

1949 Association Address

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INTRODUCTION

In the Christian Science Journal of August, 1912 is an article by Mr. Irving Tomlinson in which the following statement by Mary Baker Eddy.

“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.”

This Association of students, represents individuals, who have arrived at the perception, acceptance, and some degree of realization of the Truth of their own being. You have accepted the one Mind as the only Mind, therefore your Mind, and the consequent unfoldment, that your outlook is from Mind, not up to it. You have seen and are seeing, in some measure, the glorious possibilities of existence from this viewpoint, the infinite capacity and grandeur of this existence.

What we call Christian Science practice, whether it appears as physical healing, moral, financial, national, international, universal, is still only one thing happening, the perfection of Life, appearing as the Life or existence of the individual so perceiving and practicing. Is not this the practical import of Mrs. Eddy's words, “Did you but know the sublimity of your hope, the infinite capacity of your being, the grandeur of your outlook.”

Then comes, “You would let the error kill itself. Error comes to you for life, and you give it all the life it has.” From the Horeb height where God is revealed as sublime Life, infinite capacity and glorious and grand outlook, our Life, the latter part of our Leader's statement is very plain and logical. By the nature or error's claim to be something beside God, it kills itself in the presence of the divine Mind, it becomes nothing. When once the INDIVIUDAL HAS TAKEN THE POSITION OF Mind, so that his consciousness operates as Mind, this is the inevitable result, for God is All-in-all. It is in this way that the belief in evil comes to an end, and this is the only permanent way. All so-called other ways are human processes, humanly good ones perhaps, but not good enough.

For instance, if you have a patient who has a temperamental difficulty, you may argue with him why he should not do it, and the bad effects of doing it, etc., but in the last analysis this is not enough. The complete healing can only come

when it appears as unreal, nothing, in the presence of Mind, your Mind. All power belongs to God.

Oh, that we may work more and more in this direct line of light. “Error comes to you for life and you give it all the life it has”. Do we really believe that? If we did, we would have better results in healing. Error comes to my consciousness as suggestion, if I accept it, I have given it all the life it has. If I do not accept it, it has not life and cannot appear as real.

As I was writing this part of the paper some months ago, there came to me the recollection of the experience Mrs. Eddy had, when she was a child. It is told of her that one day, when she was away playing in the schoolyard, during one of the recesses, an escaped lunatic came rushing into the yard, and with an upraised hand, in which was a heavy club, ran up to Mrs. Eddy as if to strike her. She stood perfectly still looking at him. The result – he dropped his arm, turned around and left the yard. The spiritual quality of our Leader’s thought, even as a child, was such, that she was unafraid in the seeming presence of evil. She gave it no life, and as that was all the life it had, it became nothing. Really that is a wonderful example of the unreality of error.

We have seen, that the handling of the belief in evil is made simple, when we really understand the first part of Mrs. Eddy’s statement – the establishment or recognition of the sublimity of our life, its infinite capacity and therefore grand outlook. Because it is so important really to understand, the sublimity and infinite capacity of our being, that I am devoting the major portion of my paper this year to the development of this point.

Consciousness unfolding, includes in this grandeur, everything of which it is conscious, from the so-called little to the so-called great. Mrs. Eddy states this momentous fact so inspirationally, in the following: “The divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to the infinite.” (S&H 336:6). This then is the perfect plan or purpose, which our lives should reveal – the perfection of all things from the infinitesimal to the infinite, or from the infinite to the infinitesimal.

I think the word “infinitesimal” when understood or analyzed according to Christian Science, brings much unfoldment. The word “infinite” means according to Webster, “without limits of any kind”. Then the word “infinitesimal” must also have that connotation, for its root is “infinity”. Therefore it would have to mean or indicate infinity appearing. This

understanding places all so-called small things, which are good, in the realm of reality, and therefore of great importance to us and our complete lives.

From observation of work done by me and others, I feel that great need this year, is to consider more than ever before the need of being practical, or doing the scientific thing in all things. Being Mind in the small as well as great facets. Life is one whole unit of perfection, no parts, parcels or seams, and since Life is divine, indivisible consciousness, it must forever evolve as perfect wholeness, oneness, no gaps, no bridges, one whole Being, your Being, the living God.

I trust that you noted in the references this year, many citations containing the word “moral”. Perhaps this needs a bit of explanation. Perhaps I even heard someone say, “How have the mighty fallen, that our Association paper should dwell on moral law, when we have the full complete Science of Being, the understanding that God is our Mind. The Christian churches have tried to heal man by the moral law, and could not, why revert to it?”

Well, I am not reverting to it in that way at all, God forbid, but I have found out through research work in Mrs. Eddy’s writings, that the moral law is to be regarded as the first appearing of the divine law, without which no structure is safely built. We should never discard the moral as merely human, but should see it as characteristic of the spiritual or divine law, hence very vital and important in our demonstration of scientific being.

The moral law has been discountenanced by many Christian Scientists, after they arrive at the Science of their own Being, accepting God as their Mind. They say how futile had been, the effort of the Christian churches to heal mankind, on the basis of the moral law, so the moral law has been cast aside for the greater realization, that God is All-in-all. But where has this left the moral law? If we do not demonstrate moral integrity as reality what takes place? A gap between the moral and the divine, in which we find unhealed cases, divorces, personal animosities, small things badly done or not done at all, a lack of standing as Principle in all things.

I felt it necessary to stress this point, for I am sure there is hardly a person in this room today, who has not had the experience of noting in everyday activities, the lack of this quality, moral courage or moral integrity. I am sure we have noticed it in business, and in our contact with persons. Perhaps even we ourselves are guilty of this omission. Such experiences set one thinking, asking the why and wherefore.

For my part, as I turned to the Bible and the works of Mary Baker Eddy, I was very much impressed with what I found. One of the most illuminating discoveries, was what I found in Miscellaneous Writings. We all know the importance of this book in Mrs. Eddy's thought, for it is recorded, that after it was published, she stopped all teaching, and asked Christian Scientists to study this book instead. I have often wondered why, but this year I believe I have found out, at least to my satisfaction, and I trust to yours. Have you noticed Mrs. Eddy's dedication to this book? "To loyal Christian Scientists in this and every land, I lovingly dedicate these practical teachings, indispensable to the culture and achievements which constitute the success of a student and demonstrate the ethics of Christian Science". Note well that she says that practical teachings are indispensable. As you look at the contents of this book, you find that the largest chapter is the one titled "Precept upon Precept". As you go through the titles of the articles included, you are impressed with the subjects, nearly all of them admonitory, corrections, which bring us back to moral law and moral integrity. Mrs. Eddy's experiences with the Christian Scientists were tending toward becoming theorists, in their understanding of God and man, instead of doers of the word in all things. The same conclusion must have come to Paul, hence his epistle to the Corinthians, for the opening verse says: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." (I Cor. 13:1). Herein is a great lesson for us. What are we doing?

The next chapter in Miscellaneous Writings is "The Fruit of the Spirit", which follows, please note, after "Precept upon Precept". However even Mrs. Eddy has included admonitory articles.

My conclusions as I finished my research work, were these: If anyone thinks the demonstration of these moral precepts is human, a beginners job, he is making a sad mistake. For he is failing to see the spiritual sequence of thought, necessary to the appearing of the divine Mind as our Mind in its fullness, and the consequent overcoming of the belief in evil. He fails to see that Mrs. Eddy linked the moral with the spiritual, in order to have a proper and complete understanding of law. If you have not demonstrated the moral, you cannot fully understand the spiritual.

MORAL INTEGRITY

We are all familiar with page 115 of our Textbook, where Mrs. Eddy gives the scientific translation of immortal Mind and mortal mind. I think the use of the word “translate”, is very important in its metaphysical value.

The word “translate” means: “To bear or change from one place to another, to remove to heaven”. In the translation of immortal Mind, we find it necessary to begin with God, and from there see or understand the expression of God, man and the universe. From this viewpoint, man and the universe is removed mentally, from the belief that they are material, to the understanding that they are divine idea, or seen in God, heaven. Thus is God seen expressed as man and the universe. It is not possible to understand the phenomena of God, man and the universe, unless we begin with God correctly. In this translation it works from the positive to the positive, for God is All-in-all.

In the translation of mortal mind, it is stated from the negative to the positive, for it is necessary to take cognizance of the fact, that individuals first come to know God this way. I’m sure I need not remind you, that we do not understand this statement of Mrs. Eddy’s to mean, that we work up to the spiritual or divine, from the physical and through the moral, but that we work out from the divine. As we do this the physical drops away. Mrs. Eddy begins with the physical and defines it mentally, as qualities or characteristics of thought, such as fear, depraved will, pride, deceit, revenge and others. Because God is All-in-all, omnipresent Being, as these false characteristics of thought are seen to be unreal, they disappear, only to allow the appearing of the divine Mind, always present, which is first seen as “humanity, honesty, affection, compassion, hope, faith, meekness, temperance”. As these qualities designated by Mrs. Eddy as transitional are demonstrated, thought takes on the nature of reality. This we find is the definition of the third step or spiritual, or “wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.”

The moral step, therefore is important, because it indicates a desire on the part of an individual, to want to do right, to be right, to be honest, to be kind, to be truthful, to be dependable, to keep a promise, to be temperate, etc. The qualities she describes as moral do not disappear, for without this willingness to be right, and demonstrate these characteristics, no matter how absolutely one may reason concerning the one infinite Being, it will be theory, for he will find it difficult to be the absolute, because he has not been willing to fulfill the moral law.

The following powerful statements concerning the moral are given us by Mrs. Eddy: "Moral and spiritual might belong to Spirit, who holds the "wind in His fists;" and this teaching accords with Science and harmony. . . . Your influence for good depends upon the weight you throw into the right scale" (S&H 192:17-25). "To talk the right and live the wrong is foolish deceit, doing one's self the most harm" (S&H 448:30-31).

In demonstrating Christian Science, we cannot jump from the first step, physical, to the third, spiritual. The second, or moral must be given consideration. It is therefore not un-metaphysical or relative to give consideration to the moral, for the moral has to do with character. Webster defines "character" as "Moral vigor or firmness, esp. as acquired through self-discipline". And "moral" as defined as "the science or the practice of right conduct".

As I have said, the definition of the moral as given in Science and Health is "Humanity, honesty, affection, compassion, faith, meekness, hope, temperance". Very definitely these qualities pertain to character, and without them, the qualities of the third step or spiritual cannot be evolved.

Our Leader says, "The divine demand, "Be ye therefore perfect," is scientific, and the human footsteps leading to perfection are indispensable" (S&H 253:32). "Indispensable" means "Obligatory". It is therefore obligatory for us to demonstrate the "human footsteps". Or to quote Mrs. Eddy's way of stating it: "It is a sin to believe that aught can overpower omnipotent and eternal Life, and this Life must be brought to light by the understanding that there is no death, as well as by other graces of Spirit. We must begin, however, with the more simple demonstrations of control, and the sooner we begin the better" (S&H 428:32).

You will notice that I have used the word "integrity" with moral, and I should like to say something about it.

"Integrity" according to Webster is derived from the word "integer" which means: "complete entity, not fractional or mixed." A man of integrity is one who is whole, who, for instance, does not say one thing to your face, and another thing behind your back. He is whole about it, or has one point of view about something. He has one affection and that for all. He has one honesty, and in that he deals with all. He does not say "Yes, I will," and then does not. This is not being whole, it is being fractional. You always know the man of integrity. He is not one thing to one person, and another thing to someone else. He likes something completely, or he does not like it completely. He does not straddle the

fence, or go down the middle of the road. He takes the way of principle, and lets the chips fall to one side or the other, but his endeavor is to be dependable.

Does this sound harsh? I hope not. There seems such a gaunt want of this characteristic in all affairs today. During the year I had this experience in my practice. I shall use it for an example of what I mean to convey. A business man contacted a customer with who he had done business for years, and very well too. He was very hospitably received by the firm head, everything was in order, and so he came away with the idea, that the business was to be renewed. Three days later, he received a letter dismissing him. He found out afterwards, that the change was already in effect, the day he called upon the firm. What was the matter? That was no man of integrity, he could not tell him to his face, but acted one thing and thought another. He was not whole. One would never be able to depend on such a man. Such characteristics must be healed in Christian Science, for they are unreal and must be so proven. The moral must appear which leads to the spiritual.

I find it necessary to make mention of these things, because I have seen students of Christian Science who profess to be Christ Scientists, having accepted the oneness of Principle and idea, refuse to speak to another Christian Scientist. I have seen students of Christian Science, refuse to handle evil suggestions directed at workers in the Movement, preferring rather to accept the belief that error is true. I have seen others fail to keep their word, and be responsible for the duties they have accepted, such as loyalty to churches, Association friendships, and the like.

Well, dear students, what is it all about? From the exalted understanding of "I and my Father are one", do we not have to have an honest heart, and make the effort to be kind, affectionate, compassionate, temperate? With all our absoluteness BE these qualities designated as moral. If we think we can take short cuts to perfection, we are overlooking the fact that we work from perfection to perfection. Working from the standpoint of perfection, every slightest detail of our daily experience, must be taken into the realm of perfection, which may mean not expounding and preaching that God is the Mind of man, but acting it in kindness, affection, temperance, proving that it is so. If we don't there is gaunt want. Life is much more beautiful and satisfying, when all the little things are properly evaluated. An old adage says: "The little foxes spoil the vine". There is nothing too small for infinity. "Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as

the blossom shines through the bud” (S&H 518:19-21). The point here under consideration is, can “might, immortality, and goodness” which are the characteristics of the least ideas, be too small for demonstration? Never fail in this effort to be and reflect the dynamics of scientific being in all so-called small things and ways.

When the error seems to be incorrigible, and the opposing belief does not accept the proffered goodness, then may we do what Jesus told his disciples to do, “shake the dust from your feet”, but never in enmity. We can at least be forthright in our differences, and separate ourselves from conditions proving themselves not workable. We have to be true to our own evaluation of things, which entails disagreeing with people, but why be personal about it? Why not be scientific, and maintain a proper relationship with each other regardless. Morality, integrity, forthrightness – these are wonderful characteristics.

In Washington D.C., stands a monument to General Washington, a slender, white square pillar with no furbelows, rising to the sky. When there recently, I went to the top of the monument, which is accomplished by elevator. It takes two or three minutes to arrive at the top, during which time a phonograph record is played, which tells the visitor something of George Washington. One part impressed me greatly. It was this. The builders of this monument chose this plain white towering pillar, because it so beautifully symbolized, the moral integrity and forthrightness of the character of George Washington. Oh for more of this! There seems so little of it in the world today; to do a job well, to be interested in it, to be on time, honest, to evaluate things correctly. We know all this lack of moral qualities is unreal and non-existent because God is All-in-all, but the way to make it unreal is to be the opposite.

Another point of interest in this visit to the monument, was that when I was at the top, I had a wonderful view, not only of the city but of the surrounding country. In like manner I thought, how simply and naturally, one embraced the breadth and beauty of the Deific, when one has previously accepted the moral law, for the moral law rightly seen, is but the first faint beams of Deific reality appearing. Without the fulfilled moral law, our profound reasoning and understanding of scientific Being is as sounding brass, is without substance and no structure is safe without it as foundation.

As we read Paul’s admonition to the Corinthians, chapter thirteen, which is devoted entirely to the idea of how futile it is to know so much and be so little, we are jarred into seeing the necessity of putting into practice “I and my Father are

one”, in such ways as being honest, affectionate, compassionate, hopeful, meek, temperate, and entertaining a right sense of our fellow workers. Not up in the air, “that the worker is the idea of Mind, period”, but be kindly, friendly toward him. Is this just human? Is not such kindness and friendliness the evidence of divinity? Mrs. Eddy says, “The divinity of the Christ was made manifest in the humanity of Jesus” (S&H 25:31). And also, “Through the magnitude of his human life, he demonstrated the divine Life. Out of the amplitude of his pure affection, he defined Love. With the affluence of Truth, he vanquished error. The world acknowledged not his righteousness, seeing it not; but earth received the harmony his glorified example introduced” (S&H 54:1).

Here Mrs. Eddy indicated that this human life, this human affection, this humanity, were not human in cause, but that what appeared as this humanity, came about because of the divine cause, Life, Truth and Love. Without this understanding there is a “no man’s land”, a gaunt want, a gap.

And now to emphasize the importance of moral courage, I should like to read from Revelation: (5:1-5, 7, 9) “And I saw in the righthand of him that sat on the throne, a bookwritten within and on the backside, sealed with seven seals. And I saw a strongangel proclaiming with a loudvoice, Who is worthy to open the book, and to loose the seals thereof? And noman in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was foundworthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And he came and took the book out of the righthand of him that sat upon the throne. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Our textbook says, “Moral courage is “the lion of the tribe of Juda,” the king of the mental realm. Free and fearless it roams in the forest. Undisturbed it lies in the open field, or rests in “green pastures, . . . beside the still waters.” In the figurative transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to “the cattle upon a thousand hills.” They carry the baggage of stern resolve, and keep pace with highest purpose” (S&H 514:10-18).

Then these qualities of moral courage, not only “keep pace with the highest purpose”, but are necessary to open the seals of the “book taken out of the right hand of him that sat upon the throne.” Then are they unimportant, and something to be outgrown? Are they just human and to be gradually eliminated? I always feel that the proper sense of human has this connotation. To keep the reader or student of Christian Science from thinking, that spiritual things are intangible or invisible. This is beautifully stated by Mrs. Eddy in the following reference: “The spiritual monitor understood is coincidence of the divine with the human, the acme of Christian Science. Pure humanity, friendship, home, the interchange of love, bring to earth a foretaste of heaven. They unite terrestrial and celestial joys, and crown them with blessings infinite” (Mis. 100:20). Please note, the “acme of Christian Science”, meaning the “highest point, the culminating point itself”, is the “coincidence of the divine with the human.”

The definition of the word “coincidence” bears repeating again this year, it is: “occupying the same position”. So the “coincidence of the divine with the human” would mean, that the divine actually occupies the place where the human seems to be. Then the human would no longer be there, the divine would have taken its place, — and yet where this took place there would be no vacuum, there would be something, and this something would not be human, but divine. What a glory this understanding gives to Life, nothing too small to be discounted, nothing too great to be understood.

To illustrate the importance of the moral yet another way. May I call to your attention the article in Miscellaneous Writings, “Put up Thy Sword” (214). While we all desire to demonstrate Christian Science so well, that we will have no conflicts, yet we must not be afraid to confront erroneous suggestions, and if need to “use the sword of Spirit”. Mrs. Eddy tells us this in the article, and comments on Jesus’ experience: “The very conflict his Truth brought, in accomplishing its purpose of Love, meant, all the way through, “Put up thy sword;” but the sword must have been drawn before it could be returned into the scabbard. My students need to search the Scriptures and “Science and Health with Key to the Scriptures,” to understand the personal Jesus’ labor in the flesh for their salvation; they need to do this even to understand my works, their motives, aims, and tendency.”

Mrs. Eddy concludes this article thusly: “My students are at the beginning of their demonstration; they have a long warfare with error in themselves, and in others to finish, and they must at this stage use the sword of Spirit. They cannot

in the beginning take the attitude, nor adopt the words, that Jesus used at the end of his demonstration. If you would follow in his footsteps, you must not try to gather the harvest while the corn is in the blade, nor yet when it is in the ear; a wise spiritual discernment must be used in your application of his words and inference from his acts, to guide your own state of combat with error. There remaineth, it is true, a Sabbath rest for the people of God; but we must first have done our work, and entered into our rest, as the scriptures give example.”

Now by no stretch of the imagination is it my desire to leave thought, through my remarks and the references quoted, in the deplorable state of believing one has to work from the moral up to the divine, or believing that I am advocating that the students come down from their highest knowing. But rather, it is my desire to show you that the moral, is a characteristic of the spiritual, without which, thought is incomplete. The aspect I wish you to take with you, is, that from the viewpoint of your high estate, you accept joyously and scientifically the necessity, to work out the whole of Being from the infinitesimal to the infinite. This understanding gives life and existence the glow of divinity, and I'm sure you understand me.

In conclusion may I quote from Second Peter: “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” (II Peter 1:3-8, 11).

THE NOW OF SPIRIT

Recently I have had an experience, which has taught me many things in the working out of a proposition. The point which stands out more vividly is this. In order to progress, it is necessary to possess “no man's land”. By that I mean: In

World War I this term was used, to designate a piece land between opposing forces, where no man was from either side. It lay as an obstruction to either side, in the desire to advance. The success of advancement depended upon the successful possession of this territory. One could not go around it, or over it, or under it, — one had to take it.

At one time in making a decision which I had need to make, I decided on a certain step. Something within me said, “I don’t believe I would do that, until certain other steps, necessary for the successful operation of this decision, have been taken by the persons involved.” But I thought, “Oh well, I am cognizant of this fact, and certainly this decision will bless. I do not believe I need wait for that.” But over a period of months, when the situation or condition did not perfect itself, I turned back to what I thought, when I decided to do this particular thing. Here I came face to face with “no man’s land”. It had been skipped, I had made a detour to avoid a bad piece of road, and at this late date the “no man’s land” had to be possessed. (Mentally)

Does this not illustrate to us, as we become demonstrating Christian Scientists, that our lives are not happenstances? Our lives have to be lived according to Principle, as exact and immovable as that. There is and should be no such thing as human opinion. It is and must be the unfoldment of Principle, accurate in every detail, for if it isn’t and we have detoured, there still comes a time, when it has to be seen and done according to Principle. Things do not just work out objectively. Situations or conditions, to be harmonious, must evolve consciously according to Principle.

Mrs. Eddy says in *Miscellaneous Writings*: “By purifying human thought, this state of mind permeates with increased harmony all the minutiae of human affairs. It brings with it wonderful foresight, wisdom, and power; it unselfs the mortal purpose, gives steadiness to resolve, and success to endeavor. Through the accession of spirituality, God, the divine Principle of Christian Science, literally governs the aims, ambitions, and acts of the Scientist. The divine ruling gives prudence and energy; it banishes forever all envy, rivalry, evil thinking, evil speaking and acting; and mortal mind, thus purged, obtains peace and power outside of itself.

“This practical Christian Science is the divine Mind, the incorporeal Truth and Love, shining through the mists of materiality and melting away the shadows called sin, disease, and death” (Mis. 204:23-6).

I believe many students are guilty of thinking, that this way of working may be discarded, as we gain a more and more absolute sense of existence. But this is not true. Forever must the minutiae of daily living or experience, our work, our associations, etc., have the form of divinity. Any student of Christian Science, who has arrived at the understanding of his true being, his true outlook, and fails in this, is stopping short of the perfection of his own Being.

Any snarl in thinking has to be unraveled. This is done mentally, of course, with the accompanying identity of the unfoldment. It is clearly seen when this is done, that one step in our lives, leads naturally and harmoniously to the next, thus giving evidence of the highway of Mind, no obstructions, no detours.

Another point I wish to make. If Christian Scientists are failing in any way to demonstrate Christian Science, from my observation and practice, I believe it is the failure to live their whole lives scientifically. I find either a tendency to consider many things in their lives material, and try to get rid of them, or to go along with them as a sort of “suffer it to be so now” idea. How much demonstration is there in either of those ways? Jesus wrought out the Truth in his life practice. Science and Health says, “The scientific unity which exists between God and man must be wrought out in life-practice, and God’s will must be universally done” (S&H 202:3).

Now the word “wrought” has a very helpful and interesting definition – “fashioned, formed”. Then we could say, “The scientific unity which exists between God and man must be fashioned, formed in life practice”. Jesus’ life is a record of experiences which he wrought out. When the multitude was hungry, they had bread and fishes, the form of food. When blind Bartimaeus received his sight, he had the form of sight. When Jesus restored the son to the widow woman, it was the form of life. That which we now have, or where we now find ourselves, must begin to take on the form of divinity. If we do not do this we are leading double lives, the spiritual and material.

But when, with the Fourth Dimension of Spirit, we penetrate, or look through what claims to be matter, we can see the true concept of Spirit, shining through what appears material. It is a well known fact, that Mrs. Eddy required every detail of her home, to be carried on as demonstration of Principle – the cooking, the cleaning of rooms, even to the number of inches, she desire to have the sheet turned down, over the bed clothes of her bed. This way of living makes every day living a spiritual experience. It can therefore be a joy.

This relieves the stress and strain, of making an effort to be done with menial labor, that we may get to the spiritual. Webster defines “menial” as “low, mean,” and “mean” as “without value”. But to the honest, sincere student of Christian Science, could anything which needs to be done be termed low, or without value? Menial labor may seem to some to be any part of housekeeping, or one’s occupation, or caring for children. And by some, the spiritual is designated as time spent reading the works of Mrs. Eddy, the Bible, or anything pertaining to Christian Science. If this analysis is accepted, then the earnest student of Christian Science is working under great tension, to get rid of the routine of daily living, in order to get to the spiritual. A wholly unsatisfactory kind of existence, and sort of like the old theological belief of heaven.

We all have to admit, that daily living is made up of small things, and they are numerous. What a fine, helpful outlook, if we classify them as menial, and work all day to get rid of them, in order to be at peace in the spiritual realm. Rather funny, isn’t it? But I believe that all of us have been guilty of this.

But why not really live every moment of the day by making small incidents not only important, but expressive of Principle? We should. How else can we demonstrate “behold, now is the accepted time; behold, now is the day of salvation” (II Cor. 6:2).

I should like to make a few remarks about this “accepted time”, the “now” of salvation. Are we running higher and on searching for God, with a complete disregard for the way we are going to arrive there? Have you ever done this? Your main objective in the morning we will say, is to get to the office. But how about the way there? Is that a vacuum, or state of transit until you arrive there? Or did you along the way, notice some of the buildings, shop windows, persons, any or all of the details present, when one goes through the streets of a city? Of course I do not mean doing this humanly, but translating the experience from the human into reality, by seeing the genuineness of that which may be termed erroneous. This would make your trip to the office one of interest and unfoldment of Mind. You have taken possession of that “no man’s land” and continued on in spiritual existence. The way looked like city streets, persons, places and things.

All there is to any experience is the mental attitude toward it. So that we see the necessity of being actually in the present now, may I draw another picture.

Did you ever go shopping, feeling you should hurry and get it over with, in order to get home and do something else, which you felt was more spiritual,

perhaps read? Did you ever dash through housework or care for children so as to get someplace where you thought there was more God? Did you every carry on a day's business, thinking of when you will be through with it, so you can do something more spiritual? I have, and I am sure you have. But also I know, it is of no avail to live this dual sense of existence. Being is one indivisible whole. Consciousness is one indivisible whole. In other words, God is one indivisible whole.

This wholeness has to be wrought out in life practice, and it is a wonderful thing to do, for so much good results from so doing. The condemnation on everyday living is lifted, and we have a sense of heaven here on earth – “Thy will be done on earth, as it is in heaven. There is less hurry, friction, and good “up in the air”. Heaven is not “up there” but “here” on earth, tangible.

Also as one works in the “now of Spirit”, there are no gaps or bridges, going from matter to Spirit. If one is living this way, and a call comes to assist someone, it is just a continuation of what was already going on. “This is Life eternal”, is, not shall be.

The “now of Spirit” is the state of Mind, consciousness, proceeding as Principle. Think of the present possibilities of this “now”. Let us enumerate some of them: perfection in any and all ways; healing of any and all claims; success in any and all right ways; the immediate presence of any and all right ideas, saving ideas the Christ; the presence of any and all right opportunities. Well – just everything that God is, may be wrought out in this now. It does not make any difference where this consciousness is or seems to be, in a house, on the street, in an office, in a courtroom, caring for children, shopping, etc., but of this be assured, — if this consciousness is living as the eternal “now of Spirit” that house, that street, that shop, that office, that courtroom, that care of children, becomes the heaven on earth we so earnestly pray for in the Lord's prayer – “Thy will be done on earth, as it is in heaven”.

These and other experiences may be wrought out, by the understanding of the “now of Spirit” as Life eternal, for in fact all anyone of us has that he may call actual, is this moment, this now. The past is gone, the future is unformed, but this “now” is here in all its glory and possibility. As the Bible says: “Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there” (Ps. 139:7,8). What else could this mean, except that it makes no difference where we

seem to be as to physical position so to speak. Right here is the “now of Spirit”, the kingdom of heaven.

All that I have of Life eternal is this now, in which I am speaking with you. The so-called past is not present, the so-called future is not present. All that I can live is now, and in this now is present all the goodness of God.

The “now of Spirit” is a state of consciousness, wherein dwells all the wonderful possibilities of divine being, the being of divinity. No gaps, no bridges, no going somewhere, just omniscience, omnipresence, omnipotence. Let us all decide here and now to make the most of this “now is Spirit”.

Perhaps we should cap this unfoldment with this. How do we know this is true? How do we know we can prove it in this way? Because we have accepted, or arrived at the revelation of the Science of Mind, that is accepted God as the only Mind, therefore our Mind, which in turn requires that the outlook be from Mind, not up to it. Looking up to Mind is an objective sense of Mind, or God on the outside. This really necessitates believing in two entities, that which is thinking, and the mind about which it is thinking. Per contra, to accept the one Mind, and base all action of thought there, opens the very “flood gates of heaven”. Thus the whose of infinite Being is revealed as taking place now. The infinite possibilities of Spirit are now, not have been or shall be. “Now I am happy, now I am well, now I have my work, now I am successful. All of these things of course are based on the divine. As thought is divine, it inevitable manifests that divinity here and now.

PERIODICALS

From time to time, one hears severe criticisms of our periodicals among students of Christian Science. I believe we should analyze this well to ourselves. In doing so we are faced with two points of view, namely, the necessity to be progressive and scientifically critical of all things, not only the periodicals, and secondly, the need to sustain and maintain that which has appeared along the way of our endeavor. This must be done.

In other words, the difference between destructive criticism and scientific criticism is, that to scientific criticism there always remains the residue, but destructive criticism leaves nothing. It deals death. Therefore we would either discard the periodicals, because of the need to scientifically see what might seem to be wrong with any one of them, nor be untrue to our own unfoldment, and

accept what we feel is wrong simply because they are so published. But we would support our outward form of periodicals, while at the same time seeing what needs to be corrected. Do not we work this way as we heal physically? We never discard the body, but we heal it.

The Bible says: “For whosoever hath, to him shall be given, . . . but whosoever hath not, from him shall be taken away even that he hath” (Matt. 13:12). Also illustrative of this fact of sustaining and maintaining, that which we have demonstrated, is the example of Jesus when he fed the five thousand. He had only five loaves and two fishes. The disciples said: “What are these among so many?” But not Jesus; he bade the multitude be seated and then he fed them.

Mrs. Eddy states this in an illuminating way in the Message of 1901. “Christian Scientists are practically non-resistants; they are too occupied with doing good, observing the Golden Rule, to retaliate or seek redress; they are not quacks, giving birth to nothing and death to all, — but they are leaders of a reform in religion and in medicine, and they have no craft that is in danger” (30:10).

For reform and progression it takes scientific criticism, — to be able to see what is wrong, but also to see the error as unreality, thus sustaining and maintaining the idea, to which the wrong seemed to be attached. It says in Science and Health (476:32-4): “Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God’s own likeness, and this correct view of man healed the sick”. This is of course, the basis of scientific healing. This we do in healing the belief that man is sick, sinning and dying. So must we work with the periodicals.

If we take the name which Mrs. Eddy has given to the periodicals and define these names, we can easily sustain and maintain the true idea of them. As you do this, you will find that the periodicals exist in your consciousness, for each one of their activities should be the activity of your own thought. Mrs. Eddy says of the Journal: “it was designed to put on record the divine Science of Truth”. As we accomplish healing of whatever nature in our work, are we not recording the truth of scientific existence? That is the real Journal without which our Journal would be lifeless.

The Sentinel Mrs. Eddy tells us, is “intended to hold guard over Truth, Life, and Love”. That is a valiant quality of thought, which we should exercise at all times in defense of the Science of Mind, or Christian Science, or whatever pertains to Truth, Life, and Love. In speaking of these synonyms for God, Mrs.

Eddy says: "Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science. This rule clearly interprets God as divine Principle, — as Life, represented by the Father; as Truth, represented by the Son; as Love represented by the Mother" (S&H 568:30-3). This is the real Sentinel.

Der Herold der Christian Science, and the other translations now, are "to proclaim the universal activity and availability of Truth"(My. 353:14) or the realization that Truth is the Truth of all men everywhere. This again is our demonstration of universal consciousness.

The word "monitor" according to Webster means "one who admonishes in reproof, a warning, and reminder". I am sure we are all doing this in many ways each day as we work, admonishing, reproofing, warning or reminding ourselves and others, concerning things going on in the world, which we should understand metaphysically and scientifically. This is the real Monitor.

Thus we are making the periodicals subjective and not objective. This keeps thought alert, active, progressive and scientifically critical, at the same time sustaining and maintaining the publishing of our periodicals.

Please bear in thought that today, as never before, the belief in opposition to Christian Science, is striking at church and church activity. The understanding of factual, subjective being is the only safe way, the only healing way. Just as the Christian Science Movement, which exists as The Mother Church, branch church and the Christian Science Publishing Society, is to the alert student of this Science, a subjective experience, so are the periodicals. All experience in Christian Science should be understood this way, for true subjectivity is experience in and as the divine Mind.

In considering this subject of the periodicals, I am often reminded of the statement by Mrs. Eddy found in her poem "Mother's Evening Prayer", "Keep Thou my child on upward wing to-night" (Mis. 389:9). In this case, "Keep Thou my idea of periodicals in heaven, or upward wing to-night".

UNCOVERING

I wish to make a few remarks, concerning erroneous conditions in the world today, particularly in this country, and the necessity of uncovering the error, in order that healing may take place. I do not believe that any of us realize, how

important this work of uncovering is, and how essential it is to accomplish in order to prevent the inevitable, going round and round in the same erroneous groove.

Mrs. Eddy says, "A knowledge of error and of its operations, must precede that understanding of Truth which destroys error, until the entire mortal, material error finally disappears, and the eternal verity, man created by and of Spirit, is understood and recognized as the true likeness of his Maker."

Error must come to an end because it is not real. We all know this, and where did we learn it? Of course the answer is, in the study of Christian Science. Then Christian Scientists are the only ones, who are equipped to do this work of uncovering error, for they are the only ones who know the unreality of error and why it is unreal. We must therefore give life and strength to all efforts to uncover hidden evil. If we do not do this, we are being handled, for it is the nature of evil to cover itself, and prevent detection.

Have you ever considered that the country in which Christian Science was discovered and established, and in which the nothingness of A.M. was also discovered and established, has a great part to play in the universe of nations? Just as Christian Science, The Christian Science Movement, stems from America, in its operation throughout the world, so does seeing the unreality of evil, go right along with that spiritual movement of consciousness. And it must begin here, be perfected here.

May I ask you to remember this during the year, and be particularly active in working for the uncovering of evil.

PSYCHOLOGICAL WARFARE

Before entering upon the discussion and unfoldment of this subject of psychological warfare, I wish to quote from Miscellaneous Writings, and ask you to remember the substance of this statement all during the article. Go back to it in your thinking, as it were:

"Because God is supreme and omnipotent, materia medica, hygiene, and animal magnetism are impotent; and their only supposed efficacy is in apparently deluding reason, denying revelation, and dethroning Deity. The tendency of mental healing is to uplift mankind; but this method perverted, is "Satan let loose." Hence the deep demand for the Science of psychology to meet sin, and uncover it; thus to annihilate hallucination. Thought imbued with

purity, Truth, and Love, instructed in the Science of metaphysical healing, is the most potent and desirable remedial agent on the earth” (Mis. 3:25-3).

The mortal mind tendency to heal mankind by wrong methods, is “Satan let loose”. By this I mean, socialism and communism attempt to bring up the so-called underprivileged man, socialized medicine, cancer, heart, and polio centers, etc. endeavor to heal man. These and many others must be seen as false ways and means, or “hallucinations”. Thought must be educated away from them, to the spiritual and eternal basis of all life – God. Hence the demand for the Science of Psychology to meet sin and uncover it, and annihilate it. And how is this accomplished? As your thought, as you understand the Science of Psychology, the Science of Mind, or “I and my Father are one.”

The term “psychological warfare”, appears in the news quite often, in relation to what is known as “the cold war”. What does it mean and have Christian Scientists anything to do with it? Definitely yes.

”Psychological” is defined by Webster, as “the systematic knowledge and investigation of the phenomena of consciousness and behavior”. “Warfare”, Webster says, is “Armed conflict”. Then “psychological warfare” is the armed conflict between opposing ways of thinking or acting. Of course as Christian Scientists, we know that all war is but the effect of a mental cause, namely opposing ideologies, but it is interesting to note, that even in the subject of war, the world is beginning to recognize the mental nature of it.

To heal warfare, then the mental conflict among nations must be stilled. The Christian Scientists must realize his responsibility in this matter, in fact he should lead the world out of its belief in war, for he alone, through his study of the Science of Mind, which is Christian Science, knows true ideas, and can truly affirm reality, thereby denying unreality and changing wrong concepts. This is psychological warfare. It is breaking down and destroying, false concepts with true concepts, before they take form in what is known as war. It is acquainting the people with righteous ideas, based on the divine Mind, even if voiced in words which describe nations and their relationship to each other, or political economy.

As the definition of “warfare” includes being “armed”, let us see with what is the Christian Scientist armed, in this present stand to bring perfection and freedom, to “social, civil, criminal, political and religious” codes, all which are the phenomena of consciousness and behavior. The Bible gives the recipe (II Cor. 10:4), “For the weapons of our warfare are not carnal, but mighty through God, to

the pulling down of strongholds; casting down imaginations, and every high thing that exalted itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ". Note please, the phrase "pulling down of strongholds, casting down imaginations, and every high thing that exalted itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The weapons of this warfare are not carnal, but are the understanding of Mind and Mind's idea expressed as words, in explanations, attestations of these ideas. Webster says, that "explain" means to "make plain, level", and "attest" means to "bear witness, affirm, authenticate, stand as proof, be genuine". As Mrs. Eddy tells us: "God is individual Mind" (Mis. 101:31). Thus for God to be, He must be individual Mind. Then it is absolutely essential that we know, that we are to be the saving Mind for every erroneous belief which seems to exist. This is our psychological warfare. There is not one single question, concerning the welfare of man and the universe, for which we have not the answer. In other words, we do have the answers to all these questions confronting mankind today, and what is more, we must consciously be the being of these answers. I need not mention, I am sure, that this is not done as human educators, but as the self-conscious presence of Mind, or Mind presenting its own idea of men and nations to itself.

Our psychological warfare as Christian Scientists, then, is a matter of educating the people concerning, not only sin, sickness and death, but all phenomena of consciousness and behavior. We begin with Mind as the Truth of our Being, realizing that the power or force of our teaching, lies in the being of what we teach. As the definition of "attest" states, "Be genuine, stand as proof". Due to this basis of mental action, what appears as truer concepts of Life or existence, may be classified as Mind's reflection, or Mind's own true subjective being appearing. For that which hath been is now, in other words, the weight of this teaching lies not in convincing people of this Truth of Being, but rather the being of it.

The Christian Scientist knows, that the changes which have appeared in science, theology, and medicine, since the advent of Christian Science, are due to this influx of right ideas, through the activity of Christian Scientists, constantly promoting these right or true ideas. He dares to believe, that his understanding of Mind have had part in these changes, and joyously goes forward to deal in this way with the propositions of his time.

Our Textbook states, "Having one God, one Mind, unfolds the power that heals the sick, and fulfills these sayings of the Scripture, "I am the Lord that healeth thee," and "I have found a ransom". When the divine precepts are understood, they unfold the foundation of fellowship, in which one mind is not at war with another, but all have one Spirit, God, one intelligent source, in accordance with the Scriptural command: "Let this Mind be in you, which was also in Christ Jesus." (S&H 276:1-9) And the glorious climax to that statement, and one which gives us incentive to work, "The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but "of his kingdom there shall be no end," for Christ, God's idea, will eventually rule all nations and peoples – imperatively, absolutely, finally – with divine Science" (S&H 565:13-18). Those Christian Scientists who are not listed as Christian Science practitioners, have always one patient, the work of nations and men, and they should be active on this subject.

The active Christian Scientist knows, that it is possible in this way to penetrate all material belief, even such a belief as the iron curtain, with scientific ideas concerning men and nations. For every wrong concept there is a right idea, a Saviour, a saving idea. This is the impersonal Christ, this is our spiritual weapon, and we should be active in our knowing, to correct false concepts about anything, or everything, even when you think you are not able to voice your ideas. For this mental activity is necessary, and is what we know as psychological warfare.

What does the Russian iron curtain mean? It means that Russia has put up an impenetrable wall between herself and the world, both to keep the world out of her affairs, as well as keep the Russian nation, from knowing what is taking place among nations. Behind the iron curtain is communism, teaching men to rely on persons and government, for their security, work and well-being. Teaching men of their insufficiency and incompleteness. Teaching men that there is a collective mind. Teaching men that men and governments rule and govern them. Shall we leave it there, thinking we can do nothing about it, and hoping it will lift, thinking because we are not statesmen, or engaged in government work, that we are helpless to accomplish anything? Oh, what a mistake, for we know that any and all changes are mental.

Even military men are now beginning to say the iron curtain is vulnerable, and the interesting part is, that they are not referring to penetration by military armament, but penetration in what they call a "thought war". They say victory in

the thought war will prevent World War III. This last comment is from a radio commentator Walter Trohan, who has the confidence of many of our military leaders. He also said “this is a bloodless war. It is a war of ideas against the Kremlin, which will set the Russian people free of their powermad masters. Military men know that they cannot win without us.”Quote statements Insert A.

When I read these I realize more than ever before, what my work was in this regard: Actively to penetrate the iron curtain with divine ideas, realizing the power of Mind. In our age, shall not our correct concept of men and nations and government, as understood in Christian Science, be the living Truth as you and I live it?

Science and Health (559:8-12) states: “The “still, small voice”, of scientific thought reaches over continent and ocean to the globe’s remotest bound. The inaudible voice of Truth is, to the human mind, “as when a lion roareth.” It is heard in the desert and in dark places of fear.” Inaudible. I do not know what comes to your thought, as you ponder how the inaudible voice is heard, but to me it seems to say: “It isn’t even necessary to utter a divine idea, the power of it is not in the utterance, but in the conscious knowing of it as Mind.” Then it is possible to sit in your office or home, and know that the dynamic ideas of Mind, which constitute your consciousness as Mind, are for this reason reaching the globe’s remotest bounds, and being heard, for Mind is omnipresent and omnipotent. For instance, to know that God is the Mind of man, and that therefore he is not a human being, is a liberating idea, and is heard beyond the iron curtain.

Is this action of thought operating as your thought, or is that just a statement which you have read in the book? This is a tremendous question, and its answer is likewise tremendous, for it is the basis of the solution to the world’s difficulties. As far as you are concerned, if this scientific thought proceeding from Principle, is not reaching the globe’s remotest bound as your thought, I repeat, as far as you are concerned, it is not being done. This is the Truth. There is no vicarious living.

As the statement from Miscellaneous Writings reads: “Thought imbued with purity, Truth, and Love, instructed in the Science of metaphysical healing, is the most potent and desirable remedial agent on the earth” (4:1-3). Therefore healing, in order to be actual, factual, and not vicarious, must operate as your consciousness, for all true healing is metaphysically and divinely mental. In the

last analysis, it may be understood as the operation of the one divine Mind, the only Mind there is, the only one to which we lay claim.

We must individually change all the false concepts of world belief, letting right concepts be the ideas of our own consciousness. This light shines, and becomes the way for generations yet unborn. A Protestant minister told me at one time, that it took him twenty years to put over a new idea, repeating this new idea each week in sermons. This is told by way of encouragement, for this is not and need not be our experience, for we know as Mind.

Let us ask ourselves what the history of the work might have been, if Jesus had thought, "What can I do about this?" But instead he knew, "I am the one who understands and demonstrates, what it is to be one with God. I must live it, be it, teach it, heal." And history records the fact, that ever since the time of Jesus there has existed the Christian Era. Jesus worked individually, but that work and individuality, included all of which he was conscious, therefore began changing what was wrong in the thought of man.

But what of us in our day? Are we taking this same attitude that Jesus took? The Christian Era and the Scientific Era, have already been established by the two revelators, Christ Jesus and Mary Baker Eddy, yet it is incumbent on us to keep them discovered, uncovered, and founded. The range of our usefulness, extends not only to the things which are happening today, but to those things which have happened, and are already history. Wherever we see written, that which states the reality of God and man's divine individually, or the eternity of the universe, the Christian Scientist of today enlivens this utterance, by giving it the signet of Truth. He gives life to it, in the manner which Jesus indicated in this statement of his: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Until this is done, the truth of the statement, remains in the unreal realm of human belief, and so comes and goes, is not permanent, and may even be called a personal observation.

To illustrate what I mean, I shall quote from a speech by Abraham Lincoln, given on intemperance Feb. 22, 1842 at Springfield, Ill. "Happy day, when – all appetites controlled, all poisons subdued, all matter subjected – Mind, all conquering mind, shall live and move, the monarch of the world. Glorious consummation, Hail fall of fury, reign of reason, All Hail. And when the victory shall be complete, — when there shall be neither a slave nor a drunkard on the earth, — how proud the title of that land, which may truly claim to the be

birthplace and cradle, of both those revolution that shall have ended in that victory.”

This statement was made before the discovery of Christian Science but shall we call that nothing, or merely a personal opinion of Abraham Lincoln’s, or shall we from our viewpoint of Mind, gather that in, as evidence of Mind’s omnipresence and eternality, and put upon it the signet of Truth? In Ecclesiastes we read, “The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. That which hath been is now; and that which is to be hath already been; and God requireth that which is past” (1:9,3:15).

The false sense of God, man and government is nothing new, though it has the modern name of communism or socialism. From time immemorial men have been taught to appeal or lean on something remote, or outside of themselves. Up to the time of Abraham, men believed that gods of some kind or another, water gods, air gods, etc., governed them. The pages of the Bible state, that Abraham saw something of the one God, whom he believed governed men, and he endeavored to teach that truth. The Bible also tells us that this period of enlightenment did not last, for judges, kings, emperors, etc. educated the people to give up the governing power, which alone belongs to God. Even the so-called Christian churches, have taught a God afar off, and not near at hand.

But the time has come in Christian Science, when men must be taught self-government, through their understanding of one Mind, one Ego.

In this present era, until all the world has accepted the truth of Christian Science, religious liberty and individual freedom are being taught by the Constitution of the United States, and the Bill of Rights. Religious liberty and individual freedom are teaching men to think out from themselves, not up to something. This is true self-government. This education is making a groove in thought, into which Christian Science can easily step, with its teaching that man being one with God, he naturally thinks out from God, Mind, not up to Mind. In this position, from this outlook, man finds he is in possession of all that God is. The Mind within him, which he is, is the substance of any or everything, which he could possibly desire or need. Man and the universe is evolved by atomic power, for atomic power is the power of Mind. This attitude of thought evolves proper self-government, making the government subservient to man, not man to the government of men. It shows work, substance, opportunity, in fact every

detail of his everyday life, as coming from within himself, because of the nature and the divinity of his Being.

In our Textbook, where we find the marginal title “Self-reliance and confidence”, we read: “One kind of faith trusts one’s welfare to others. Another kind of faith understands divine Love, and how to work out one’s “own salvation, with fear and trembling.” “Lord, I believe; help thou mine unbelief!” expresses the helplessness of a blind faith; whereas the injunction, “Believe . . . and thou shalt be saved!” demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God” (S&H 23:23). I said a moment ago that educating men to think out from themselves, paves the way for Christian Science. Further, may I call to your attention this statement, “Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure” (Phil. 2:12-13). This is not being done, when men are being taught to look to the government, for all the things which constitute the success of their lives. This is the teaching of communism and socialism.

In order to penetrate the iron curtain, and end this war of ideologies, we begin to know and express the true idea, in contradistinction to the false. Let us take some of the false concepts, which seem to exist behind the iron curtain, called communism, and state the divine idea concerning these mistakes, realizing as we do that a psychological warfare is going on, for right here, in this room, we are freeing the world of this error, by being the presence of the Truth which Jesus said would make free.

1. Fundamentally, the leftist believes, that man is not intelligent enough, to manage his own affairs in a complex society, and therefore the government must do it for him. He believes that the majority of men are underprivileged, poor and need help.

The divine fact, however, is, that man is the manifestation of God. Man is the outcome of God, is the activity of Mind, is therefore intelligent. Mrs. Eddy says, that intelligence “is the primal and eternal quality of infinite Mind” (S&H 469:9). Then this intelligence is Godly, and is the only intelligence capable of accomplishing anything. Is there the intelligence of God or government? Either “man is the full representation of Mind”, or God is not All. Is it ever love to do something for someone, because you think his capacity is so small, he cannot do for himself? Mrs. Eddy says: “A certain apothegm of a Talmudical philosopher, suits my sense of doing good. It reads thus: “The noblest charity, is to prevent a

man from accepting charity; and the best alms are to show and to enable a man to dispense with alms" (Mis. ix:1).

2. The leftist argues that the produce of the world is insufficient to take care of each man, therefore the government must own what does exist and apportion it.

The divine fact is: The earth is the Lord's and the fulness thereof. Our Textbook says: "Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source" (S&H 507:28-29). I should like to call your attention to this statement: "Can the agriculturist, according to belief, produce a crop without sowing the seed and awaiting its germination according to the laws of nature? The answer is no, and yet the Scriptures inform us that sin, or error, first caused the condemnation of man to till the ground, and indicate that obedience to God will remove this necessity" (S&H 183:8-13). Mrs. Eddy indicates from the way that this reference is worded, that it can be done. Bless her heart! What divine courage, and yet how charming in her adroitness, in the way she gives us that idea, and causes us to come to the correct conclusion. The stupidity and dullness of the leftist belief, precludes its having the vision to see the limitlessness of Being, therefore it fearfully demands division, rather than the forever unfolding of ideas.

3. The leftist believes that to be healthy costs money, and to make it cheaper the government takes possession of medical facilities.

The divine fact is that health is mental and spiritual, and the government taking hold of this department, in its attempt to socialize medicine, is usurping the power which belongs to God. The people must be taught to understand health, that it is mental. This can never be done by government regulations. Self-reliance will lead to self-healing.

4. The leftist teaches that capital and labor are two separate warring entities, and because they are so different one or the other must dominate.

The divine fact is that capital and labor are correlative, one implies the other. In Christian Science it is a simple problem, because we know that every man is a capitalist, because God is his Mind, and every man is a laborer, because he is the activity of that Mind. Principle and idea is one, therefore capital and labor is one. As I said, one implies the other. There can be no division.

To make an over-all statement, of the basis of all leftist reasoning, whether found behind the iron curtain, or in our own country is to say, that is anything which turns the individual from looking within himself for development, to

something outside. It makes no difference whether it be work, housing, health, security. Anything which we believe we acquire on the outside, will be lost on the outside, for it is impossible to own or possess anything on the outside. All we have is consciousness, and consciousness is all we have, therefore it is enough. What appears as the outward, must always be seen, or defined, as the development of the inward, else it has no connection with us.

Divine Mind is the only true system of abundance, which is clearly stated in the following: “Son, all that I have is thine”. Then the individual finds, that what he thought he lacked and momentarily sought on the outside, is already within, and that he was already in true possession of it. This is the substance which cannot be lost, nor moth or rust consume.

As a result of this discussion on psychological warfare, I am sure you will agree, that the Christian Scientist is really the most important factor, for he is equipped with weapons which are not carnal, but are divine, for he knows that God is his Mind, and that the reflection of this is man and the universe. He knows, therefore, how to bring down strongholds falsely built, for as thought is changed, so is the effect. He knows that the Truth that he is, penetrates and destroys any false belief, and is heard at hand, or in the uttermost parts of the earth. For every wrong idea, he has the right idea, for every wrong word, he supplies the right word knowing as he does this, that the Truth of existence is appearing, and the wrong concept of existence is disappearing. He knows that thus, are all the false concepts of every facet of Life being destroyed, and are falling away before the forever appearing of the true concepts of existence.

This knowing will destroy, that which in future might produce war, which is the effect of clashing ideologies. In the last analysis, clashing ideologies can only mean, Christian Science versus any and all of the false concepts of God, man and the universe. This must go on until the world accepts Christian Science, and this is the only true psychological warfare.

In Pulpit and Press is the wonderful statement (which the Board of Directors noted): “If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists” (Pul. 22:9).

So let us energize our thought and activities along these lines, and answer the question rightly, which Mrs. Eddy asks of us in the following reference, taken from some extemporaneous remarks made at Sunday service on July fourth:

“What will you do about it? Will you be equally in earnest for the Truth? Will you doff your lavender-kid zeal, and become real and consecrated warriors? Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease and death? Answer at once and practically, and answer aright!” (Mis. 177:13).

HOME, PARENTHOOD AND CHILDREN

Each Association for the last two years, I have had something to say of man and woman. I should like to carry this subject further this year, and mention the conception, education and home life of children.

Mrs. Eddy has this to say of children, speaking of the “Busy Bees” and their activity, in the building of the original Mother Church: “Sweet society, precious children, your loving hearts and deft fingers, distilled the nectar and painted the finest flowers, in the fabric of this history,—even its centre-piece,—Mother’s Room in The First Church of Christ, Scientist, in Boston. The children are destined to witness results, which will eclipse Oriental dreams. They belong to the twentieth century . . . Ah, children, you are the bulwarks of freedom, the cement of society, the hope for our race!” (Pul. 8:24).

May I remind you, that this discussion is no brief, either for having children or for not having them, but it is for the education of thought on this subject, a subject most important to Christian Science and the future of our Movement. Because of the delicateness of the topic, I shall use a good many references from the works of Mrs. Eddy, in order that we keep our reasoning in line with Principle.

Because home is a center for the affections, if not the boundary, let us ask ourselves “for what is it a center, what abides there?” To start with, I should like to compare home, and the unfoldment of this idea, to a gardener and his garden. He must have the perfect mental concept of the full blown flower when he plants it, otherwise he would not know it. In his consciousness the flower is already grown. To that I am sure we all can attest, if we have ever planted a seed. Even

though we seem to look at a tiny seed, mentally we know and see the flower in bloom.

The gardener, in order to have the best possible results with his flowers, knows that he must have proper soil. So he begins with the soil, and does his best to prepare it correctly for the flower he is cultivating. Then after the planting, he gives the seed the proper amount of water and sunshine. Should destructive forces arise in the name of pests, which always seem to attack the budding part of a plant, he does something about that. If weeds appear, he uproots them, before they can endanger the growth of the flower. All this is termed cultivation.

The word “cultivate” may appear to some to have a human connotation, but one definition in Webster gives the sense I wish us to entertain of it today, namely: “to devote time to, thought to, to cherish, to foster”. “Foster”, in turn, means “to feed, to rear”. The activity of thought which is the devotion of time and thought, cherishing and feeding an idea, can hardly be humanly interpreted. Our Textbook says: “The devotion of thought to an honest achievement makes the achievement possible” (S&H 199:21-22). So don’t you think, that if there are children or children are expected, it should be taken very seriously, and proper thought devoted to the unfoldment?

We must begin with the perfect concept as indicated in Science and Health: “In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is not, like that of mortals, in brute instinct, nor does he pass through material conditions prior to reaching intelligence. Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being” (S&H 63:5).

Within the Christian Science Movement wouldn’t it be correct to say, that Christian Scientists too often, either think of children in the usual material way, or go to the other extreme, and because they know that man is the Son of God, they leave it there, with little time or thought, devoted to the cultivation of this wonderful idea, the Son of God? This son of God is not transcendental, and should not seem that way. Time and thought should be devoted to the revealing, or bringing out, of this perfect man in character, health and all associations of life. The quality of thought surrounding children, should be given serious consideration, and kept rich, pure and active. The destructive tendencies of thought, if they appear, should be destroyed, and the weeds of cluttering material belief, which would endanger and choke the full expression of life, must

be up rooted. Children do not just grow up like Topsy, they reflect that from which they come, and with which they are surrounded.

The older generation, the man and woman, the parenthood constituting the background of the family, must be prepared to do this work. Quoting again: “Is not the propagation of the human species a greater responsibility, a more solemn charge, than the culture of your garden or the raising of stock to increase your flocks and herds? Nothing unworthy of perpetuity should be transmitted to children. The formation of mortals must greatly improve to advance mankind” (S&H 61:24-30).

“The entire education of children should be such as to form habits of obedience to the moral and spiritual law, with which the child can meet and master the belief in so-called physical laws, a belief which breeds disease” (S&H 62:4).

“Marriage should improve the human species, becoming a barrier against vice, a protection to woman, strength to man, and a centre for the affections. This, however, in a majority of cases, is not its present tendency, and why? Because the education of the higher nature is neglected, and other considerations, — passion, frivolous amusements, personal adornment, display, and pride, — occupy thought” (S&H 60:16).

“The good in human affections must have ascendancy over the evil and the spiritual over the animal, or happiness will never be won. The attainment of this celestial condition would improve our progeny, diminish crime, and give higher aims to ambition. Every valley of sin must be exalted, and every mountain of selfishness be brought low, that the highway of our God may be prepared in Science. The offspring of heavenly-minded parents inherit more intellect, better balanced minds, and sounder constitution” (S&H 61:4).

The purification of consciousness, which is indicated in the foregoing references, I believe Christian Scientists endeavor to do, as they become healers of mankind. But I do not believe (and this conclusion I have come to through observation, and working with families) that this is done in the majority of cases, where home is being established, or children are being considered. But what more important work could there be than home and the coming generation? The present generation, as well as the one to come, is mental, entirely mental, and this must be taken into consideration whenever these propositions come to thought.

I shall quote again from our Textbook: “A mother is the strongest educator, either for or against crime. Her thoughts form the embryo of another mortal mind, and unconsciously mould it, either after a model odious to herself or through divine influence, “according to the pattern showed to thee in the mount.” Hence the importance of Christian Science, from which we learn of the one Mind, and of the availability of good as the remedy for every woe” (S&H 236:12).

And this one. “If the case is that of a young child or an infant, it needs to be met mainly through the parent’s thought, silently or audibly on the aforesaid basis of Christian Science” (S&H 412:28).

Isn’t it true, that each one of us can look into our characters, and see there the imprint of things, which are the result of either environment or education? Whether these impressions are good or bad, this is the reason for their being. This is all there is to what we understand as heredity, beliefs. Any inheritance is mental, not because of matter or through matter, but because of thought.

In considering this belief or inheritance, it is necessary to see that the inheritance, if it is erroneous, is unreal, because unlike God, and if good, to give the good back to God, for there is none good but God.

I served in the Sunday School of Fifth Church in this city for eleven years, finishing as superintendent. There I often remarked, that unruly children came mostly from divided families, or where the background of thought was of little or no assistance, in helping the child to understand right living. On the other hand, the tractable children came from families of united background of thought, so the little ones came with some assurance and confidence in the right.

It is careless and unfair on the part of grown-ups, to take so little interest in the culture and refinement of the young idea. Then in later years, when things do not go so well for the youth, we have a problem child, or modern generation as it is often called. The younger generation is then blamed. But I say there is nothing wrong with the younger generation, that is not wrong with the older generation. The Romanist says, “Give me a child until he is seven, and then anyone can take him.” What a challenge that should be to us, who really know what man is, therefore know what the perfect child is.

Now a word about prospective mothers. Remember, this is not given from the standpoint of being for or against, but from the standpoint of Principle, which must interpret the whole of the universe (S&H 61:24). As our Leader says “Is not the propagation of the human species a greater responsibility, a more

solemn charge, than the culture of your garden or the raising of stock to increase your flocks and herds? Nothing unworthy of perpetuity should be transmitted to children.”

Right away someone may say, but why the human species? Why any more of it? Well, where does the human species stop? Out there in the baby, or in me, the beholder? What makes it a “solemn charge” and “greater responsibility”, unless it be, that the stopping of the belief that propagation is material, begins in the beholder?

Recently I had an experience with a maternity case. A report was brought to me that it would be several hours before the baby would be born. As I turned from the phone I thought: “How ridiculous! The perfect man already exists, in here, and all this process business is human belief and has nothing to do with the case. Within a very short time, the baby was present.

It is incumbent upon the mother, for she is the strongest educator to see that when children are expected, the soil of her thinking is preparing a proper place, for the appearing of the spiritual idea. Erroneous beliefs must be recognized and eliminated, on the basis of their unreality, for these would attempt to blight the budding idea. Little errors which seemingly have already rooted, must be uprooted, else they might seem to crowd the glory of life. Because her part is formative, the mother should be ever watchful of her thinking, that it be in accord with creative Principle, Life, Truth and Love, nay more – that it be the substance of that Principle.

In Lyman Powell’s biography of Mrs. Eddy he says: “Mary Baker’s parentage was New England to the backbone, substantial, intelligent, and very religious. The devout mother, was preparing both in mind and soul, for the coming of her baby girl, and an understanding neighbor joined her, in frequent prayer and Bible reading, all through the months before the birth of Mary Baker Eddy” (p. 52).

When Mrs. Eddy says that marriage should be a protection to woman and strength to man, as well as a center for the affections, she gives a description of qualities of thought we should have in making home, and perhaps preparing a place for children. She iterates in our Textbook: “Fulfilling the different demands of their united spheres, their sympathies should blend in sweet confidence and cheer, each partner sustaining the other, — thus hallowing the union of interests and affections, in which the heart finds peace and home”

(S&H 59:11). And again, “The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love” (S&H 517:8-10).

Up to this point we have freely discussed woman’s part in this work. Now let us see what is man’s. I believe it is well described in a state found in My., in answer to a question, concerning men in the practice of Christian Science: “The male element is a strong supporting arm to religion as well as to politics, and we need in our ranks of divine energy, the strong, the faithful, the untiring spiritual armament” (My. 355:11).

“Armament” is a strong word, which is defined in Webster, as “Equipment or act of equipping for hostile action”. Manhood’s work in this demonstration of a higher sense of living, or marriage, home, children, is to be that protection of good, of spiritual qualities or ideas, of right endeavors, of everything and anything which expresses God, Principle. He is to be that untiring, spiritual armament, in the sustaining and maintaining of all that is right, against the seeming forces which go counter to spiritual being. To support woman and child, really means supporting the unfolding idea of infinite goodness. This is the capacity of manhood, his individual character, and the demonstration of his true womanhood.

The male and female of God’s creating is Principle, for creative Principle is God. Were this Principle understood as it should be by men and women, and were they living their individual characters, in demonstration of this deific Principle, we would not be faced with the belief of homosexuality, which is an attempt to twist the law of scientific Being, according to human will and belief. This belief is even attempting to enter the ranks of Christian Science, as something worthy and advanced. Those who practice it are as a rule intellectuals.

You undoubtedly know of the condition in the State Department in Washington, D. C. and may I remind you that the fall of the Roman Empire, Sodom, and Gomorrah, Pompeii, were all associated with this error. It being unprincipled, those who profess it are unprincipled, hence a lack of moral integrity.

Marriage is not to be discarded as error, because the underlying reality of it is divine, and this divine fact must be understood and demonstrated in the now of Spirit, every step of the way. Then the errors concerning it will fall away, because something real has taken its place. True marriage is man’s unity with God.

I was much impressed this last summer when in Boston, to learn that Mrs. Eddy, in leaving money to The Mother Church, did not give it as an endowment, but rather she left it to the Christian Science Publishing Society, for the production of its publishing work. The profit or proceeds of which, would be turned over to The Mother Church for its support. Isn't it wonderful to see how our Leader exemplified in the government of our Cause, the underlying law of divine Being? It would not be amiss to say here I believe, in considering this particular facet of Being, with which we are now dealing, that the Publishing Society represents that "untiring spiritual armament" which is the protection and strength of The Mother Church.

Again you will see, that the import of my paper this year, is an exhortation to put into expression or practice, that which has been revealed to you in the Horeb Height, where God is the All of your Being. Otherwise we find ourselves in the position of a man, who has a room full of gold, but which if he does not use, brings no wealth into the world. So he and the world are not benefited by this great wealth. Why? Because there seems nothing to identify this wealth.

From time to time, as we read and study Science and Health, we are impressed by the fact, that it is forever new. I mean by that, that we find places in it with which we have been acquainted, but suddenly they glow with new unfoldment. Such a place was brought to my attention recently by a friend. It is the definition of Eve in the Glossary. "A beginning; mortality; that which does not last forever; a finite belief concerning life, substance, and intelligence in matter; error; the belief that the human race originated materially instead of spiritually, — that man started first from dust, second from a rib, and third from an egg" (S&H 585:23).

The sentence which was drawn to my attention was, "the belief that the human race originated materially instead of spiritually". It is right and the truth to know, that it originated spiritually. This begins to eliminate what I have mentioned several times today, that gap which seems to exist in demonstrating Spirit and Spirit's idea of itself, or identity. That gap seems to be filled with the mortal or human belief of creation.

I think it is explainable in this way. Christian Scientists are taught in treatment, to see as unreal the mortal or human because in the general sense, they are classified as beliefs separated from God, and on that basis they are. But if thought extends no further than that, the elimination of the mortal or human leaves a vacuum, a gap with no reality in it, and leaves the field to materiamedica

and Romanism. That gap expresses material beliefs, until thought has seen to it, that right where the error seems to be, is the divine idea, that “the human race originated spiritually instead of materially.” That saves the situation, so to speak, for then there is nothing but Spirit and Spirit’s formation.

God is All-in-all, and you cannot have any more nor less than all, then in the demonstration of this momentous fact, there are no vacuums. Mrs. Eddy says: “It is sometimes said that Christian Science teaches the nothingness of sin, sickness, and death, and then teaches how this nothingness is to be saved and healed. The nothingness of nothing is plain; but we need to understand that error is nothing, and that its nothingness is not saved, but must be demonstrated in order to prove the somethingness – yea, the allness – of Truth . . . Disbelief in error destroys error, and leads to the discernment of Truth. There are no vacuums. How then can this demonstration be “fraught with falsities painful to behold?” (S&H 346:6). And this statement from Unity of Good: “The more I understand true humanhood, the more I see it to be sinless, — as ignorant of sin as is the perfect Maker” (Un. 49:8).

And so we can see that home, parenthood, children, all must be seen and understood from the standpoint of Mind. We must bring out the qualities of the divine Mind, whether we are man or woman, and bring them every step of the way. Nothing is too small, nothing too great. There must eventually be no blot on the escutcheon of consciousness.

I should like to leave this subject then, with the statement from the article “Wedlock” in *Miscellaneous Writings* (285:14-25).

“It was about the year 1875 that Science and Health first crossed swords with free-love, and the latter fell hors de combat; but the whole warfare of sensuality was not then ended. Science and Health, the book that cast the first stone, is still at work, deep down in human consciousness, laying the axe at the root of error.

“We have taken the precaution to write briefly on marriage, showing its relation to Christian Science. In the present and future, some extra throe of error may conjure up a new-style conjugality, which, ad libitum, severs the marriage covenant, puts virtue in the shambles, and coolly notifies the public of broken vows.”

“It is seen in Christian Science that the gospel of marriage is not without the law, and the solemn vow of fidelity, “until death do us part;” this verity in human economy can neither be obscured nor throttled. Until time matures human growth, marriage and progeny will continue unprohibited in Christian Science.

We look to future generations for ability to comply with absolute Science, when marriage shall be found to be man's oneness with God, — the unity of eternal Love. At present, more spiritual conception and education of children will serve to illustrate the superiority of spiritual power over sensuous, and usher in the dawn of God's creation, wherein they neither marry nor are given in marriage, but are as the angels" (Mis. 286:2-15).

LOVE

I trust that you have mentally come with me, as I have discussed the various points. It has perhaps seemed predominately corrective, because I have stressed the importance of the moral law, which too often is regarded humanly. But I have felt through observation during the past year, that the high estate which we have accepted as the Truth of Being, our Being, is not being expressed in little things, the daily living of our lives. No incident too small, every thought, every event must be brought into captivity of Christ. Also the moral courage and moral integrity scientifically understood, fulfill a divine plan or design of thought, without which the whole, complete design does not appear.

Love being the fulfilling of the law, this word alone expresses the sum total of the goodness of God, the understanding of which, sustains and maintains man and the universe in harmony and completeness.

So in closing, I should like to include this whole paper in a demonstrable understanding of Love, and see, just how it is Love which is carrying on the psychological warfare; how it is Love which is the sustaining power of home, parenthood and child; how it is Love which is operating in the "Now of Spirit", and that the appearing of Love is first seen in the moral law expressing integrity, or the desire to be and do right.

But as far as you are concerned, is this spirit of Love going on except as your consciousness? Love may exist, but it is not Love unless it is active. It would be abstract, theory. There is no chemistry without a chemist, no mathematics without a mathematician, no music without a musician, and – no Christian Science without a Christian Scientist, no God without man, no Mind without idea. This I say in an effort, to make all of us do more that we may be doing, in personal and world affairs. The Christian Scientist is the most important factor in the world today. He is doing and will do more, to change universal conditions, than anyone else. This we know is true, because he is understanding the Science

of true existence, or has accepted God as his Mind, from which exalted and powerful outlook he is as a monarch.

As you well know, the entering of Love into a situation or condition, often presents the picture of discord, upheaval, and because of this some persons think and say, this isn't Love. Now we must have the moral integrity and courage to see beyond that, for as gentle and ministering Love is, it tolerates nothing unlike itself. Love does not tolerate hate. Love makes no concessions to unkindness. Love cannot dwell with anything unlike Love. So what might those results be, where Love enters in the midst of qualities unlike Love, and therefore unreal? Love negates error of any kind and all kinds, no compromises. This seems to be an age of compromises, something less than Principle, because, — it stirs up too much, it is too much to meet.

Now tolerance is a different thing. Tolerance waits, but in the waiting, never forsakes its premise of Love. You see, too much compromise finally dims the view of Principle. Compromise goes in all directions, and if you compromise you cannot see the direct highway of God.

A correct understanding of God as Love, and a correct understanding of Love for man, is of course, the real incentive for healing and teaching, as Mrs. Eddy tells us in the Textbook: "Love for God and man is the true incentive in both healing and teaching" (S&H 454:17-18). This is never truly accomplished if the idea of God or man is believed to be out there, or objective. There is no objective God or man, for there is not outside to consciousness. All consciousness is God, the divine Mind, therefore no outside to it, and there we must begin.

"Reasoning from cause to effect is the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter. Thus we arrive at Truth, or intelligence, which evolves its own unerring idea and never can be coordinate with human illusions" (S&H 467:29-3). On this basis, we can see, how "Love worketh no ill to his neighbor" (Rom. 13:10), and why it is necessary to follow the admonition of John: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God" (I John 4:7). These are statements with which every Christian Scientist is familiar, but to put them into practice — that is the thing.

Love mostly appears as a corrective. I say appears, for what is actually taking place, is the appearing of Love, and the disappearing of the beliefs which

seem to be in opposition to Love. In this way we may say that psychological warfare, is an activity of thought based on Love. It is Love, which gives the right idea and word, in place of the wrong, which never ceases in its efforts, to bring about a correct understanding of any situation or condition.

Love must be supreme in our affections. An intellectual understanding of it is not sufficient. It must be feeling, the feeling of Love. This inaudible voice of Love, reaches to the farthest bounds of existence. Love, true Love, knows within itself exists the perfection of all things, from a grain of sand to man, and this knowing makes apparent, the understanding that healing cannot take place “out there” but here within Love’s own perfect selfhood. Our Leader puts it so wonderfully in these words from one of her poems: “Love looseth thee and lifteth me ayont hate’s thrawl” (Poems 79:14). These words illustrate the working of Love. It begins within, within the kingdom of heaven where all is perfection, and from there it looseth that which seems to be in bondage, bondage to sickness, hate, sin, or evil of whatever nature, thus loosening also the beholder. This must be the motive of what appears as correction or it is not Love.

Love to be Gabriel, must also have been Michael, else the strength necessary to be Love is not there. This knowing is particularly necessary to the working out of true psychological warfare. In our Textbook we find the following: (S&H 566:25-13)

“Rev. xii:7,8. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven.

“The Old Testament assigns to the angels, God’s divine message, different offices. Michael’s characteristic is spiritual strength. He leads the host of heaven against the power of sin, Satan, and fights the holy wars. Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering Love. These angels deliver us from the depths. Truth and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God. The Gabriel of His presence has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death. Against Love, the dragon warreth not long, for he is killed by the divine Principle. Truth and Love prevail against the dragon because the dragon cannot war with them. Thus endeth the conflict between the flesh and Spirit.”

We often say in our classes and this Association, that Love is two-thirds wisdom, Michael, and one third affection, Gabriel. This is given in the hope of

bringing to thought, the necessity of being strong when we demonstrate Love. That we make no compromises, no allowances for anything less than Love. That we hew to the line, and let the chips fall. This is being Michael.

For perfection, Love can wait, can watch, and throughout never leaves its promise of perfection. This is Gabriel. It has no contests. It just keeps being Love. It just keeps being Love.

The absolute promise of Love is, I am perfect, for Love is perfect. Perfect Love casteth out all evil. But this "I am that I AM" is consciousness, so comes the question, "Of what is this I am conscious?" And it is at this point of activity, that the ministering function of Love is manifest, where the right concept of something or some person, is maintained and sustained.

Mrs. Eddy states it thusly in Miscellany: "The prosperity of Zion is very precious in the sight of divine Love, holding unwearied watch over the world. Isaiah said: "How beautiful upon the mountains are the feet of him that bringeth good tidings, . . . that saith unto Zion, Thy God reigneth!" Surely, the Word that is God must at some time find utterance and acceptance throughout the earth, for he that soweth shall reap. To such as have waited patiently for the appearing of Truth, the day dawns and the harvest bells are ringing.

"The peace of Love is published, and the sword of the Spirit is drawn; nor will it be sheathed till Truth shall reign triumphant over all the earth. Truth, Life and Love are formidable, wherever thought, felt, spoken, or written, — in the pulpit, in the court-room, by the wayside, or in our homes. They are the victors never to be vanquished. Love is the generic term for God. Love formed this trinity, Truth, Life, Love, the trinity no man can sunder" (My. 184;24-16).

As I mentioned, the word "minister" is interesting, for it means "to supply a need". However, as we consider it metaphysically, there is a sense of it which means "a constant abiding", rather than a corrective. A ministering which may be termed ever-presence. Ministering Love, must be a state of thought, which remains Love in spite of evidence to the contrary. It is thought which has no cognizance of anything unlike itself. While it seems to supply a need, it is more than that, for in very fact, it knows no need and that is why it can seem to supply a need. To ever present ministering Love, all is Love.

As an example of this never failing Love, I should like to read a Legend entitled "The Frozen River" which it is said, was often read in Mrs. Eddy's home at her request. Whether this is true or not, I cannot say, but the value of it I am

sure you will perceive. It illustrates so beautifully ministering Love, and the inevitable result of this abiding Love.

“Once the river flowed free and easy over its rocky bed, but one night the temperature of the water dropped a dozen degrees or so, and continued dropping all the next day, and by night it had found a thin coating of ice under which the river flowed.

“Accepting the best of it, the river flowed on under the ice, but that night the coat thickened, crowding the activities of the river further down; this went on until at last the river was a frozen mass. “Oh, dear,” said the river as it tried to move and couldn’t, “was it ever possible that I was free and could move — and will that day EVER come again?”

“A south wind passed by and said, “If the sun would shine on you it would help you.” And the next day the sun did shine on the river, and the river was glad and full of expectations. “Now I shall flow and be free,” but after shining hard all day nothing happened, and that evening the river was very despondent. But the sun, who had more persistence than the river, came again and shined all day, but nothing happened; and so this little drama went on day after day and week after week, and the river became very discouraged and almostknew that it would never flow again — never be free again.

“But, the sun kept on shining, and one day the river felt a little loosening, — it couldn’t tell just what, but that night it was solid again, and the river lost hope, but the sun came again the next day, and it loosened again — and again at night it was frozen stiff. “How disgusting,” said the river, “every little bit I gain, I immediately lose it,” — but the sun kept on shining.

“At last the ice broke up into great chunks, and floated away so swiftly, that the river was all of a quiver. How easily it had all departed.

“So with the obstinate case. The first day’s treatment may not melt the ice, nor the second, nor the third, — and at night (in doubt or anxiety) it may freeze up again, but when faithfully followed and the sunlight of Love is applied untiringly, the change does take place.

“Judge not from appearances. Neither the first day’s sun nor the last melted the river of ice. It took them both, and all the days in between, to overcome the conditions that had been growing and intensifying for months and years.

“It took seven times around the walls of Jericho, to reduce them to dust, and who will say which was the most effective trip — the first or the last?”

And so it is as we ponder the great power of Love, and what it means to be that power, not apply it, not think of it objectively, but be it. Jesus said, “I am the way, the truth, and the life” (John 14:6), we may say, “I am Love, and it is the way, the Truth and the Life.” This all-inclusive ministering power never stops being Love, for Love is infinite. It knows no evil, for it has the morality, the integrity, the courage to be itself, and nothing is too small, nothing is material. All is one whole, complete, perfect Being.

To the sun the river flowed, was free. To the sun there was no ice, no restricting bondage of any kind, all was perfection. The sun knew nothing but light, illumination, warmth, impartially and universality. As we consider these things, we can see from Mrs. Eddy’s definition of “Sun” in the Glossary, why she used it as a “symbol of Soul governing man, — of Truth, Life, and Love” (S&H 595:1).

As we go forth this afternoon, let us “have that Mind which was also in Christ Jesus” and let it be said of us, the same as Mrs. Eddy says of Jesus in the following:

“In this simplicity, and with such fidelity, we see Jesus ministering to the spiritual needs of all who placed themselves under his care, always leading them into the divine order, under the sway of his own perfect understanding. His power over others was spiritual, not corporeal. To the students whom he has chosen, his immortal teaching was the bread of Life. When he was with them, a fishing-boat became a sanctuary, and the solitude was peopled with holy messages from the All-Father. The grove became his class-room, and nature’s haunts were the Messiah’s university.

“What has this hillside priest, this seaside teacher, done for the human race? Ask, rather, what has he not done. His holy humility, unworldliness, and self-abandonment wrought infinite results. The method of his religion was not too simple to be sublime, nor was his power so exalted as to be unavailable for the needs of suffering mortals, whose wounds he healed by Truth and Love.

“His order of ministration was “first the blade, then the ear, after that the full corn in the ear.” May we unloose the latchets of his Christliness, inherit his legacy of love, and reach the fruition of his promise: “If you abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (Ret. 91:17-10).

Mildred L. LeBlond, C.S.B.

INSERT A

Brigadier General Bonner Fellers (ret'd), on General MacArthur's staff as a Ground Officer, says:

"We need not be maneuvered into hot war, for we can win the cold one. To do this, however, we must have a clear, effective, over-all strategy. Our present obsolete, piecemeal strategy, is of European origin. It reverts to World War I methods, by planning to engage the full weight of the Red Army. It alights all fronts, except the European. It offers no assurance of success.

"Our new strategy must be New World in concept. It must be one which is effective continuously. "Strategy", wrote van Clausewits, "can never take its hand from the work for a moment." The new strategy must view Russia as an entity; it must promise success, and provide effective pressure when and where required. Its parts must further the basic strategy. It must reflect the spiritual quality and the genius of the American people . . .

"Finally, and most important of all, we must project the Truth through the Iron Curtain, to put the Soviet Government on the defensive in its 30 year war against the Russian people. This transcends all other cold war measures. Our psychological campaign against Japan, worked in time of war; it can be made to work against Russia in time of peace. Truth is our "inner light" which we must help the Russian people to see and understand." (Human Events Vol 7, No. 24 June 14, 1950)

General Wedemeyer, in the commencement address at Creighton University in Omaha, Nebraska, on June 1, 1950 said:

In order to cope successfully, with these destructive forces of Communism, we must understand that military force alone will not suffice. We must reach the hearts and minds of all peoples with an appeal to human reason and compassion. It is imperative that we develop and implement, all possible informational means that will clarify American attitudes, policies, plans and actions. (Not Merely Gossip – Vol 7, No. 24, June 14, 1950).