

Address delivered by James P.B. Hyndman, for station WHAP, New York City, on Monday, January 16, 1928, on Christian Science.

Subject: LIFE

I quote from Science and Health with Key to the Scriptures, (p.468) by Mary Baker Eddy, the Discoverer and Founder of Christian Science:

*Question.* — What is Life?

*Answer.* — Life is divine Principle, Mind, Soul, Spirit. Life is without beginning and without end. Eternity, not time, expresses the thought of Life, and time is no part of eternity. One ceases in proportion as the other is recognized. Time is finite; eternity is forever infinite. Life is neither in nor of matter. What is termed matter is unknown to Spirit, which includes in itself all substance and is Life eternal. Matter is a human concept. Life is divine Mind. Life is not limited. Death and finiteness are unknown to Life. If Life ever had a beginning, it would also have an ending.

Christ Jesus said, "I came that they might have life, and that they might have it more abundantly." (Jn. 10:10.). He also said to Martha, at the grave of Lazarus whom he afterwards raised for the dead, "I am the resurrection and the life . . . he that liveth and believeth in me shall never die." (Jn. 11:25, 26.).

Christ Jesus was crucified because he declared himself the Son of God – that is, he declared for the Allness of God, who is Life, and his own immortality as the Son of God, or as the Pharisees paraphrased their charge against him, "he made himself equal with God." This charge was relatively true, for Christ Jesus acknowledged only God as his Father, and himself co-existent with God, having his life from God. So powerful was this conviction of the great Teacher that his thought spontaneously compassed the past and the future, and he gave expression to this thought as one who actually lived in the experiences he related. Because he always consistently regarded himself the Son of God – who is Life – his speech was predicated upon this eternal premise. His speech, therefore, always expressed life eternal. In his verbal clash with the Jews on one occasion when he endeavored to lift their thought out of human fatherhood, and up to God as the only Father of man, he said:

I speak that which I have seen with my Father: and ye do that which ye have seen with your father. . .

Then said they to him, we be not born of fornication; we have one Father, *even* God.

Jesus said unto them, if God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

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Why do ye not understand my speech? *even* because ye cannot hear my word. . .

Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. (John 8.).

Augusta E. Stetson, C.S.D., Mrs. Eddy's student and our teacher at Station WHAP, has declared for the Allness of Life, God, and of God's manifestation, man in His image and likeness. This teaching was given to Mrs. Stetson over a long period of years by her Teacher and Leader, Mary Baker Eddy, whom Mrs. Stetson designates as the second appearing of Christ. Mrs. Stetson has published during the past few months several articles on Life, declaring in the very words of Mary Baker Eddy, her Leader, "There is No Death." One of the earliest of these articles was on the occasion of the celebration of the anniversary of the death of Thomas Jefferson, against which Mrs. Stetson protested. In this marvellously strong and inspired article, Mrs. Stetson taught the unreality of death. Mrs. Stetson declared that the founders of the Republic, Washington, Jefferson, and Monroe and their compatriots, live, and obviously maintain in this Nation against the onslaughts of the dragon, or flesh man, their divine principles upon which, under the inspiration of Christ, they founded and established the American Federal Republic. This spiritual fact or phenomenon is discerned by those who have spiritual sight and understanding, and through them obedience to its divine demands is enforced upon the Nation in order that the purpose for which the American Federal Republic was formed, namely, to reveal the Kingdom of God "on earth as it is in heaven," shall be accomplished.

There are seemingly two systems in America, one that teaches the inevitability of death and the other the Allness of Life, God. There should be but one system – the one system, is foretold by Mary Baker Eddy the Discoverer and Founder of Christian Science. Mrs. Eddy writes:

It is undoubtedly true that Christian Science is destined to become the one and the only religion and therapeutics on this planet. (Miscellany, p. 267.).

Christ Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." Quoting Jesus' words, Mrs. Eddy thus exhorts her followers: "Jesus' faith in Truth must not exceed that of Christian Scientists who prove its power to be immortal. (Miscellaneous Writings, p. 111.).

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system of divine metaphysics taught by Christ Jesus and Mary Baker Eddy, which our teacher, Mrs. Stetson proclaims from Station WHAP four times a week. This divine system proclaims life eternal and the Allness of Life, and the nothingness of its opposite, so-called death which is the wages of sin. That there will be eventually only

Station WHAP has this season proclaimed itself as a healing center. Guided in our study and demonstration of Christian Science as proclaimed by Christ Jesus and Mary Baker Eddy – guided in this study by our inspired teacher, Augusta E. Stetson, C.S.D., we, at Station WHAP have waged a continuous warfare with so-called forces of evil, the qualities that embody themselves in sin, disease, and death, and we have, through this warfare, discerned their unreality, their powerlessness, and the Allness, the omnipotence of God, eternal Life and Love, the only Creator of man and the universe.

I have spoken of two systems in this Nation. We, as Christian Scientists, acknowledge but one – that system of divine Science, or the understanding of God and His Christ that Christ Jesus taught and which Mary Baker Eddy has given to the world in the fulness of its letter and the power of the spirit. Any hypothesis, theory, or premise, that doubts or denies the Allness, the omnipotence of God, Who is Spirit, eternal Life and Love, the only Creator, is not Science, and the Science of Christ will destroy it. The second chapter of Genesis is the basis of the false system of scholastic theology and materia medica, which go hand in hand to deceive men and women and seemingly to hide the pure sunlight of the omnipotence of infinite Mind, God, Spirit, Life and Love, to sustain His own creation, including Man. Mrs. Eddy writes, in her preface to Science and Health:

The question, What is Truth, is answered by demonstration, — by healing both disease and sin; and this demonstration shows that Christian healing confers the most health and makes the best men. On this basis Christian Science will have a fair fight. Sickness has been combated for centuries by doctors using material remedies; but the question arises, is there less sickness because of these practitioners? A vigorous "No" is the response deducible from two connate facts, — the reputed longevity of the Antediluvians, and the rapid multiplication and increased violence of diseases since the flood. (Science and Health, p. viii).

The foundation of the system of materia medica that acts in conjunction with scholastic theology, is the assumed reality of disease. This premise is utterly false. The foundation of scholastic theology is the creation of man from dust or from flesh, and the embodiment of the universe in matter. This premise is likewise utterly false. As well might one attempt to teach mathematics by assuming a premise antagonistic to its science, or music by admitting discord as in consonance with its principle of harmony, as to explain the universe, and man whom God created in His own image, from a basis the very opposite of God and His creation. The judgment and condemnation of the

false system of scholastic theology and materia medica are within itself and it must fall by its own weight of materiality.

The premise of Christian Science is the Allness of God, and man and the universe as His reflection. This premise forever excludes the possibility, as Mrs. Eddy writes, of the defilement of God's creation or its destructibility, since infinite Mind cannot be defiled or destroyed. On this premise, the demonstration of eternal and harmonious life is made, and the spiritual structure of immortal and harmonious being reared stone by stone. The logic of Christian Science is irrefutable, and its premise is correct. Hence, the demonstration of Christian Science is certain, if its premise is adhered to, its logic maintained, and its rules practised.

Mrs. Eddy states the divine premise of Christian Science, thus:

The fundamental propositions of divine metaphysics are summarized in the four following, to me, *self-evident* propositions. Even if reversed, these propositions will be found to agree in statement and proof, showing mathematically their exact relation to Truth. De Quincey says mathematics has not a foot to stand upon which is not purely metaphysical.

1. God is All-in-all.
2. God is good. Good is Mind.
3. God, Spirit, being all, nothing is matter.
4. Life, God, omnipotent good, deny death, evil, sin, disease. — Disease, sin, evil, death, deny good, omnipotent God, Life.

Which of the denials in proposition four is true? Both are not, cannot be, true. According to the Scripture, I find that God is true, "but every [mortal] man a liar."

The divine metaphysics of Christian Science, like the method in mathematics, proves the rule by inversion. For example: There is no pain in Truth, and no truth in pain; no nerve in Mind, and no mind in nerve; no matter in Mind, and no mind in matter; no matter in Life, and no life in matter; no matter in good, and no good in matter. (Science and Health, p. 113.).

The divine metaphysics of Christian Science – and by metaphysics is meant that which is above, beyond, or outside the so-called realm of physics – is wholly adequate, not only to reveal the "new heaven and new earth," wherein sin, disease and death have no part, but to maintain this vision until it becomes a living reality to all who cling to Christ, the Son of God, who dwells forever in this spiritual realm. This is why our

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teacher, Augusta E. Stetson, C.S.D., has steadfastly clung to the spiritual individuality and immortality of her Teacher and Leader, Mary Baker Eddy, who throughout all her writings declared for the Allness of Life, and the nothingness of death. Mrs. Stetson has through precept and through her marvellous example, held not only her students by the entire world in the undeniable fact that God is Life, and God is All, and “There is No Death.” In this age, the work of Mary Baker Eddy, in giving to humanity this mighty Truth, has been a pioneer endeavor and this spiritual Leader met the opposition that all pioneers encounter. Mrs. Eddy writes:

That one should have ventured on such unfamiliar ground, and, self-forgetful, should have gone on to establish this mighty system of metaphysical healing, called Christian Science, against such odds, — even the entire current of mortality, — is matter of grave wonderment to profound thinkers. That, in addition to this, she has made some progress, has seen far into the spiritual facts of being which constitute physical and mental perfection, in the midst of an age so sunken in sin and sensuality, seems to them still more inconceivable. Miscellaneous Writings, p. 234.).

As we look out upon this beautiful morning — for I am concluding the writing of this paper on the Monday morning in the proximity of our beautiful Central Park — how do we view the universe? The first chapter of Genesis states, in definite and certain language, that God made the universe including man in His own image and likeness and that he declared it very good, or in truth, God. Then we ask, can we behold God’s universe and God’s man, made in His own likeness, through any but an immortal lens? Can we reverse God’s fiat when He declared, “God saw everything that He had made and behold it was very good”? Since divine Science — that cannot be doubted or denied — declares that all is Mind and Mind’s reflection, that Life is God, and God is omnipotent and All-in-all, can the opposite assertion that the tree, the flower, the animal, or man, expresses discord and death, be true? Certainly not! Then, what is this so-called dictum, which sets itself up arrogantly against God and His work? It is what Mrs. Eddy names it, mortal mind, and which under the incisive operation of Christian Science and its divine logic, she reduces to its native nothingness.

We, at Station WHAP, guided by the divine example and demonstration of our teacher, Augusta E. Stetson, C.S.D., as she herself receives constant inspiration from her Teacher and Leader, Mary Baker Eddy, -- we declare for the Allness of Life, God, Spirit, Whose reflection, man — spiritual man — is. We constantly affirm that God’s universe — including His tree, His flower, His animal, and His man — is immortal, and that so-called death has no part in it. This affirmation, going out into the ends of the earth as a constant benediction, will eventually in the words of the prophet, “cover the earth as the waters cover the sea,” and Life and its sweet concords will be all that will be known, since they are all that can be known. When we look upon a tree, we see it in true aspect. And what is that aspect? It is the aspect of infinite Mind and we behold the

tree in its beauty as a mental manifestation of infinite Mind. In this aspect, we discern the beauty of form and outline and affirm the reality of Life; and as we maintain this affirmation in the understanding of spiritual Science, the Science of Christ, we uphold, in holy thought, the inviolability of God's universe and think God's thoughts after Him. So, we declare, the real flower is a mental emanation from infinite Mind, Spirit, eternal Life and Love, the only Creator of the universe, including man; and to this spiritual sense, God's flowers are supernal and eternal and always exhale the aroma of infinite Spirit. And what shall we say of God's animals? Seen through the lens of Spirit, they are not only harmless but abound in beauty, adroitness, agility, grace, and strength, and they constantly express that love which is both an attribute of God and is God Himself. The fatal error of seeing God's animals through a so-called material lens, seems to transform them into expressions of ferocity, fear, and death. How vivid a lesson is that of Daniel and his opponents. Daniel constantly maintained his consciousness in a state of high spiritual exaltation by communing with God three times a day. When he was cast into the den of lions, his pure spiritual consciousness knowing and understanding that God is the only Creator of man and of animals, perceived the real lion in all its spiritual power and beauty and love as God's reflection. This strong spiritual attitude, based upon the premise of omnipotent Mind, not only rendered the seeming ferocity of the lions null and void but revealed the lions as God's ideas, reflecting Life and Love; and Daniel was both safe and happy in their company and he emerged from the den with greater realization of the omnipotence of Life and Love, and manifested this realization by rising to the highest position in the kingdom, next to the king himself. His opponents, who through a so-called mortal concept, discerned nothing but materiality, were destroyed by their own fear of the lions.

From the first chapter of Genesis, on which Mrs. Stetson is now constantly and continually laying so great emphasis, I quote the following statement as to the creation of man:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them. (Genesis 1:26, 27.).

Thus, we discern, that the responsibility of revealing the harmonious and eternal universe of God – in the words of Genesis, “everything that he created” – rests upon man, the highest manifestation of God, the full mental reflection of His eternal being and power. This work is wholly mental, wholly spiritual, as Mrs. Eddy clearly intimated to her student, our teacher, Augusta E. Stetson, C.S.D., when she wrote:

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When my dear brethren in New York desire to build higher, — to enlarge their phylacteries and demonstrate Christian Science to a higher extent, — they must begin on a wholly spiritual foundation, than which there is no other, and proportionably estimate their success and glory of achievement only as they build upon the rock of Christ, the spiritual foundation. This will open the way, widely and impartially, to their never-ending success, — to salvation and eternal Christian Science.

Spirit is infinite; therefore *Spirit is all*. "There is no matter" is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated. (Miscellany, p. 357.).

We, as Christian Scientists, followers of Christ, Jesus and Mary Baker Eddy, who is the same Christ, and students of Augusta E. Stetson, C.S.D., have steadfastly set our faces to the "bright and morning star" of divine revelation as in Christian Science. We place upon the entire universe — the tree, the flower, the animal, man, yes, even the sun, moon and stars, "the work of Thy (God's) hands," — we place upon it the spiritual concept, and discern the harmony and immortality of all as the spiritual reflection of God, infinite Mind, omnipotent Life, Truth and Love. Thus we deny matter that is a false concept only, and its ghastly yet unreal consequent, so-called death. In the words of Isaiah we reiterate the declaration of God, omnipotent Mind:

I am God, and there is none else. There is no god (power) beside Me, (omnipotent Mind, Life, Truth and Love). (Isaiah 45:5).

We are building wholly spiritually," as our Leader gave us the word. This "wholly spiritual" building is, and must be predicated upon the Allness of Spirit, the Allness of Life and the essential immortality of both man and the universe as the reflection of God. This we admit, proclaim, and affirm; and in proportion to our understanding, we demonstrate its power, both individually and for the world.

I close with the words of Mary Baker Eddy:

God is Life; and as there is but one God, there can be but one Life . . .

Because God is ever-present, no boundary of time can separate us from Him and the heaven of His presence; and because God is Life, all Life is eternal. (Unity of Good, p. 37).

Address delivered by James P.B. Hyndman, for station WHAP, New York City, on Thursday, January 19, 1928, on Christian Science.

Subject: GOD' ANIMALS -- (Preface)

This essay was originally written last summer at the direction and under the inspiration of my teacher, Augusta E. Stetson, C.S.D. Its standpoint is, one Creator, God, Spirit, and one creation, the universe, including man and the animals, all perfect and immortal, in God's image and likeness, as recorded in the first chapter of Genesis.

It is the office of Christ, the spiritual head of the spiritual body, or universe, to create, that is, to reveal the real universe of God, Spirit, which, being God's reflection, is wholly spiritual, perfect, indestructible, and immortal. This work is stupendous.

At his first appearing, Christ, through Jesus, unfolded the fatherhood of God, Spirit, and man's spiritual sonship with God. At the second appearing of Christ through Mary Baker Eddy, Christ unfolded the motherhood of God thus fulfilling the fulness of the Godhead bodily, and setting the Seal of Christ on the entire creation of God, as spiritual, perfect, harmonious, indestructible, immortal.

This final revelation uncovers evil and matter, with their consequent so-called death, not as an attribute of God's creation, or any portion of it, but as a false mental concept, seemingly placed like a cover over God's creation, a mist that for a brief time seems to hide His handiwork.

All evil – sin, sickness, and death – is a false mental concept, projected by so-called mortal mind through so-called mortal man. It has nothing to do with creation, that is, with God and His universe and man in His image; it is a hypnotic suggestion, and has not reality or basis in fact. The true spiritual concept, through which Christ Jesus discerned God's universe and man as perfect and immortal, has been amplified in Christian Science, as discovered and founded by Mary Baker Eddy, and reduced to a demonstrable Science.

Thus true Christian Scientists discern, not only the wickedness, but the futility of all death, for they clearly perceive that all that dies is a false concept, since neither God nor His creation dies. For a so-called mortal to kill an animal, is to implant within his own consciousness the reality of that which is unreal – death; and he will, sooner or later, reap the result of his own error in his own experience. Paul, a great Apostle, and metaphysician, wrote: "For as in Adam all die, so in Christ shall all be made alive." (I Corinthians 15:22.). This may be paraphrased in the language of Christian Science: For as the Adam, mortal, or fleshly material sense of man in mortal mind, see the universe, including man and animals, trees and flowers, as continually and universally under the bondage of so-called death, which is a lie, and not Truth, so Christ, or the spiritual sense of man in the image and likeness of God, sees the universe and man, animals, trees and flowers, in their true aspect, that is, forever deathless, immortal, which is Truth or Science. The process is wholly mental, spiritual.

Augusta E. Stetson, C.S.D., is holding aloft before the world, this marvellous spiritual banner, this standard of Christ, until Christ shall appear the second time, in fulness of power and glory, having conquered, the second time – and this, the last – the illusion of death, revealing the immortality of man and the universe in the image and likeness of God.