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Address to her Association

by

Mildred L. LeBlond, C.S.B.

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INTRODUCTION

Each year I reassure us, the "**only I or Us,**" ¹that this is not a meeting of persons, a talk, or a paper being read by a person, or something being listened to by persons. It is scientific Being, God-being, here and now.

There being but one Mind, it is egotistic and preposterous to believe that any other mind is unfolding or could unfold ideas. So, in this realm of Mind, divine God-being, with true freedom and appreciation of this fact, *let that Mind be in us which was also Christ Jesus.*

It is a divinely natural thing to be. It is true orthodoxy and dogmatism. Webster defines *orthodoxy* -- *ortho* as *true*; while *doxa*, is defined as *opinion*. True opinion, true doctrine. Is there any other than that of the divine Mind? Surely we do not allow material opinions any claim to orthodoxy.

Dogmatism is found in Webster's to mean *to think, to appear*. Is there any knowing or appearing other than Mind, the one divine Mind? Divine Science defines these terms and all other terms and so-called sciences.

It seems we have sometimes been guilty of calling certain false opinions orthodox and dogmatic, but why credit material beliefs with that which alone belongs to Mind? Divine Science, Christian Science, is the only orthodoxy and dogmatism; and what does not agree with the Principle of this Science has no claim to reality. Ours is a glorious work. It gives back, redeems, or reinstates that which has always existed, and always has been the only reality.

"...Christian Science with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality."²

In this paper, I have endeavored to do just that, with regard to specific subjects in the trend of so-called modern thoughts: security, church and government, matter, atomic power and other facts vital to the individual and to the generic understanding of his God-being.

REFLECTION

Reflection is a term which needs constant unfoldment and explanation. It is a term which Mrs. Eddy uses frequently in the elucidation of the Science of Christianity, and Christian Scientists should have an ever-broadening grasp of it. Webster's definition of *reflection*, most commonly accepted by Christian Scientists, is *to bend back*. This is not entirely satisfactory, for to the human sense it would seem to connote twoness. But as with almost all definitions, we must delve deeper into them to secure the spiritual sense. There are a number of other points in the definition of *reflection*, which not only make the phrase *to bend back* more scientific, but in themselves approach the meaning Mrs. Eddy evidently wished us to seek when she said, "**Few persons comprehend what Christian Science means by reflection.**"³

First, it is to be noted that a synonym for reflection is the participle *thinking*. (A participle partakes of the nature of both verb and adjective.) **The noun reflection thus is seen to be mental activity, because it denotes action.** Reflection is then not a thing, a static something. It is entirely mental action. Now, when you *bend back* with this understanding of the word, you find you give this mental action back to Mind -- not mortal mind nor human mind -- but divine Mind.

¹ S&H 588:11

² S&H 585:10

³S&H 301:5-6

You accept no Mind but God, the divine Mind. **Reflection is the activity of the divine Mind even though it appears as man.**

Reflection, then, is power -- the power of God. It is the action of Mind, the way by which Mind is really known, understood, or seen. It is inseparable from Mind, is one with Mind, is Mind.

Mrs. Eddy's definition of "I or Ego" also indicates that the action of reflection is God, Mind. **"There is but one I or Us, but one divine Principle, or Mind, governing all existence."**⁴ The one eternal Ego is Mind-reflection. If Mind were not reflected, Mind would be a non-entity; or reflection without Mind would have no entity or reason for existence. Whether or not you have a clear and correct understanding of reflection depends entirely upon your basis of reasoning. Do you begin with the only "I or Us," . . . or from a supposed standpoint outside of Mind?

In this definition of "I or Ego" we note that both *I* and *Us* are capitalized, and, as you know, Mrs. Eddy's use of capitalization warrants our attention. *Us*, being a reflexive pronoun, has only one office, that of relating entirely to the subject, *I* -- unfolding, may we say, explaining 'I'. Because *Us* is capitalized, being reflexive, it must refer to the individual 'I', its being is *I*. It is also to be observed that Mrs. Eddy uses the conjunction "or" instead of "and" with these words, because *or*, according to Webster, is used to join "different terms expressing the *same thing or idea.*"

Now let us consider "a leading point in the Science of Soul," as Mrs. Eddy says, that **Principle is not in its idea.** The fact that Mrs. Eddy gives the definition of the simple preposition "in," in the Glossary as "**A term obsolete in Science if used with reference to Spirit, or Deity,**"⁵ indicates its importance. Reflection, being the action of the divine Mind, goes **out** from Mind. It is not from reflection **to** Mind. If Mind were in its reflection or what it creates or evolves, that would be pantheism. If Mind could be in its reflection, then reflection would be separate from Mind. If Mind were in its reflection, the reflection would be greater and govern Mind.

In mathematics, the principle is not in the number 2. 2 expresses what the principle of mathematics is or does. The artist is not in the painting. The painting expresses the artist. Reflection as understood in Christian Science is one with Mind, and is the activity of Mind and not the activity of reflection. Mrs. Eddy tells us,

"Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea that expresses it and cannot be learned from its opposite, matter."⁶

From this basis of reasoning we find God is All-in-all, and this understanding is the principle of Christian Science. If one reasons from effect to cause, a dual standpoint has been accepted. This is, of course, incorrect, for Christian Science teaches that God is One, the "Adorable One."⁷ **"The allness of Deity is His oneness."**⁸

Carrying this reasoning a little further, let us consider the simple statement used often in Mrs. Eddy's writing. **"Man is God's reflection."** How many listening to that are tempted to have a dual impression? God *and* reflection, or God *and* man? But the fact is God's reflection is man, or man is God's reflection.

⁴ S&H 588:11-12

⁵ S&H 588:22

⁶ S&H 467:29-32

⁷ S&H 16:29

⁸ S&H 267:5-6

The whole idea is God. In Science we cannot have God *and* anything. Whatever is going on is doing just that because God is doing it. This **does not make man God, but it makes God all.** And then there is the familiar phrase, **"Man is the expression of God's being."**⁹ Does this infer God *and* something? Then note that it is God's being that is expressed as man, not man being or doing something to express God.

Our Leader boldly interprets the following dynamic utterance of Jesus thus: **"Destroy this temple [body] and in three days I [Spirit] will raise it up.' It is as if he had said: the I – the Life, substance and intelligence of the universe – is not in matter to be destroyed."**¹⁰ Does that make God man, or does it make God All-in-all? ***When Jesus acknowledged his oneness with the Father, he acknowledged his Ego as being in Mind, one with Mind, - - Mind.*** This is comparable with the statement in our textbook, **"Thus he found the eternal Ego, and proved that he and the Father were inseparable as God and His reflection or spiritual man."**¹¹

The need to see your neighbor as yourself involves reflection -- the true understanding of reflection. If one looks out upon his neighbor from the standpoint of man and sees another man, what avail is it? Where therein is deific Principle seen? If you look out from the standpoint of man, you have either left God out of His universe, or you are attempting to look up to God. Where then is God in this reasoning? Jesus laid great stress on seeing our neighbor rightly for he said it was one of the two commandments upon which hung "all the law and the prophets," the other law being that one should love God with all the heart, Soul, and Mind. Fulfilling these commandments means that one accepts the one and only Mind as his Mind, for it would be impossible otherwise to love God with the whole Mind. It would mean loving Mind with a mind.

Next, we accept man and the universe as Mind's reflection, Mind's not man's. Herein is seen deific Principle, and also is clarified that statement of Plato, "What thou seest, that thou beest."

The joyous element in Christian Science is that it is *provable*. Jesus left his record of visible attainments as the result of understanding Mind and its reflection. We say he healed all manner of disease, physical, mental, moral and financial. We say that he healed the belief in death. But **what he actually did was to make visible the existence of deific Principle, which is Mind in manifestation.**

His disciples followed with some measure of appreciable proof of this self-same Principle. For nineteen centuries there seemed to be no evidence of that which existed in the time of these men. Then came Mrs. Eddy, searching for an answer to the complexities of human life, with its injustices and ills -- in this particular instance, a fatal injury to her back. Searching the Bible, she came upon the sign given from Jesus to the man with the withered hand -- namely, a perfect hand -- as the proof that Life is actually Principle in manifestation.

Of this experience Mrs. Eddy writes, **"I knew ... that cures were produced in primitive Christian healing by wholly uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason and demonstration."**¹² The result of her search may be summed up in this one statement in the Scientific Statement of Being, **"All is infinite Mind and its infinite manifestation, for God is All-in-all."**¹³ Or, all is the infinite manifestation of infinite Mind.

⁹ S&H 470:23-24

¹⁰ S&H 27:12-16

¹¹ S&H 314:5-7

¹² S&H 109:16-22

¹³ S&H 468:8

We have seen that the correct understanding of reflection reveals the action of reflection as God, for **God is All**; and that this revelation does not make man God, but, again, makes God All. This revelation is on the basis of John's statement, **"In the beginning was the Word and the Word was with God and the Word was God."**¹⁴

It is on the basis of **"I and my Father are one."**¹⁵ It is on the basis of the definition of "I or Ego" found in the textbook,

"There is but one I or Us, divine Principle, or Mind, governing all existence."¹⁶

Thus, on the basis of these and other simple and yet profound statements, **reflection is seen to be the thought-activity of the divine Mind, one with Mind, -- Mind.**

For your information, I should like to state briefly some of the arguments suggested from time to time concerning the understanding of reflection from the standpoint of the oneness of Being.

It is said that the students of Christian Science who are understanding the oneness of Being *have no use for reflection*. This is absolutely untrue! We know that God, if unexpressed or unreflected, would be a non-entity.

Then there are those who say that because God is not man and man is not God, certain statements and definitions of God are not true of man. As, for instance, one may say that God is infinite, but man is not, . . . that one uses the word *divine* alone for God and the word *spiritual* for man. Be not fooled! **What is true of God is true of man, for they is one.**

When Jesus **"beheld in Science the perfect man,"**¹⁷ he demonstrated the science of true reflection. Jesus' awareness that God was his Mind gave him that outlook, that power, that ability to see the perfect man, for God alone defines man. Now again, I pose the question: Does that make man God, or does it make God all? Is it wrong to know as Mind that God is all? **As one knows that God is one's individuality, that knowing reveals the perfection of man and the universe.**

"And God said, Let us make man in our image, after our likeness:"¹⁸

In John, you will find the record of Jesus as he endeavored to bring this understanding to the people. It goes on to say that after he told them that he was one with the Father, the Jews took up stones to stone him. Jesus then asked them, **"For which of those works do you stone me?"** Then the Jews said, **"It was not for the works ye did but because thou, being a man, makes thyself God."**¹⁹

Then Jesus goes on to tell them that they should believe someone whom the Father sent and says to them, **"Say ye of him, whom the Father hath sanctified ... thou blasphemest: because I said, I am the Son of God?"** Take note that he altered his statement from oneness with God to the Son of God.

Evidently the belief in resistance to this divine idea of oneness made Jesus feel it best to say it in a less forceful way. This is an example for us. Even Jesus had to state what he knew to be the Science of Being in a way which perhaps the people could more readily accept.

But never waver from the absolute knowing of the oneness of Being, no matter what the belief in opposition seems to be.

¹⁴ John 1:1

¹⁵ John 10:30

¹⁶ S&H 588:11-12 to;

¹⁷ S&H 476:32

¹⁸ Gen 1:26

¹⁹ John 10:30-39

Meet it in the way Jesus did, but hold to the divine fact that the power of reflection is Mind, God. Be wise as to how to state this deific fact and to whom, but within yourself be convinced of the grandeur and the power of your own God-being, which includes all of which you are conscious; this is the scientific understanding of reflecting.

SECURITY

The individual's natural desire for security, and the emphasis now being placed upon it by those advocating a planned economy, make it essential that Christian Scientists define the term *security* according to divine Science. Security means much more than being barricaded behind jobs, money, and possessions; although these do appear as the result of knowing true security. Security is not obtained through governmental legislation; it does not come from a beneficent government, nor is it guaranteed by success or wealth, acquired by merely human endeavor.

It is evident that Mrs. Eddy does not stress **teaching** Christian Scientists to be secure according to the world's point of view, for she has few references to the subject. But she does point out the futility of seeking security through matter or limitation when she asks this question:

"Where art thou, O mortal! who turnest away from the divine source of being, – calling on matter to work out the problem of Mind, to aid in understanding and securing the sweet harmonies of Spirit that relate to the universe including man?"²⁰

We see here that she calls that one *mortal* who would turn to matter for any solution. **"Who seeks financial security and this security are myths."²¹**

Mrs. Eddy's answer to the desire for security is found in the following statements from *Science and Health*. **"Security for the claims of harmonious and eternal being is found only in divine Science."²² Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul."²³**

Divine Science is the understanding that all Life and existence is God. Mrs. Eddy tells us,

"The belief that man has existence or mind separate from God is a dying error. This error Jesus met with divine Science and proved its nothingness."²⁴

So, because man has no evidence or Mind separate from the divine Mind, his security is in that Mind, *is* that Mind.

The word *security* does not have a very high connotation, for it implies a defensive condition against something outside. Let us ask ourselves, however, "What would the security of Mind be?" It would be *expression*, rather than absorption. It would be *true* responsibility, not a heavy burden. As one *understandingly* is responsive for, or, in other words, reflects abundance, affluence, well-being, infinity, not only would he be secure, but we would *secure* these things for others.

²⁰ Mis 333:17

²¹ Herzog

²² S&H 232:7

²³ S&H 60:29-31

²⁴ S&H 42:19-21

Well-being is the divinely mental state of divine Mind; it is the subjective state of Being; completely satisfied within Itself; because the Christian Scientist knows this well-being is his being, his security is forever one of manifestation. No security can be permanently obtained which does not spring from this divine within-ness, Christ-with-in-ness, for this security is divinely self-contained, self-satisfied and self-sufficient.

Is not this what Jesus indicated when he said, "**The Kingdom of God is within you,**" and that it is not "**Lo here or lo there?**" This kingdom of God within us is our divine conscious oneness with Mind, our oneness with all good. To quote again from our Leader,

"Who lives in good, lives also in God, -- lives in all Life, through all space. His is an individual kingdom, his diadem a crown of crowns. His existence is deathless, forever unfolding its eternal Principle. Wait patiently on illimitable Love, the lord and giver of Life. Reflect this Life, and with it cometh the full power of being. They shall be abundantly satisfied with the fatness of Thy house."

That this is true is seen in the works of the Master, Christ Jesus. Because he knew the richness of his own Being, there never was a time in his experience when he appealed to something outside himself, his conscious oneness with God. There never was a time when he did not have what seemed to be the need of the moment: life in place of death, health instead of sickness, seeing instead of blindness, hearing instead of deafness, and tax money without the human endeavor for it. He proved to the people of his time that they were already secure because of their relationship with God. Because he *understood* his true Being from that standpoint of infinity and completeness, he evolved all that Being is. Jesus was truly secure, because he was truly self-sufficient and self-contained.

Mrs. Eddy is, of course, another example of what the individual may accomplish, as he realizes the richness of his being which is God. Healing, based upon the words and works of Christ Jesus and the Christian Science movement were all unfolded from that same Being, that divinely complete with-in-ness. When one stops to consider that once Mrs. Eddy was the only Christian Scientist in the whole world, and that today what she knew of God, man, and the universe has become world-wide thinking, one is impressed with the idea of what actually is that which is termed *security*.

Also, it is well to remember that Jesus and Mrs. Eddy accomplished these things *in spite of the world*, not with its help! There were no social security and unemployment compensations in those days, yet each of these individuals instituted a world era. Other examples could be cited of men and women who have unfurled some of the grandeur of Life from the richness within themselves, which not only made them secure, but others also. In fact, everything that has been invented or discovered for the betterment of our way of living has been the result of some individual's idea, some individual's recognition of his own capability. Are not these things a true example of factual security?

And who would dare to say that the unfolding of ideas is now limited and needs government subsidy? Or, that it is no longer possible for ideas to bring about better things for better living, individually and collectively? Who dares to limit divine Mind?

Perhaps there is the temptation for thought to regard only those names we associate with the discovery of some major advancement as expressing the true security we have been talking about. Reject such a thought. For as Shakespeare says, "Comparisons are odious." Realize instead the magnitude of what each of us is

doing each day, as he discovers, unfolds, and finds his own well-being and that of the universe, by knowing his Being is Mind being. This is security divinely understood.

When a nation of individualistic, self-reliant, and ingenious people, like those in America begin to believe that progress includes relying upon the state or government for protection from want or fear, we awake to the danger prophesied by Mrs. Eddy in *Science and Health*, where she says,

"The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle. So secret are the present methods of animal magnetism, that they ensnare the age into indolence, and produce the very apathy on the subject which the criminal desires."²⁵

It is taking, and will continue to take, Christian Scientists to lead this nation out from the mesmeric web which would seek to bind it, for Mrs. Eddy continues

"Christian Science despoils the kingdom of evil, and pre-eminently promotes affection and virtue in families, and therefore in the community."²⁶

As mentioned earlier, the word *security* does not have a very high connotation, but in the Webster definition of *safe*, from which secure comes, we find a quotation with wit as well as wisdom. "Quarries once said, 'The way to be safe is never to be secure.'" Trying to be secure, from the world's point of view, indicates an apathetic state of thought, which is not developing and evolving the grandeur of Life, but rather is trying to hold fast that which it has, fearing that something will deprive it of its good.

Even from a purely economic point of view, the spiritual fact of security through *expression*, rather than *absorption*, is seen in the following statement of one of the country's leading industrialists: "The future security of the American people individually, and of this nation as a whole, rests not upon a defensive relief, but upon a positive program of permanent prosperity, through increased production."

Defensive security, the getting way, the absorbing way, seems at first to be the easier way, but because it is not Principle, it becomes the more difficult. The *offensive security*, the way of production, manifestation, takes courage, virility and inspiration, but because it is Principle unfolding itself, it is really the *easy way* and the only sure way to infinite security.

And so I would say, students, be not lulled into believing that government security, or any other kind, which would seem to come to you by any means other than your own effort, is actually security. Do not be lulled into believing that such security might be all right if it is for the good of the greatest number! Unprincipled security is never good for anyone. **You must never, even momentarily, pass by the way of evolving and developing the grandeur of your true Being, Mind, God, either for yourself or for the universe.** Believing that something outside of yourself -- this *yourself* being Mind aware of itself -- believing that something outside of this Mind expresses the All-good, is like attempting to establish a circumference without first having a center from which to calculate. This center is God, or the conscious knowing I Am All. This reveals the Truth of why yours **"is an individual kingdom, [your] diadem a crown of crowns,"**²⁷ as Mrs. Eddy says, and why? . . . because of what you know yourself to be, that you are the king of this individual kingdom.

²⁵ S&H 102:18-23

²⁶ S&H 102:31-2

²⁷ Pul 4:21

In conclusion, let us remember, that we do not want or need more than that which is contained in the first chapter of Genesis and which is interpreted in many places in our textbook. Mrs. Eddy says, for example, that the beginning of all things is **"the eternal verity and unity of God and man, including the universe."**²⁸ The earth is without form and void until this is understood, but when understood, it is **"the revelation of Truth and of spiritual ideas."**²⁹ Man's **"birthright is dominion, not subjection. He is lord of the belief in earth and heaven, – himself subordinate alone to his Maker. This is the Science of being."**³⁰

Science is the whole garment without a seam. What is true of you is true of all the world. How could you separate your consciousness, your being as one consciousness and the world another? "Ye are the light of the world." ³¹ Lead, and the world will reflect your leading.

THERE IS NO MATTER

That *there is not matter*, and *why* there is no matter, are essential points in the successful practice of Christian Science.

Having stated this fact, let us first consider the world's general belief about matter. It is said to be something which occupies space and constitutes the substance of the physical body and universe, thereby separating itself from the mental element of life. Here is the thing called *dualism*, mind *and* matter.

When we define matter according to the teaching of Christian Science, we know that it is *thought-form*, or thought, if you wish, and that as the thought, so is the form. Mrs. Eddy is the first one since Jesus to understand scientifically this term. She says, it is **"another name for mortal mind."**³² Here begins the way which leads to monotheism.

Ever since the discovery of the Science of the Christ, material scientists have been coming closer and closer to her definition of matter. . . that it is a term which must be understood as completely mental.

The following statements illustrate this: The first one is a quote from Sir James Jeans,

"Traveling as far back in time as we can, brings us not to the creation of the picture, but to its edge. The creation of the picture lies as much outside the picture, as the artist is outside of his canvas. On this view, discussing the creation of the universe in terms of time and space is like trying to discover the artist and the action of the painting by going to the edge of the picture. This brings us very near to the philosophical systems which regard the universe as a thought in the mind of its creator, thereby reducing all discussion of material creation to futility."³³ [Note: thought in the mind of the creator.]

And Julian Huxley writes,

"The only logical alternative to dualism is monism—that matter and mind are two aspects of one reality, that there exists one world stuff, which reveals material or mental properties according to the point of view. Looked at from the outside, the world stuff has nothing but material properties; its operations appear as mind only to itself, from within."³⁴

²⁸ S&H 502:25-27

²⁹ S&H 504:11 only

³⁰ S&H 518:1

³¹ Matt 5:14

³² S&H 591:8 only

³³ Jeans, Sir James, *Universe Around Us*

³⁴ Huxley, Julian, *Fortune Magazine*, Dec. 1942

Mrs. Eddy revealed this fact to the world seventy-five years ago, for we read in *Science and Health*, explaining the *new heaven and a new earth*

"...the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material. This shows, unmistakably, that what the human mind terms matter and spirit indicates states and stages of consciousness."³⁵

Christian Science is the discovery of the Science of Being, or the Science of divine existence, Mind-idea; that Mind is the only power, and that what actually exists is the idea of this Mind, one indivisible Being . . . Monotheism, the one God. ***There is no matter.***

To amplify this statement and to return to our premise that matter is thought form, I should like to read several statements of Mrs. Eddy from *Prose Works*, wherein she iterates the mental nature of matter.

"Spirit is the only creator, and man, including the universe, is His spiritual concept. By matter is commonly meant mind, -- not the highest Mind, but a false form of mind. This so-called mind and matter cannot be separated in origin and action."³⁶

"Science, understood, translates matter into Mind, rejects all other theories of causation, restores the spiritual and original meaning of the Scriptures, and explains the teachings and life of our Lord. It is religion's 'new tongue' with 'signs following,' spoken of by St. Mark."³⁷

"The 'new tongue' is the spiritual meaning as opposed to the material. It is the language of Soul instead of the senses; it translates matter into its original language, which is Mind, and gives the spiritual instead of the material signification."³⁸

These are very important and pertinent statements concerning this subject.

To give the spiritual instead of the material signification, one's outlook must be that of Mind. Now, because what is termed *matter* is seen to be a form of thought, not the highest thought, which we know to be Mind, then the way to understand the nature of the divine Mind is to *be* that Mind, and from that viewpoint, not only see that there is no material substance, but -- see and know that all is the substance of Mind, Mind-idea, one indivisible being, true monotheism.

Because what looks like matter is to be understood as a form of thought, mental concept or condition, then the necessity is that **these forms shall be determined by the Mind we know we are.** Thus is exchanged the belief of substance-matter for substance-idea, and the better the understanding of the divine Mind, the more divinely substantial the thought-form. This accounts for the changed forms which appear as a result of healing in Christian Science. This understanding reveals what the healings of Jesus were and how he accomplished them.

In endeavoring to see the nothingness of matter, one must not create a vacuum. The understanding of the unreality of matter reveals the reality of Mind, the presence of Mind. The need is never to be *rid of* something. In fact one cannot be. The answer to the need is to gain the divine concept of what already is. Even when the condition seems to be one of lack, the healing is to attain Mind's concept concerning the situation.

When Jesus healed the withered hand, he revealed the "form divinely fair," knowing that hand was not *substance-matter*, but the substance of Mind. ***There is***

³⁵ S&H 573:6

³⁶ Un 32:6-19

³⁷ Mis 25:12-17

³⁸ Hea 7:6-10

no matter. What looks like matter is a form of thought, not separate from the mind that thinks it. Mrs. Eddy declares: "The elements and functions of the physical body and of the physical world will change as mortal mind changes its beliefs."³⁹ **Knowing and being Mind, the elements and functions of body and universe are elements and functions of Mind.** We still have body and universe, **but there is no matter.**

In the book of Revelation John tells us that he saw "a new heaven and a new earth; for the first heaven and first earth were passed away." **He did not behold a vacuum!** He saw what you and I have seen, that there is no matter what looks like matter is a *form of thought*, and as the thought is, so is it. *From the viewpoint of Mind*, Mind gives the divine classification, and in that mental action, no new heaven or new earth appeared which had not always existed; but, rather, the old vestige of material signification falls off from that which has always been divine. **There is no matter.**

Thus is revealed the glorious possibilities of thought understood divinely, as Mind, and from that standpoint, the attainment of the nothingness of matter. **What looks like material substance called matter is seen as thought form, and as thought, is understood as the activity of Mind; the form is there, but it is not matter.** "... as a vesture shalt thou change them, and they shall be changed."⁴⁰

Because Mind is noumenon and phenomena, there is no outside to Mind. It includes the form of its own thought. Mind's idea in manifestation we call phenomena. Mind self-manifested, self-existent, self-contained. This is the form of Mind, the body of Mind, all that actually exists. **There is no matter.**

We may also know that what we term matter is a belief in limitation, a limited concept of something divinely true and existent. This we glean from Mrs. Eddy's utterance: "**Matter is an error of statement.**"⁴¹ As one removes the limitations from any proposition -- by being and reflecting that Mind which is God -- one is conscious of the limitless possibilities of thought, seen as the forms of that Mind. As error or matter is disbelieved, there remains the idea which belief limited, and when the limitation is removed, there is still the idea. **There is no matter.**

Proof is absolutely essential in our work in Christian Science. All of this which we are revealing is of no value if it becomes mental wrestlings and pride of intellect. Can we prove these things? Yes, we not only *can* but we *must* and *are*. When Moses threw down his rod and fled from it, does not that express one's own experience as one thinks he needs to be rid of something which looks materially evil? But Wisdom in its eternal mandate required that Moses go back and pick it up.

Here it is interesting to note that the word "serpent" given here does not mean an animal, but according to Young's Bible Concordance, it means "learn by experience, diligently observe." In going back, Moses found the experience basic, something to lean on, as it were. Rightly, each one must resolve his own experience into good, for Mind is good. Moses saw that what looked like matter needed only to be shorn of its material signification; and in this mental action, which before had seemed evil and material, was in fact good, divinely substantial. **The I Am, Wisdom, speaking as Moses, gave the true meaning to what looked like matter.** Thus, we understand Principle, which is God, and become what the world calls Christian Science Practitioners.

I might just inject a word here about something we often hear -- that the work we do is merely humanitarian, for others, to help them understand God and

³⁹ S&H 124:32-2

⁴⁰ Psalms 102:26

⁴¹ S&H 277:26-27

man's relation to him. This is a very inadequate definition of the practice of Christian Science. Christian Science practice is what an individual does in proving for himself the Truth and Science of his own Being. We are Christ, Scientists. This is the title Mrs. Eddy has given her church -- "The First Church of Christ, Scientist." This includes all manner of healing: physical, moral, financial, governmental, all codes and modes of life. Whatever comes within the range of the practitioner's thought -- to say it in a practical way -- is thereby blessed and revealed as already healed. Practice is the demonstration of one's own scientific Being, or the Science of Being. This statement is credited to Mr. Edward Kimball: "Jesus was called the Way shower, and he was, but what he actually was doing was getting to the Kingdom of Heaven as fast as he could."

Go back to the proof that there is no matter, and to the term *matter* meaning a *form of thought*, entirely mental, and see it in such things as the following: When radios first appeared, think of the enormous loud speakers they had. As thought improved along that line of invention, the form improved, but was not eliminated. The forms of houses, automobiles, buildings, the arts, are constantly changing, due to changing thought concerning them, but they are not being eliminated. While these are crude examples of proving that there is no substance-matter, still they are thought provoking and worthy of our consideration.

Then we have the outstanding example, found in our textbook, of the young woman who did not take on the form of age at 74 years because she still thought she was a young girl.

"Disappointed in love in her early years, she became insane and lost all account of time. Believing that she was still living in the same hour which parted her from her lover, taking no note of years, she stood daily before the window watching for her lover's coming. In this mental state she remained young. Having no consciousness of time, she literally grew no older. Some American travelers saw her when she was seventy four, and supposed her to be a young woman. She had no care-lined face, no wrinkles nor gray hair, but youth sat gently on cheek and brow. Asked to guess her age, those unacquainted with her history conjectured that she must be under twenty."⁴²

What is termed matter is thus found to be entirely mental. As the thought, so the form. **Our great promise being that as we understand thought as it is, actually Mind, and be that Mind, forever, there appears the body of Mind, Mind-idea, one indivisible Being.** Right here and now *there is no matter*; as the Mind, so the body.

I should like to insert here something on time and space. written by an archeologist.⁴³

"Does time exist, or is it a mere chimera of the human mind? If it does exist, can it be eliminated? If time can be nullified, can space also be eliminated? Does space really exist, or is that another fantasy of the thing we call the mind? Let us examine the subject briefly for a moment. The earth rotates approximately 1,080 miles per hour, as the measure of distance and time. That is only ten miles per minute. A comparatively slow speed, as compared with others in Nature. We have aeroplanes that make something over 700 miles per hour now, and have not yet reached the limit, by any means. Scientists say that we may shortly acquire the speed of 1,080 miles per hour, or the apparent speed of the sun. Let us suppose that we have attained that speed with an aeroplane.

⁴² S&H 245:5

⁴³ Kinnaman, J.O., *Diggers for Facts*

"We board the ship and take off at exactly 12 noon at New York City. We fly westward at 1,080 miles per hour until we land in San Francisco and discover it is still 12 noon in the city on the Pacific. Have we eliminated time, or space, or both?"

This excerpt is but another way of saying that there is no matter. We still have air, we still have plane, we still seemed to go some place. Again, the limits of the belief in matter having been removed from thought, all functions as before, but with less limitation. We are where we think: not think where we are. ***There is no matter.***

An argument against what we have been saying may be that it is spiritualizing matter. But is it, or can it be, when we have seen that what looks like matter is thought, at one with the mind that thinks it? There *is* such a thing as *spiritualizing thought*. That is how Mrs. Eddy defines

"RESURRECTION." "Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding."⁴⁴

Now, when we say there is no matter, are we seeing better what that term means? Are we seeing that it is thought-form, and not a static, ponderous, substance-matter? Also, in proving the nothingness of matter, that we are not leaving a vacuum. Mrs. Eddy says there are no vacuums. **"Disbelief in error destroys error, and leads to the discernment of Truth. There are no vacuums."**⁴⁵ This is *why* there are no vacuums: as one destroys the belief in matter or error, there remains Truth.

"Who dares to say either that God is in matter or that matter exists without God?"⁴⁶ Matter without Mind is a moral impossibility. Then Mrs. Eddy goes on:

"Destroy the five senses as organized matter, and you must either become non-existent, or exist in Mind only; and this latter conclusion is the simple solution of the problem of being, and leads to the equal inference that there is no matter."⁴⁷

I call to your attention that Jesus had the same body after the crucifixion that he had before. He did not rid himself of anything except the belief in matter, the belief that his body was matter. Destroying this erroneous belief, that his body could be matter when his Mind was God, *his* body functioned as before. Whether there seems to be matter or not depends upon the mind in operation. To mortal thought, the mythical mind, there seems to be mythical matter. **To the divine Mind, which is the substance of itself, all is the expression of that Mind, Mind-idea.** No vacuums, no nothingness, but the reinstatement of that which has always existed, Mind's body and universe divinely substantial here and now.

The scientific statement of Being expounds this:

There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual."⁴⁸

There is no matter.

⁴⁴ S&H 593:9

⁴⁵ S&H 346:15-17

⁴⁶ S&H 531:21-22

⁴⁷ Rud 5:17 only; 26-2

⁴⁸ S&H 468:9

NOTHINGNESS OF EVIL

The discovery of Mary Baker Eddy, which is entitled Christian Science, is as much the discovery of the *nothingness of evil*, as it is the *oneness of God and man*. Mrs. Eddy is the first one in the history of philosophy or religion since Jesus to understand this, not theoretically, but practically. **"Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness of evil."**⁴⁹

As students of Christian Science, or Christian Scientists, what are we doing with this subject? The lessons on animal magnetism in both primary and normal teaching required by The Manual of the Mother Church must be given careful attention. Many students, understanding the oneness of Being, resist this subject. They should not. It is imperative.

The Herculean task accomplished by our Leader in establishing the Christian Science Movement reveals the fact that she *knew what it took* to do it and to teach the unreality of evil!

"You must find error to be *nothing*: then, and *only* then, do you handle it in Science. The diabolism of suppositional evil, at work in the name of good, is a lie of the highest degree of nothingness: just reduce this falsity to its proper denomination, and you have done with it"

..."One mercilessly assails me for opposing the subtle lie, others charge upon me with full-fledged invective for, as they say, having too much charity; but neither moves me from the path made luminous by divine Love."

..."It is your province to wrestle with error, to handle the serpent and bruise its head; but you cannot, as a Christian Scientist, resort to stone and clubs, - - yea to matter, - - to kill the serpent of a material mind."⁵⁰

World War II was an attempt to correct something the latter way. It is very unfruitful, and never the solution. Could it not be true that if Christian Scientists had been Christly scientific in knowing the unreality of evil during the intervening period between World War I and World War II, that this experience might not have come to pass? I pose the question.

The scientific way of handling evil is to refuse to be conscious of it, by knowing the allness of God. There are two *erroneous* extremes in connection with the handling of this belief; namely, ignoring the claim of evil, or being so conscious of evil, that good seems afar off. I will discuss each of these points.

First, the scientific way. **The belief in evil is a mental proposition not outside the so-called mind which believes it.** It is actually *subjective* to this mind, although it *appears objective*. It is this understanding of the nature of evil which equips the Christ, Scientist with ability to destroy the belief in it. Mistakes made in other avenues of thought, such as mathematics or music, have no reality; they are never considered by demonstrators other than mistakes.

While we appreciate better the use of the word *subjective*, as referring to divine Being -- which is, in fact, the only true use of the word -- still, Mrs. Eddy uses the word in the analysis of evil, in order to show how impossible it is to heal the belief in evil *objectively*, which would mean attempting to do it with "stones and clubs" as our Leader says. We absolutely cannot do anything about it, unless we understand that the *claim of evil is mental, . . . belief, . . . subjective to the mind that sees it*. As we refuse to be conscious of evil, because we know that being conscious of it is all there is to it, -- accepting it mentally, subjectively -- we begin to unravel the seeming mystery of the belief in the reality of evil.

⁴⁹ S&H 293:28-31

⁵⁰ Mis 334:16; 335:12; 336:4

Now, it should be made very clear in considering the belief in evil that the temptation **to ignore it** is entirely different from **refusing to be conscious of evil**. Mrs. Eddy, in her own experience, scientifically understood the unreality of evil and taught her followers through her written word how also to understand it. At first, she *too* endeavored to handle error, simply *by ignoring it*; but finally, she had to see the unreality of evil by understanding that it is a scientific proposition, -- which means one must see what it claims to do and why it isn't so.

She tells her experience in the following reference:

"I shall not forget the cost of investigating, for this age, the methods and power of error. While the ways, means and potency of Truth had flowed into my consciousness as easily as dawns the morning light, and shadows flee, the metaphysical mystery of error -- its hidden paths, purpose, and fruits -- at first defied me. I was saying all the time 'Come not thou into the secret' -- but at length took up the research according to God's command."⁵¹

To say there is no evil, without demonstrating the actual knowledge of the infinity of good, which is why there is no evil, is inefficient, and does not destroy the claim. This is comparable to the Chinese philosopher's adage, 'hear no evil, see no evil, speak no evil.'

"Until the fact concerning error -- namely its nothingness -- appears, the moral demand will not be met, and the ability to make nothing of error will be wanting."⁵²

It is therefore of paramount importance, in the art of healing in Christian Science, to understand the difference between seeing what **error attempts and canceling it, by refusing to be conscious of it**, and seeing its claim and **doing nothing about it, or believing one handles evil by ignoring it**.

The work in seeing the nothingness of evil can only be done **individually**. **There is no such thing as waiting for evil to disappear or be destroyed**. If we follow in the leading of Mrs. Eddy concerning this subject of evil, as she did, so must we. What she and Jesus accomplished in a **universal** way, they did first as **individuals**. In this way, they became examples to the Christian Scientist, that he should go and do likewise. But do not think that they can *do it for us*. **There is no vicarious work in Christian Science**. That of which **I** am conscious is **my** consciousness, mental, not things. It is my consciousness. I am responsible for it. It is there where my work lies. Divine consciousness is the all and ultimate of perfection. Because it is divine, it is good, perfect; therefore **the demonstration of perfection is the demonstration or divine consciousness, or Mind**. This requires the relinquishment of any mental belief in evil by understanding that all there is to evil is the *belief* in it.

This statement of Mrs. Eddy's is found in the Journal of 1912,

"Did you but know the sublimity of your hope, the infinite capacity of your being, the grandeur of your outlook, you would let the error kill itself. Error comes to you for life, and you give it all the life it has."⁵³

With this agrees a statement found in *Science and Health*, **"Mortal mind produces its own phenomena, and then charges them to something else, -- like a kitten, glancing into the mirror at itself and thinking it sees another kitten."**⁵⁴

Some students, who seem so conscious of evil, think they are thereby alert to the claims of evil, but they have a step further to go. As our Leader says, **"All things earthly must ultimately yield to the irony of fate, or else be merged into the one**

⁵¹ Mis 222:29

⁵² S&H 92:21-25

⁵³ C.S. Journal, 1912, vol. 30

⁵⁴ S&H 220:18

infinite Love.⁵⁵ This, I state, is the *other extreme* in the handling of the belief in evil.

When one accepts the idea that all he has to do to destroy the erroneous concept is to be conscious of perfection, the simplicity of proving the non-existence of evil is understood. **Evil seems to exist only as thought is conscious of it.** To allow oneself to be convinced that evil is *out there*, outside one's thought, as it were, is the *modus operandi* by which error attempts to perpetuate itself. This is the subtlety of the claim of evil. Understanding this proposition in this way, we are enabled to prove that evil does not exist. **That of which we are conscious must be understood as our consciousness, and if it seems to be erroneous, we know that we can change it.** Certainly we can *change* our conscious thought, and thus become the determining factor as to the unreality of evil.

Probably, someone will say, even as I am presenting this, "How can that be? Because of my oneness with God, I am perfect, and I cannot be or do not need to be *changed*. God is the Mind of man. This is the basis of the healing that I do."

Agreed, but never forget that if you think you see, feel, or hear evil, for that moment you have forgotten your perfection and *need to see* your whole and complete goodness. In this measure, you have to change what seems to be your consciousness. We may know 'if we are not thinking the error, it is not going on.' As our Leader says, **"It has come to you for life, and you give it all the life it has."**

The Bible account of Jesus and his disciples in a boat on the Sea of Galilee vividly illustrates that the nothingness of evil is and must be individually discerned. Jesus was asleep in the boat; to him there was no storm. To the disciples, also in the boat with Jesus, there was a storm. We question, "Where was the storm?" It evidently was not *outside* consciousness. There is no outside to consciousness. Consciousness is primal, fundamental; all is consciousness. The disciples were conscious of a storm. Jesus' consciousness of peace and harmony stilled the suggestion offered by the disciples that there was a storm.

We may rejoice in this record of the Master's work and in the realization that we are free -- free from erroneous material belief -- even when it seems to be near us. Jesus was not held in subjection to the disciples' inharmonious concept. Because Jesus knew the power of thought, understood as Mind, he included them in a scientific demonstration of Mind in which all is one grand concord. Jesus, understanding the power of thought as Mind, was able to behold and reflect man and the universe as Mind knew them. To him, nothing else existed.

After the crucifixion, Thomas saw Jesus' body with the marks of the crucifixion. May we not question, did Jesus *see that* body? May not the *body he saw* have been *free* from the marks of the experience? For he said, "Spirit hath not flesh and bones as *ye* see me have." **Thomas saw what he believed. Jesus saw what he knew.** What we see, that we are. "There is nothing either good or bad, but thinking makes it so."

To know, then, that true thought is Mind and that the power of that Mind is your own consciousness, is at one and the same time the establishment of good, or God, as the *only* reality and the relinquishment of the reality of evil.

Salvation being individual, this must be done by the individual -- just as if he were the only one who could do it; also, if he is not doing it, it is not being done.

⁵⁵ Ret 23:3-5

Now we have seen that the arguments against this scientific proposition of the nothingness of evil must be understood, for they swing from one extreme to the other. Some students seem to be so conscious of evil that good appears very far off. Others ignore it, ignore the need to see what evil claims to be and do. Neither of these is correct or scientific.

The belief in the *modus operandi* of evil must be clearly seen and unseen. Someone who makes a mistake in calculation seems to have evidence before him of an error. He changes his concept of the calculation, and he has immediate visible proof of the truth of the principle of mathematics. It is an interesting question to ask: "Where did the visible evidence of error, or the mind which saw the erroneous calculation, go? Did it leave the room or become unconscious? No. It was so nothing that nothing happened or disappeared. It is simply that the fact appeared which was always there, a correct concept of the principle of mathematics.

Now, let us, by true and actual thought deduction, take the belief in evil called sin, sickness and death, which Christian Scientists have "enlisted to lessen" in their healing work. **We must see that the Mind which is God has always existed as the Mind of man, and that as we continually accept this Mind, all the misconceptions of man and the universe disappear.** No man or universe disappears as things, as it were, they have always been perfect. In the moment of recognition by you -- that God is your Mind, in which is the perfection of all things -- the mistaken concepts of man and the universe disappear as mental errors concerning places, persons or things.

Thus understood, the demonstration of the nothingness of evil is not a ponderous operation or the getting rid of what is termed material substance. It is truly the easy and facile relinquishment of false, material concepts of Spirit by our own consciousness, for that consciousness is Mind. **Mind is conscious only of its own perfection; whence then is evil?**

ATOMIC POWER

What is atomic power? Because of recent developments, it is a subject to analyze and understand according to divine Science. To introduce the subject correctly we will begin with Mrs. Eddy's definition of it:

"Atomic action is Mind, not matter. It is neither the energy of matter, the result of organization, nor the outcome of life infused into matter: it is infinite Spirit, Truth, Life, defiant of error or matter. Divine Science demonstrates Mind as dispelling a false sense and giving the true sense of itself, God, and the universe; wherein the mortal evolves not the immortal, nor does the material ultimate in the spiritual; wherein man is coexistent with Mind, and is the recognized reflection of infinite Life and Love."⁵⁶

This utterance of our Leader, stating man's oneness with God as indivisible Being, reveals atomic action as Mind *in operation*, or the one and only power.

From this scientific viewpoint, let us see what constitutes atomic power and action. It assists in the understanding of this subject to know that power and action are not exactly the same,-- more like two aspects of the same thing, Mind.

Power without action would be nothing, and there could be no action without power, Mind.

Note the way Mrs. Eddy states it: **"Separated from man, who expresses Soul, Spirit would be a nonentity; man divorced from Spirit, would lose his entity."⁵⁷**

⁵⁶ Mis 190:1

⁵⁷ S&H 477:29-31

Whatever material belief presents to thought is a false sense of what truly exists.

Let us see what is considered atomic power and action from the world's viewpoint. In a copy of *Time*⁵⁸ are the following statements in brief explanation of what the power is. It is a

"harnessing of the basic power of the universe. That power is contained in the atom, the fundamental unit in nature. An infinitesimal universe in itself, the atom consists of a nucleus of protons and neutrons, around which electrons swing, in widely spaced orbits, like planets around the sun."

Divine Science teaches that the only basic power of the universe is Mind. We do not, and could not, harness this power, understood as God. That is a material concept, but the quotation indicates that thought is beginning to see the action of this basic power and that it is available now for good.

It is said that the atomic power is contained in the atom, the fundamental unit in nature. This is a false concept, to be divorced from the correct understanding of power, Mind. Mind is never *in* anything, but is reflected *as* its idea, for **"...Principle is not in its idea."**⁵⁹

Mrs. Eddy says that **"atomic action is Mind, not matter."** We question, because we desire to know, what can this atomic action, that she has thus dignified and defined as Mind, be? Divorced from the material conception of it, the only possible answer is that it is *intelligence* -- the *action* of this Mind -- and that **this Mind must be the intelligence or action of everything from the infinitesimal to the infinite.** When thus viewed and understood, the power of Mind is omnipresent, omniscient and omnipotent. This action of Mind is Mind-idea, or Mind-individual consciousness. In all its power, vitality, and magnitude, this action of thought is Mind, Spirit, not material force. It is good. It is everlasting, therefore, not destructive.

Because atomic action is Mind, it cannot be anything but thought-action; and if it is thought, it is consciousness. Further, because it is consciousness, it is *your consciousness*, and *your consciousness is Mind*. Thus, we begin to see what the material sciences are trying to say in their discovery of atomic power and action. Really, what is being termed atom is a misnomer, for individual consciousness understood is Mind. The way Mrs. Eddy states it is: **"God is individual Mind."**⁶⁰ **Individual consciousness understood in this way is the basic unit of the universe because of its oneness with, and as, Mind.**

To illustrate: the individual Christ Jesus demonstrated the power of God, Mind, in all ways. His healings were accomplished as the action of the divine Mind. He revealed God as the basic power of the universe. He revealed the action of that Mind as his own consciousness, for he accepted no Mind but God. Hence, the power and activity of individual consciousness is Mind -- not *in* the individuality, but *the individuality is Mind*. It looks like man, but the power to act is Mind. The power to know is Mind.

Referring again to the scientific statement quoted earlier, we find it is said that the atom is an infinitesimal universe in itself, composed of protons and neutrons, around which electrons swing in orbits, like planets around the sun. Individual consciousness understood as Mind has that very classification by Mrs. Eddy.

"Is not a man metaphysically and mathematically number one, a unit, and therefore whole number, governed and protected by his divine Principle,

⁵⁸ *Time Magazine* Aug 13, 1945

⁵⁹ S&H 467:21-22

⁶⁰ Mis 101:31

God? ... His is an individual kingdom, his diadem a crown of crowns. His existence is deathless, forever unfolding its eternal Principle."⁶¹

As one accepts the one Mind, God, as his Mind, he looks out upon the universe of Mind in all its glory and beauty, power and grandeur. Our Leader declares:

"So Science reveals Soul as God, untouched by sin and death. -- as the central Life and intelligence around which circle harmoniously all things in the systems of Mind."⁶²

Was not the universe that Jesus knew harmoniously at one with him because he knew God as his own Mind? Was that not the basic power which did the healing work?

Another point concerning this subject is that of *splitting an atom*. This is a misconception of spiritual law. **The faculty of Mind is reflection, expression and the ability to radiate.** In many places Mrs. Eddy speaks of **"light emitting light."** Light is understood in Christian Science as intelligence, so that it may be said, Mind emits intelligence.

When **"Jesus beheld in Science the perfect man,"**⁶³ this is an example of Mind emitting, or radiating, intelligence. Another example is the prayer of Jesus for his disciples, when he prayed not for them only, **"But for them also, which shall believe ... through their word,"**⁶⁴ It is always Mind radiating intelligence *ad infinitum*. Actually, each time a Christian Science treatment is given from the standpoint of self-conscious Mind, or the perfection of man and the universe is seen and proved in healing, Mind has reflected itself, radiated intelligence. In this mental action, Mind has *not divided itself*, but *radiated* the perfection of its own Being, as complete, whole, **oneness.**

We may say that the discovery of Christian Science is the result of that intelligence, Mind, which radiated as the consciousness of the individual Christ Jesus, the prophets, and apostles. *Science and Health with Key to the Scriptures* and the Christian Science Movement are the result of that which radiated from the individual healing of Mary Baker Eddy. **What you and I know today as Mind will forever radiate itself. "The Ego is divine consciousness, eternally radiating throughout all space in the idea of God, good, and not of His opposite, evil."**⁶⁵

"Truth defiant of error or matter, is Science, dispelling a false sense and leading man into the true sense of selfhood and Godhood; wherein the mortal does not develop the immortal, nor the material the spiritual; but wherein true manhood and womanhood go forth in the radiance of eternal being and its perfection, unchanged and unchangeable."⁶⁶ [Note: *radiance*]

As mentioned before, the lives of Jesus and Mrs. Eddy prove that they knew the power of scientific thought based on God, Mind. Jesus dating the Christian Era, and Mrs. Eddy the Scientific Era, understood the power of Mind. Each of them not only established the era of which he was the Revelator, but overcame the belief in mental resistance laying before them. Of Jesus, Mrs. Eddy says

"The divine Mind was his only instrumentality and potency, in religion or medicine. The Principle of his cure was God, in the laws of Spirit, not of matter; and these laws annulled all other laws."⁶⁷ [Note: *all other laws*]

⁶¹ Pul 4:7-9,21-23

⁶² S&H 310:14

⁶³ S&H 476:32-2

⁶⁴ John 17:20

⁶⁵ Un 51:20-22

⁶⁶ Un 42:24

⁶⁷ Mis 260:19

Mrs. Eddy has proven the truth of her own statement found in the textbook, **"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 the dark places of fear. It arouses the 'seven thunders' of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated, -- made manifest in the destruction of error."**⁶⁸

Is not this what the material scientists call *radio-activity*? Then there is no radio-activity to fear. **"All is infinite Mind and its infinite manifestation, for God is All-in-all."**⁶⁹ is the only true statement of the basic power of the universe and its activity.

A moment's digression to say that it is interesting to see that this discovery of atomic power was perfected in the country whose inception and whole existence has been devoted to the freedom of the individual.

Perhaps you have heard that Christian Scientists are simple people, and have no need to understand the *economic* and *scientific* trend of thought. Upon analysis of the works of Jesus and Mrs. Eddy, the conclusion is reached that to accomplish what they did they must have understood the Science of God, Mind, underlying what is known as the laws of modern invention, economy and physical science.

Jesus not only healed sin, disease and death, but walked on the water, passed through walls, produced food and money without process, stilled the tempest, passed unseen through the throng.

The physical healing is the smallest part of this Science. The following is found in Rudimental Divine Science:

"Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness."⁷⁰ Our Leader also states: **"Few believe that Christian Science contains infinitely more than has been demonstrated, or that the altitude of its highest propositions has not yet been reached. The heights of the great Nazarene's sayings are not fully scaled."**⁷¹

We *are* simple people, in that we know that it does not require material knowledge to understand God, but having the Mind which is God, knowing that God is the Mind of all, Christian Scientists are the ones to understand existence and accurately define and prove it. The prophecy of Ezekiel is being fulfilled. **"I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is: and I will give it him."**⁷² He to whom the I AM THAT I AM has been revealed is the one whose right it is, and it is given to him. There shall be no more coming and going, or overturning, for the I AM knows that which it is, and classifies and individualizes itself eternally as reality.

We are either believing we live in a material world as human beings and are witnessing the effects of material beliefs, or we know that we are responsible for the world we see and must understand it divinely. If atomic power and action is material, then God is not omnipotent. If it is not material power, then it is Spirit and spiritual action and it is something to be known. There could not be even the *appearing* of what is seen as atomic power today if there had not *already been the appearing of the one Mind* as understood in Christian Science -- the conscious

⁶⁸ S&H 559:8-16

⁶⁹ S&H 468:10-11

⁷⁰ Rud 2:23-25

⁷¹ My 146:12-16

⁷² Ezek 21:27

realization of the actuality of divine Mind and individual consciousness, or the activity of that Mind.

"The secret stores of wisdom must be discovered, their treasures reproduced and given to the world before man can truthfully conclude that he has been found in the order, mode, and virgin origin of man, according to divine Science, which alone demonstrates the divine Principle and spiritual idea of being. The monument whose finger points upward, commemorates the earthly life of a martyr; but this is not all of the philanthropist, hero, and Christian. The Truth he has taught and spoken lives, and moves in our midst a divine afflatus. Thus it is that the idea Christ -- or impersonal infancy, manhood, and womanhood of Truth and Love -- is still with us."⁷³

We have a further development to see in the scientific understanding of this subject, that atomic action is *good* and is its *own defense*. As defined by divine Science, it is not a destructible force. It only *seems* to be to that which is unlike good. **Mind which knows nothing unlike itself, its own presence, is a law of elimination to everything unlike itself.**

As it says in the 91st Psalm, "A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee," or "..."and if they drink any deadly thing, it shall not hurt them,"⁷⁴ or where the sun shines, there is no fog, where there is concord there is no discord, where there is law and order, there is no disorder.

He who understands and knows what the power is, that which material scientists call atomic -- that it is Mind, that this Mind is *His Mind* -- knows it is a power for *good* and *good alone, for Mind is good*. The atomic age isn't one of fearful planning, but one of peace and divine power because the power of individual consciousness is revealed as Mind, and is, therefore, the basic unit of the universe. Because individual divine consciousness is generic, including man and the universe - - which today appears to this divine consciousness as men and nations -- it is an age of "peace on earth and good will to men" So the prophesied possibility of the destruction of civilization by the atom bomb is hereby made null and void. Mind forever expressing or radiating itself, forever aware of itself, for Mind and consciousness is indivisible, is the one acting power. Thus Mrs. Eddy says, "**Atomic action is Mind, not matter.**"

CHURCH AND GOVERNMENT

Church and government is a subject which Christian Scientists should approach with much deliberation, and rightly, too. It is a subject coming to the front more and more, so it is one which must be understood.

In defining church and government economically, we find that generally speaking, they are accepted as the spiritual and material aspects of a nation: religion the spiritual aspect, and government the material. Defined according to the teachings of divine Science, they are two aspects of the same thing: Mind, wherein church and government is one, and that one is spiritual.

Mrs. Eddy defines church thus: "**The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.**"⁷⁵ She says of government, "**In the spiritual Genesis of creation, all law was vested in the Lawgiver, who was a law to Himself. In divine Science, God is One and All; and, governing Himself, He governs the universe.**"⁷⁶

⁷³ Mis 165:29-9 next page

⁷⁴ Mark 16:18

⁷⁵ S&H 583:12

Church and government sustain and maintain each other in the demonstration of this Oneness.

Now, here may I state my position very clearly. What I am going to say is not to advocate anything in the line of politics or something to be done objectively, for my desire is to present this topic *subjectively* and indicate the *need of understanding it in this way*. Christian Scientists cannot be *indifferent* to the demands of present government with regard to health, taxes, and private ownership. These demands either allow the free demonstration of the Christian Science Movement, or they attempt to hinder it. Mind is one indivisible consciousness, not half spiritual and half material. What goes on as our government must express the same Principle as church. If this is not being done, it is a *house divided against itself*.

The Christian Scientist must realize his importance in world affairs. **He is the lawmaker**, because to him has been revealed the law of scientific Being for all mankind. This is his covenant with the world. **He is not dealing with persons, places and things. He is working out and living the facts of Being.** He must not allow himself to be importuned into the acceptance of the proposition that he lives in a world of which he is a small part. He knows he is all one, and that church and government is one in him. Proceeding from Spirit, thought naturally evolves the modes and means of Spirit for both church and government, for Spirit is the only Lawgiver.

When a Christian Scientist accepts or rejects a law concerning his city, his state, or his nation, he should do so on the basis of how it affects The Christian Science Movement. This is imperative because in this Science of Christianity the individual is the fundamental unit. It is as the individual that God is seen and understood and that church and government is understood as proceeding from the same Principle. So the Christian Scientist should question himself, "Will this law promote the Christian Science Movement and the individual everywhere, or will it attempt to interfere with the free demonstration of this movement and attempt to state-ize the individual?"

America was conceived and born of a desire to worship God in freedom, freedom from state control. Until the discovery of America, all nations had a state religion, meaning by this that countries taxed their citizens for the maintenance of a state religion. You will remember that it was the Roman Emperor Constantine who made the Christian religion the state religion of the Roman Empire, which was at that time practically the whole civilized world. This took from Christianity its freedom and spirituality. It is believed by some Bible students that this is the price paid by the early Christians for their liberation from the catacombs.

From here on through what is historically called the Dark Ages, Christianity seemed lost, and in its place there developed a political hierarchy, doing great injustice to the individual. Finally, began the movement of protesting by those in England, Germany, France and Bohemia, which culminated later in the group known as the Puritans. The Puritans, who came to America and are known as the Pilgrims, founded this country on the basis of religious and political freedom, thus separating church and government. The founding fathers arranged by written law that this country could never tax its citizens for the support of a state religion, and that individual freedom included religious as well as economic and political freedom.

In order to clear what might seem like conflicting viewpoints, explanatory remarks are perhaps necessary. From the historical background just given, it can be seen that the world has been demonstrating the separation of church and state. As I

⁷⁶ Mis 258:12-15

have stated, however, according to Christian Science, church and government is understood as proceeding from the same Principle. Just to be sure that no one believes that I am advocating a union of church and state, or that I am repudiating our country's demonstration of individual freedom, may I say that when church and government operate materially, it is error, as seen in the Roman Catholic hierarchy. But. . . when church and government operate as one consciousness, the consciousness *of the individual* who knows that his Mind is God, it is Truth. **The only true union of church and state is in individual consciousness.**

In the demonstration of Scientific Being, this is inevitable, for has not Mrs. Eddy stated, **"One infinite God, good ... annihilates pagan and Christian idolatry, -- whatever is wrong in social, civil, criminal, political and religious codes."**⁷⁷ How can this be consummated unless the consciousness of the individual Christian Scientist is demonstrating these five avenues of thought *as his own consciousness?*

Some fourteen years ago, when some very definite measures of social government became evident, probably not many Christian Scientists thought there could ever appear a socialized law for public health. But even then, it should have been reasoned that socialistic law, once in effect, may go to any length. Here it is, the Watner-Murray-Dingell Bill for compulsory, or state-controlled medicine. Many Christian Scientists have thought that if it should become law, it were best not to oppose it and go along with it; and in this way, prove to the world that our system of healing is as good or better than those of the medical doctors.

The record does not show that our Leader established The First Church of Christ, Scientist by working along with the Roman Catholic, Jewish, or Protestant churches. She came out from among them, and was separate. In this way she prepared a place for all men scientifically to know God, and be healed. As Jesus said, **"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also."**⁷⁸ [Note: *ye may be also*]

Right now we are experiencing compulsory health state laws in California which are already interfering with the religious freedom of the individual Christian Scientist in his *ability to heal and be healed*. The Disability Benefits Bill, which is an amendment to the California Unemployment Insurance Law, passed the last California Legislature, and Christian Scientist have no exemptions. The one percent taxation for unemployment benefits now covers sickness benefits. It is compulsory taxation, and in a sense, a reversion to "taxation without representation." In order to have one's money refunded from the government to pay for sickness bills, the law requires the applicant to have been ill seven days, and he must have a written certificate from a doctor or practitioner saying that the applicant is ill.

What have such measures to do with Christian Science practice? Protestants, Jewish, Roman Catholic, or other forms of worship do not object to compulsory health laws because they do not interfere with their religion. But the Christian Scientist is different. He has to object because his religion is based on spiritual healing. I, for one, would never consider practicing under such a law, but I would consider *making such a law null and void*. When the state attempts to control health, it has already begun to take hold of, or interfere with, Christian Science. **Freedom to heal spiritually and mentally without interference is basic to our understanding of the Science of existence.**

The time has come, is now, for the Christian Scientist to understand church and government as one, in his own consciousness, in order to demonstrate laws

⁷⁷ S&H 340:23-27

⁷⁸ John 14:2-3

which will maintain religious freedom and individual rights, or the freedom of the Christian Science Movement. **"Religious liberty and individual rights under the Constitution of our nation are rapidly advancing, avowing and consolidating the genius of Christian Science."**⁷⁹

Christian Scientists *must* do something about it. Where? How? In or as their own consciousness, by *continued enlightenment* of what church and government is. Then they will *not vote* for laws which would attempt to restrict the practice of Christian Science, *nor fail to protest* when such laws are under consideration or already in effect.

Perhaps it will be said by some that this is a question which Christian Scientists should *leave alone*, that there is such a fine line drawn between that which is right and that which could be wrong, that they had better just leave it be. Or, that if the majority want it or if it is for the greatest good and for the greatest number of people, Christian Scientists shouldn't object or interfere. I used to think that too, but not now. This is a defeatist argument, and not one which scientific knowers accept. Every avenue of Being must express Mind.

Again, how is this accomplished? By being and knowing Truth concerning any subject, of whatever name or nature. At the present stage of development the important thing is the knowing -- to understand what is transpiring. But . . . know, know, know. Thought is dynamic when based on Principle. Do not be afraid to take your position as Principle with regard to this question. We are not afraid when something is expressed with regard to sin, sickness, death, and poverty; then . . . should we be when the subject is economics, state, or federal law? I think not! The garment of Truth is without a seam; one whole garment.

As we have previously said, history records that Christianity and democracy have gone hand in hand through the centuries since the time of the Christian Era. This is true because both are involved in the individual, or the individual consciousness. Christian Scientists know that Christianity is the scientific demonstration of the Christ. Mrs. Eddy defines a Christian as **"the highest style of man."**⁸⁰

Demo, the prefix to the word *democracy*, means people. A Godly government, built upon the understanding of the Christ, is true democracy.

Church and government is therefore not a taboo subject. It is only mortal belief, fear, or ignorance, that can attempt to separate church and government in the thinking of the Christian Scientist. The study of Christian Science reveals this. Shall Christian Scientists sit by and allow spurious laws and ideologies to attempt interference with the progress of the Christian Science Movement? I believe that once one sees how to work -- that it is consciousness -- timidity goes. It is of vital importance to world affairs that this subject be cleared by the understanding of the teaching of Christian Science. We must be willing to accept the fact that it has to be worked out mentally: that because consciousness is one, we cannot have a spiritual church and a material government. Church and government are two aspects of the same thing, Mind, and are therefore in accord with each other because of expressing the same Mind. Mrs. Eddy shows it to us in the following statement:

"Unconstitutional and unjust coercive legislation and laws, infringing individual rights, must be 'of few days, and full of trouble.' The *vox populi*, through the providence of God, promotes and impels all true reform; and, at the best time, will redress wrongs and rectify injustice. Tyranny can thrive but feebly under our Government."⁸¹

⁷⁹ My 200:1

⁸⁰ No 10:7

⁸¹ Mis 80:16-22

Thus righteous government will be demonstrated as one with church -- not as pressure groups, or human politics, or balance of power, -- but as individual consciousness, divine consciousness, as the result of understanding the Science of Being. The representatives of the people, in government or church affairs, reflect the condition of the thought of the people. To clear any situation in these avenues of thought, it must first be seen and done as the individual. There is always a voice of the people, but that voice is not heard until the individual becomes conscious of his responsibilities and the power of his Being because of his oneness with God. The voice of the people will then be understood as the presence of God, omnipresence. Divine consciousness will be demonstrated as the City Foursquare in which we know **"Mighty potentates and dynasties will lay down their honors within the heavenly city."**⁸²

Your church, your government, your Christian Science Movement, your universe, exist nowhere to you except as your own consciousness. Then, ask yourself, how do they exist, in what state of preservation and freedom are they? What are you doing to know that they are eternal? To quote Mrs. Eddy,

"To seek or employ other means than those the Master used in demonstrating Life scientifically, is to lose the priceless knowledge of his Principle and practice. He said, 'Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you.' Gain a pure Christianity; for that is requisite for healing the sick. Then you will need no other aid, and will have full faith in his prophesy, 'And there shall be one fold, and one shepherd;' but the Word must abide in us, if we would obtain that promise. We cannot depart from his holy example -- we cannot leave Christ for the schools which crucify him, and yet follow him in healing."⁸³
[Note: *schools which . . .*]

ONE INFINITE BEING

To know and understand God as one infinite Being is the basic and fundamental principle of Christian Science. In defining God, our Leader says,

"Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent being, and its reflection is man and the universe."⁸⁴
COMPLETE ONENESS.

Because Mrs. Eddy has chosen to use the word *one* in explaining God, let us see what Webster's definition is: "Single unit, entire being, single, individual, the number denoting unit, the base of all number, not multifold." While Mrs. Eddy has much to say on this subject of oneness, the following references are very pertinent:

"...God is One, -- not one of a series, but one alone and without an equal."⁸⁵

"In divine Science, God is One and All; and, governing Himself, He governs the universe."⁸⁶

"Unity is the essential nature of Christian Science. Its Principle is One, and to demonstrate the divine One, demands oneness of thought and action."⁸⁷

Here, then, is the primary point in the demonstration of Oneness. **It demands oneness of thought and action.** To understand scientific oneness is to know how to be one infinite consciousness, indivisible consciousness. Oneness is therefore demonstrated from the standpoint, outlook, of the divine Mind. Our oft repeated statement of Jesus reveals this indivisible divine consciousness: **"...as thou,**

⁸² S&H 577:22-24

⁸³ Mis 270:11-23

⁸⁴ S&H 465:17-1

⁸⁵ S&H 117:3

⁸⁶ Mis 258:13-15

⁸⁷ Mis 254:10

Father, art in me, and I in thee, that they also may be one in us..."⁸⁸
COMPLETE ONENESS. The Father is the "I," and the "I" is the "Father," and "they," reflection, is that same Oneness, "that they may be one in us." Mind reflecting, at-one with itself. Jesus did not consider himself separate from Mind. It was from that standpoint of oneness, or one Mind, that "they," reflection, was one with him. This was the basis of his wonderful, yet natural, works. He knew man, including the universe, was the reflection of the divine Us. One indivisible Life, one indivisible being. **Infinity is, must be individual.**

As one ponders this indivisibility, he arrives at the conclusion that it cannot be outside himself, for that would be divisibility, separateness, himself *and* something else. If it is not outside himself, then it must be himself.

Because this Oneness is infinite, it is ever appearing, not as multiplication or multiform, but as infinity, without limitation or boundary. Mrs. Eddy states this in answer to a question found in *Miscellaneous Writings*. The question asked her was:

"Why did God command, 'be fruitful, and multiply, and replenish the earth,' if all minds (men) have existed from the beginning, and have had successive stages of existence to the present time?"

She responds, "Your question implies that Spirit, which first spiritually created the universe, including man, created man over again materially; and, by the aid of mankind, all was later made which *He had made*. If the first record is true, what evidence have you – apart from the evidence of that which you admit cannot discern spiritual things – of any other creation? The creative 'Us' made all, and Mind was the creator." Mrs. Eddy also says, speaking of infinity's reflection, "Man reflects infinity, and this reflection is the true idea of God."⁸⁹

When one defines the Godhead, one says, *God and man*, or *God and man*, including the universe. Because of the nature of oneness, this could not be two things, God *and* man. Man including the universe is the reflection of God, not God *and* something. **God and man, including the universe, is one infinite Being, one infinite Life, one infinite Mind, one infinite consciousness.** To demonstrate this Oneness, the starting point must be Mind, God, for God is One and All. Thus we demonstrate the infinite idea of the infinite God, all One. As Isaiah said, "his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace."

The endeavor to know God is old, very old; we may say . . . from the beginning. Christian religions, and many philosophies, have accepted God; but how to understand man and the universe and their relationship to God as one infinite Being has presented the problem. Because **Christian Science has the solution to this problem through the understanding of one infinite being**, those who are perceiving and developing this divine fact are subjected to criticisms. Be neither dismayed, however, nor tempted to leave this unfoldment because you are not sure you understand just *what* it is, or just *how* it can be demonstrated. The criticisms most often heard, in discussing or demonstrating this infinite idea are, "But that is pantheism!" "But that is theosophy!" Such remarks should only urge us on to understand ONENESS better, and at once we turn to Mrs. Eddy's works for our instruction.

There we find much on these subjects, particularly *pantheism*. We find that Mrs. Eddy was accused of being a pantheist, and we find that she inquired into many systems of thought as she developed the one and only Science of Life, divine Science, Christian Science. The following is found in *Pulpit and Press*.

⁸⁸ John 17:21

⁸⁹ S&H 258:11

"The Christian Scientists do not accept the belief we call spiritualism ...

"They are diametrically opposed to the philosophy of Karma, and of reincarnation, which are the tenets of theosophy. They hold with strict fidelity to what they believe to be the literal teachings of Christ.

"Yet each and all of these movements, however they may differ among themselves, are phases of idealism, and manifestations of a higher spirituality seeking expression."⁹⁰

This answers the question we often ask ourselves, "Why, when we are unfolding the idea of Oneness of God, should the criticism of pantheism and theosophy be presented?" We must know the difference in order to satisfy our own thought, and neither go back to the belief of God *and* something, dualism, or fear to launch out into the understanding of the one God.

Another reference which commands the attention is found in *Retrospection and Introspection*. This short article, a page in length, "Emergence into Light,"⁹¹ is found to be, upon close examination, Mrs. Eddy's statement concerning what she went through, or over, before the complete Truth dawned as her consciousness. As one reads this single page, one finds there is contained in it, by brief statements, years of history of the Discovery of Christian Science. In climaxing her recital of the experiences she had, and that which she left behind as unreal, she says: **"Agnosticism, Pantheism, and Theosophy were void."** As she knew, so must we. She is the Leader, and we must follow that leading. It is necessary to know why Christian Science, or the understanding of scientific Oneness, one indivisible consciousness, is neither Pantheism nor Theosophy. To take the words in order as Mrs. Eddy stated them. . . :

AGNOSTICISM is the belief that one cannot know God, that He is not knowable or demonstrable. This belief Mrs. Eddy proved false by healing the sick, sinning and dying -- the proof that she understood the ever presence of God, or "God with us." We are proving this for ourselves, too, in our healing work in Christian Science practice. Healing is the only way to prove one does understand, know, God.

PANTHEISM, Mrs. Eddy says: **"At this period of enlightenment, a declaration from the pulpit that Christian Science is pantheism, is anomalous to those who know whereof they speak -- who know that Christian Science is Science, and therefore is neither hypothetical nor dogmatical, but demonstrable, and looms above the mists of pantheism, higher than Mt. Ararat above the deluge."** Mrs. Eddy refers to Webster's definition of pantheism, and states further:

"The doctrine that the universe, conceived of as a whole, is God: that there is no God but the combined forces and laws which are manifested in the existing universe."⁹² Also, our Leader says: "An evil ego, and his assumed power, are falsities. These falsities need a denial. The falsity is the teaching that matter can be conscious; and conscious matter implies pantheism. This pantheism I unveil. I try to show its all-pervading presence in certain forms of theology and philosophy where it becomes error's affirmative to Truth's negative."⁹³

Here is shown the attempt to understand God as One, but uncovered by Mrs. Eddy as incorrect. Christian Science teaches God is not *in* anything, but that He reflects Himself *as* everything.

⁹⁰ Pul 38:17-18,22-28

⁹¹ Ret 23

⁹² Pan 2:2-8,15-18

⁹³ Un 45:11-17

"Science reveals Spirit, Soul, as not in the body, and God as not in man, but as reflected by man ... This is a leading point in the Science of Soul, that Principle is not in its idea."⁹⁴

While Mrs. Eddy has said much on the subject of *pantheism*, she has not said so much on *theosophy* -- which refers to reincarnation and absorption -- other than to link theosophy with Judaism, and with other beliefs, as in the following reference:

"Theosophy is a corruption of Judaism. This corruption had a renewal in the Neoplatonic philosophy; but it sprang from the Oriental philosophy of Brahmanism, and blends with its magic and enchantments. Theosophy is no more allied to Christian Science than the odor of the upas tree is to the sweet breath of springtide or the brilliant coruscations of the northern sky are to solar heat and light."⁹⁵

Also, Mrs. Eddy, speaking of Christian Science, says, **"It is the infinite calculus defining the line, plane, space, and fourth dimension of Spirit. It absolutely refutes the amalgamation, transmigration, absorption, or annihilation of individuality."**⁹⁶ In using these words, *amalgamation, transmigration, absorption* or *annihilation of individuality*, Mrs. Eddy has covered what *pantheism, spiritualism, theosophy* and other systems of this type have taught in the endeavor to know God as One and All.

In establishing one's outlook from that divine Oneness and knowing that everything of which one is conscious is one with him, because he is one with Mind, *does not absorb individuality*. Because the Ego or Mind is infinite individuality, from the moment in which you have accepted this Oneness, the infinite individuality of your universe, including man, has been reflected, not absorbed.

To summarize. We see that some philosophies have stated that in order for God to be understood as One, he would have to absorb the individuality of man and the universe. Others have believed that to understand God as One, he would have to be *in His idea*. Christian Science transcends all of these philosophies and religions, for it alone clarifies reflection, which to them is an enigma. **The correct understanding of reflection makes Christian Science the only demonstrable Science, and therefore separates it from all else.** Not one of them knows what man, including the universe is, or how it is ever appearing without being multifold or many.

As we have already stated in our discussion of reflection, Christian Science teaches that man, including the universe, is the reflection of God, Mind. As is stated in our textbook, **"Man is the expression of God's being."**⁹⁷ That which God expresses or reflects is the substance of himself, could never be separate from Him, nor could His infinite individuality be amalgamated, transmigrated, absorbed or annihilated. It must be always one with Him, not two in one, but infinite, indivisible Being. As Jesus said, "As thou, Father, art in me, and I in thee, that they also may be one in us." Man, being individual in Mind, Jesus knew his oneness with Mind, and from that standpoint 'they', reflection was one with him.

To know God as All-in-all, and begin with God for all power and thought-action does not absorb man and the universe, nor make God a dweller in matter, but includes and reflects them forever. Mind does the reflecting, and there is but one Mind.

To quote our Leader, **"Jesus said, 'I and my Father are one.'** He taught no selfhood as existent in matter. In his identity there is no evil. Individuality and Life

⁹⁴ S&H 467:17-18, 21-22.

⁹⁵ No 14:8-15

⁹⁶ Mis 22:11-14

⁹⁷ S&H 470:23

were real to him, only as spiritual and good, not as material or evil. This incensed the rabbins against Jesus because it was indignity to their personality and this personality they regarded as both good and evil, as is still claimed by the worldly wise...

"Nowhere in Scripture is evil connected with good, the being of God, and with every passing hour it is losing its false claim to existence or consciousness. All that can exist is God and His idea."⁹⁸

CONCLUSION

In adjourning our meeting today, we shall remember there is no coming or going to God-being. Being, God, Mind, is omnipresence, now and forever. What we have unfolded of the actuality and divinity of this omnipresence, has always been, is now and ever will be. That Presence is our Presence, wherever we seem to be, for it is God-being.

The I Am is I *AM*, not I was, or I will be, but I AM THAT I AM, unbroken continuity of Being. This unbroken continuity of Being is the realm of present perfection, is divinely mental, Mind. It is the self-conscious awareness of the perfection and infinite individuality of Mind's idea, man including the universe.

It is to this realm of Being that Mrs. Eddy refers when she says:

"Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them; but the intelligence, existence, and continuity of all individuality remain in God, who is the divinely creative Principle thereof."⁹⁹

And, . . . **"The divine Principle of the universe must interpret the universe. God is the divine Principle of all that represents Him, and of all that really exists. Christian Science, as demonstrated by Jesus, alone reveals the natural, divine Principle of Science."¹⁰⁰**

Therefore, let the only I or Us, know:

I Am the Principle, the Presence of immeasurable good forever. I am conscious of this grand fact, for I Am unending affluence, health, life, church, law, indivisible consciousness, Mind, power and action.

Thus, I include man and the universe as the forever expression of infinite Being; and diversify, classify, and individualize all of which I am conscious, as affluent, healthy, vital, principled ideas of Love.

I Am that I AM, the Principle of the universe which interprets the universe, sustains and maintains it in Love. I am All in All.

⁹⁸ Un 47:3

⁹⁹ S&H 513:17

¹⁰⁰ S&H 272:28