course that is true of a whole-souled man too. When you begin to identify yourself in Soul as God's idea, you just can't be offended. Nothing offends you from the moment you begin to identify yourself with God, the moment you feel the touch of the Christ, Truth, God's ideal, forever translating itself and operating at the point of Mind, or manifestation, always going on, coming to us as the consciousness of ideas, or spiritual understanding. The moment you feel that, you begin to find your life "hid with Christ, in God," as Paul says. Then you begin to get a sense of your true identity, your true individuality; you begin to put off the mortal and you begin to become man in God's image and likeness. From that point on, if you are in earnest, you take this mortal concept of man, - not only the corporeality, but all the little foolish self-centredness, - and you put it off systematically and scientifically. You might just as well start now, because sooner or later you have to do it.

"Absent from the Body," and "Present with the Lord"

We often think that experiences which come to us are hardships, but really it is always a case of "loss is gain" (Mis. 389:17). I remember the day when I was a very "big noise" in the Christian Science movement. Perhaps tens of thousands of people used to say, "Isn't he wonderful?" and then overnight when I was turned out, they said, "Isn't he a rotter?" Well, it is the best thing that has ever happened to me. Slowly but surely it has taught me that nothing matters but what God thinks about me, and that to know what God thinks about me is all that matters. What the other fellow thinks about you

doesn't matter at all. What God thinks and knows about you as His own idea is all that matters, and if we each one of us would only get that sense of things, how happy we would be! We wouldn't all the time be offended, piqued, annoyed, or depressed by some stupid little thing that doesn't amount to a hill of beans. It is the mortal body which makes us offended or piqued or whatever it is. Somebody doesn't like you; somebody doesn't recognize how important you are; somebody hasn't been just to you; this, that, or the other – that's the worst part of the body. You remember that Mrs. Eddy says, "The author has raised up the dying, partly because they were willing to be restored, while she has struggled long, and- perhaps in vain, to lift a student out of a chronic sin" (S. & H. 373:6-9), and all this business of thinking of your own importance, all this egotism, is chronic sin.

But as the Christ comes to us, this conscious dominion of man, and we begin to see that Christ is Truth, God's ideal, the divine plan, and that because God is Love that Christ is forever translating itself as the truth about me and you and everybody and everything, and we begin to feel the touch of it, and we begin to gain man's conscious dominion, how stupid and little we are to turn aside and pay any attention at all to these little trifles of the human mind which upset us!

As the Christ operates, the first thing it does to each one of us is to bring to us individually man's conscious dominion. We begin to feel the touch of that operation forever going on, whereby Principle says, "I am Principle. My ideal of myself is Life, Truth, and Love." That is Principle's manifestation of itself in the Christ as the Word. Then it says, "Because I am Love, I translate my ideal at the point of Truth, or sonship, I fulfil it in Love, I define and translate it in Soul, and I order it in Spirit." That is the Christ in its own office, – translation. And then in the Christ as Christianity. Love says, "I fulfil my ideal, I translate it, I order it, and I bring it to the point of manifestation to every plane of thought." Then the Science of the Christ is that Soul translates the ideal of Life, Truth, and Love, Spirit gives it diversification, classification, and individualization, and Mind gives it infinite manifestation as omniscience.

If you want to be a good Christian Scientist and a good Christian Science practitioner, you have got to have the Mind of Christ, and if you open your thought to it, it is irresistible, because the translation of Truth at the point of Mind is forever coming to man. The Mind of Christ knows no other man but the divine man, and the comforting thing is that that Mind enables you to

know that you want nothing but that which comes to you from God, and that everything that is right for you God has already provided for you. God's work is done, and nothing can deprive you of it. Nothing can add to you, and nothing can take away from you. The only you there is in reality is what God knows about you, and that was "before Abraham was," so nothing can add anything to you and nothing can take anything away from you. It is up to you to find your true identity, your true individuality, "hid with Christ [with Truth] in God," and you have got to do it systematically and scientifically, "here a little, and there a little," all the time letting your conversation be "Yea, yea," and "Nay, nay," – affirming the spiritual and denying the mortal.

As Mrs. Eddy says in this tone of Truth and Mind operating as Mind. "We need a clean body and a clean mind, – a body rendered pure by Mind as well as washed by water. One says: 'I take good care of my body.' To do this, the pure and exalting influence of the divine Mind on the body is requisite, and the Christian Scientist takes the best care of his body when he leaves it most out of his thought, and, like the Apostle Paul, is 'willing rather to be absent from the body,' "– to be absent from all that littleness and pettiness and self-centeredness and division and separation,–" 'and to be present with the Lord,' "– to hear the Christ, to feel the touch of that Christ, to be conscious of that Christ manifestation forever going on with omnipotence, omniscience, omnipresence, and omni-action, and coming to us through Mind,– through thought, through idea, through consecrated thinking, through understanding.

Jesus' Stilling of the Tempest

As an illustration of Truth and Mind operating as Truth, as man's conscious dominion, I want to consider with you the story of Jesus stilling the tempest. Of course, the worst stilling of the tempest that you can have to face is the stilling of the littleness in yourself. If you can do that, after a while you will still any tempest, but you have got to begin by stilling the tempest in yourself,– all this self-will and egotism. Now, it isn't you, it's only the carnal mind's lies about you. Learn intelligently through Christ to analyze, uncover, and get rid of the carnal mind's whole picture of you. It isn't you, because the only you IS God's idea, and there is no other you. Set that up in your thought: "There is nothing true about me but what God knows," and then start from that point to analyze, uncover, and annihilate the false mortal concept about you that mortal mind has built up,– that you are born of certain conditions, that you have a certain temperament, that you're this, you're that, you're the

other. It is nothing but myriad lies, all focusing in your mortal mentality and controlling you completely unless you deal with it. If you understand the operation of Truth and Mind and you see that there is a divine Christ, a divine ideal, God's divine plan about everybody and everything, as demonstrated by Jesus, and you see that that is forever operating and is always ever-present, and that it makes itself manifest as infinite ideas; as the truth about everybody and about everything, and you begin to identify yourself with that, then you can get rid of this false mortal picture of yourself, and you can rest in the seventh day sense of things and have some peace. If you don't do that work, you won't get anywhere.

So begin by stilling the tempest in yourself, in your own mentality; it is a pretty difficult job, but scientifically and systematically you can do it. I know you can do it, because as I look back at my own life, and I see the things that have passed out of my own thinking and out of my own experience, I know that it can be done. As I have told you, I've seen the drunkard healed, I've seen the drug addict healed, I've seen the sex lunatic healed, and so I know that the stilling of the tempest in oneself is a present possibility.

This story of Jesus' stilling of the tempest, as told in Luke 8:22-25, gives a wonderful sense of the dominion of true manhood. (VERSE 25.) We are this man with dominion, in proportion as we put – on the Mind of Christ by knowing Truth, by knowing what God knows about us, by knowing the grace of God. The grace of God is that divine Love can conceive of nothing but its own likeness, – man in its own likeness. As we put on that Mind of Christ and know the only man, the man that God made, the man that is God's own idea, then we can still the tempest, and there will always be a great calm.

A Case of Handling the Elements

The stilling of the tempest in our own mentality is the primary thing, but I have also seen Christian Science handle the elements. For instance, I saw it during the 1914-18 war, when I had one of the clearest proofs of Christian Science that one could imagine. During that war I was crossing backwards and forwards between England and America, lecturing for The Mother Church. I was not in the armed forces (although I was ready and willing to be), because at that time I happened to be the only Christian Science lecturer who had permission from the government to cross the Atlantic freely, and so The Mother Church asked for my exemption from military service.

Naturally I felt a great sense of responsibility, and I felt I must do my utmost to help the situation in every way I could. I remember that towards the end of the war there was a summer when it rained and rained and rained. The newspapers were as doleful as they could be, because the harvest was of the utmost importance and the crops were being ruined by the weather. The situation was very grave, and I began to work about it through what I knew of Christian Science.

First of all my work didn't seem to have any effect, but when I began to analyze the whole situation, I realized that the human mind was saying that there was no wind to blow the rain away, and therefore every day the rain came down and down and down. So I looked up Mrs. Eddy's definition of "Wind" in the "Glossary" of "Science and Health," where she defines it, in part, as "That which indicates the might of omnipotence and the movements of God's spiritual government, encompassing all things" (S. & H. 597:27-29). Then I began to see that the basic error was that there was stalemate. That was what mortal mind was claiming. The troops in France were living in indescribably hideous conditions, and everything was at a standstill. And so I started to know the omnipotence of God's spiritual government and its omni-action and ever-presence, and I made up my mind that I would stick to my books morning, noon, and night and only stop to eat until I saw this thing through. I worked for a whole day, and the next morning the wind began to blow, and it blew the rain away, and that night I went to bed very happy.

But the next morning exactly the same condition was back again; the tenacity of the human mind was asserting itself. And so I got to work on it again, and again the wind came up, but the next morning the same condition was back again. Well, by that time I had had enough experience to know that when a claim of the carnal mind persists and keeps on bringing a relapse, you may be certain that one of two things is operating,— either fear or specific mental diabolism. So I got busy that day and handled the claim that either fear (there was great fear at that time, of course) or diabolism could reverse God's government, the omnipotence of God's government. That same day the wind came up and it blew a gale and it blew all night and this time the rain really stopped. Nothing on earth will ever convince me that that wasn't a demonstration of the very presence and power of God, because the change was so sudden, as you can see if you look back at the newspapers of that summer.

Man's Birthright Is the Mind of Christ

In my own experience I have seen over and over again the reversal of human beliefs of every kind,- beliefs of time, weather conditions and so forth. We can still both the tempest of wind and wave and the tempest in our own mentality (whether it is some disease raging through the body in the attempt to wipe us out, or whatever it is) when we have learnt scientifically and systematically how to put on the Mind of Christ and so to assert our dominion as the son of God. Truth, the Christ-idea, forever going on, is forever translating itself to the mentality which is open to it, and that is why we can learn little by little, "precept upon precept," to still the materiality, the hate, the fear, the greed, the selfishness, the self-centeredness, the self-advertisement, the self-importance, and all that kind of thing, in our own thinking. When we can still that tempest, we shall have no difficulty whatever in stilling any tempest that arises – such as a row in a business, or in a family.

The birthright of the son of God is conscious dominion, but to have that conscious dominion we must be willing to give up all that mortal mind says about us. We must come out into the dignity and grandeur and dominion of the real man. And if we can do that for ourselves, then we can do it for our fellow-man. Let us come out into "the glorious liberty of the children of God," as Paul puts it. Let's be man, – God's man.

Always remember that this translation of the Christ is forever going on. It is a scientific fact, an infinitely scientific fact, that the divine Principle, God, is forever manifesting itself as its own ideal, or plan, at the point of Truth. Life is the origin of that ideal, the Father of it; Truth is the ideal itself; and Love is the fulfilment of it, the Mother of it. That ideal at the point of Truth is forever being manifested, because Life is forever going on as origin and because Love is forever going on as fulfilment. It is forever being translated down to the point of Mind, or metaphysics; in metaphysics it is manifested as idea, in ordinary human experience it is manifested as understanding, spiritual thought, or whatever you like to call it.

That is the Mind of Christ, and it is our birthright. So because this translation is going on everywhere, at all times and under all circumstances, everyone of us can begin spiritually and scientifically to know the truth about ourselves, about anybody, or about anything. Whatever condition comes to us, we can begin to know the truth about it, and so we can correct the mortal concept of anybody or anything. That mortal concept constitutes the mortal body.

Mortal mind and body are one. As I have already quoted to you, “How can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man?” The “strong man” is the mortal mentality, and the corporeality is just the expression of that, and so you have got to deal with it at its root. But don’t forget that in dealing with the mortal body you have got to start with mortal mind’s concept of you. And it is a lovely thing, a wonderful thing, to feel the touch of the Christ, to hear the tone of the Christ forever going on, and to turn aside long enough to hear and touch and feel that Christ and to see the mortal concept of yourself disappearing. That is the kingdom of God at hand and within us.

Jesus went through that process until he eliminated the mortal entirely, and demonstrated (as no one else has demonstrated) his divine identity with God. Well, there isn’t any other process. The belief that some chance thing is going to happen and we’re going to be ushered into a sense of harmony is all nonsense. If we get into, what is called heaven, harmony, we’re going to get in through the Mind of Christ and in no other way.

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