

Annual Address  
given by the  
Christian Science teacher  
to the students of her Association

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## INTRODUCTION

From the August, 1912, Christian Science Journal, in an article by Mr. Tomlinson entitled *No Evil Power*, we find the following statement by Mary Baker Eddy.

**Did you but know the sublimity of your hope, the grandeur of your outlook, the infinite capacity of your being, you would let error kill itself; it 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 and acceptance of some degree of the Truth of their own being. You have acknowledged and accepted the one Mind, therefore your Mind, and are consequently unfolding your outlook *from* Mind, not *up to* it. You have accepted in some measure the glorious possibilities of existence out from this viewpoint, the grandeur and glory of this one existence. Whatever the Christian Science practitioner is handling, whether moral problems appearing as better physical conditions through healing, or whether he is healing his universe, nationally or internationally, there is only one thing going on or happening — the perfection of Love appearing as the perfection and life of the individual so perceiving and practicing. Is not this the practical import and practice of the above quotation — the grandeur of your outlook, the infinite capacity of your being? In sustaining this, you “let error kill itself.”

From the Horeb Height where God is revealed as divine Life, the infinite capacities of your life are revealed. The latter part of the outlook in our Leader’s statement is plain and practical. By the very nature of error’s claim to be something, it becomes nothing — it kills itself. In the presence of divine Mind it becomes nothing.

When the individual takes the place of Mind, so consciousness operates as Mind, the inevitable result is that God is seen as All-in-all. This is the way the belief in evil comes to an end. It is the only permanent way. All other ways are human ways. They are good — but not good enough.

In handling temperamental difficulties of patients we may argue with them that they “should not do it,” but in the last analysis, that is not enough. The understanding of the completeness of Being can only come when error appears as unreal in the presence of the divine Mind, our Mind. All power belongs unto God. Oh, that we may work more and more in this light!

**“Error comes to you for life, and you give it all the life it has.”** If we realized it was a belief, we would have better results in our healing. Error comes to my consciousness as suggestion. If it is not accepted, it has no life, and cannot appear as real.

When I was writing this part of the Paper several months ago, I was reminded of an experience Mrs. Eddy had as a child. It was told that a lunatic, escaping from an asylum at Concord, invaded the school yard. Brandishing a club, he terrified the children; but Mary advanced toward him; and although the children saw him wield a club above her head and appeared to be about to strike her, she took his hand. He dropped his arm, and at her request, he walked with her to the gate and left the yard.

The spiritual quality of her thought, even as a child, was astonishing. She wasn’t afraid in the presence of seeming evil. She gave it no life, and that was all the life it could have had, because it is nothing. This is a wonderful example of the nothingness of evil.

The handling of error is made simple when we understand the first part of Mrs. Eddy's statement: "Understanding the sublimity of your life, the infinite capacity of it, the grandeur of your outlook." Because it is necessary to understand the infinite capacities, I am devoting the major part of this paper to the development of this idea.

Consciousness unfolding includes the understanding of this grandeur: Everything of which we are conscious, the so-called little or the so-called great. This statement is impressed on us by Mrs. Eddy:

**The divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to the infinite.<sup>1</sup>**

This, then, is the perfect plan or purpose which our lives should reveal. The perfection of all things, from the infinitesimal to the infinite, revealed. The world *infinitesimal*, when understood and analyzed according to Christian Science, brings much in unfoldment.

*Infinite*, according to Webster is *without limits of any kind*. *Infinitesimal* is *immeasurable incident, very small, very minute*, and it also the same connotation as *infinite*, as in our textbook. It has the same root as the word *infinite*, also indicating all so-called small things which are good, and are in the realm of reality, and are of great importance in our whole lives.

From my observations, I feel the need of being practical. The great need this year is to consider more than ever the need to be practical — in doing the scientific thing in all areas, being Mind in the small as well as the greater things. Life is one whole unit of perfection. There is no part nor parcel to things. Since Life is divine individual Consciousness, it must ever evolve Mind's allness, must know its wholeness, its oneness, as perfect. There are no gaps nor bridges in your being — the Living God.

I trust that you noted in the references this year many citations on the word *moral*. You may hear it said, "My! How the mighty have fallen!" when we dwell on the moral law, while we have the full and complete Science of Being that God is our Mind. Are we changing our Christ-Consciousness, then, to heal by moral law? God forbid!

The moral law is to be regarded as the *first appearing* of the divine law, without which no structure is safe. We should never discard moral law; it is not merely human, but it is a characteristic of the divine and, therefore, has importance in our demonstration of Scientific Being.

We have found it has been impossible to live on the basis of the moral law, so it — the moral law — has often been discarded by the Christian Scientist in favor of the greater law after he has arrived at the understanding of his own being — that God is his Mind. So, the moral law is cast aside for the greater law, for the realization that God is All-in-all. When the moral law and its requirements are cast aside, what results? Lack of moral consciousness and integrity. If you do not demonstrate the moral integrity, what takes place? We have a gap. A gap between the moral and the divine is filled with division, with things such as personal animosities, and the small things are not done. There is a lack of standard as Principle in all things, in little things.

Such occurrences set us thinking. I felt the need to stress the matter this year, since we note the seeming lack of these qualities — moral courage and moral integrity. As we note this in business or in contact with persons, such experiences set us thinking as to the whys and wherefores.

Turning to the Bible and Mrs. Eddy's writings, we are impressed with what we find. One of the most illuminating references is found in *Miscellaneous Writings*, and I was impressed with it as being Mrs. Eddy's thought — after publishing *Miscellaneous Writings*, she stopped all teaching for a year and asked Christian Scientists to study instead this book that year. I wondered why. This year, I found out why! Her dedication in the book reads,

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.<sup>2</sup>

Note well, "these practical teachings are indispensable." As you look at the continuity of the first long chapter, *Precept Upon Precept*, and go through this, you are impressed that nearly all of the articles are admonitory, corrective, bringing us back to the moral law and integrity. It must have been Mrs. Eddy's experiences that there were Christian Scientists tending to become *theorists* instead of *doers in all things*. This same conclusion must have come to Paul, where in his First Epistle to the Corinthians, 13th Chapter, he 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. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to fee the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil'; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; abut the greatest of these is charity.<sup>3</sup>

Herein is a great lesson for all of us. What are we doing?

The next chapter, *The Fruit of the Spirit*, follows *Precept Upon Precept*, and even here are admonitory articles. My conclusions were that, if anyone thinks the demonstration of this is child's play, or a beginner's job, he fails to see the necessary sequence of divine Mind appearing as our Mind — in full measure — and overcoming all belief in evil.

*Mrs. Eddy took the moral with the spiritual in order to have complete understanding of the law. If we are not demonstrating the moral, we cannot fully understand the spiritual.*

## MORAL INTEGRITY

You are familiar with the paragraphs on page 115 of our textbook where Mrs. Eddy gives the scientific interpretation of immortal Mind and mortal mind. Her use of the word *translation* is important in metaphysical value. The word *translate* means *to bear or change from one place to another; to remove to Heaven*.

It is necessary to begin with God, and from there to see the expression of God and the universe removed mentally from the *belief that they (man and the universe) are material*, to the divine idea or *seen in Heaven*. Thus is God seen expressed as man and the universe. We cannot see this unless we begin with God, for then this understanding translates the expression of God correctly. It works from the positive to the positive, because God is All-in-all.

In the translation of mortal mind, it starts from the negative and works to the positive. It is necessary to take cognizance of the fact that the individual comes to *know God this way*. We must understand this statement of Mrs. Eddy's so that we may know that it *does not mean that we work from the material to the divine, or from the physical to the moral, but we work out from Mind; and as we do this, the physical drops away*.

Mrs. Eddy has defined the physical as depraved qualities.

**PHYSICAL.** Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.

Because God is All-in-all — Omnipresent Being, as the false characteristics are seen as unreal, they disappear, only to allow the appearance of divine Mind, which is always present, but which is *first* seen as the . . . <sup>4</sup>

**MORAL.** Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.

As these qualities which are designated as *transitional* qualities are lived, thought takes on the nature of the definition of reality.

**SPIRITUAL.** Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.

The moral step is important because it indicates the desire on the part of the individual to *want* to do right; therefore, he can be depended upon to keep a promise and to be truthful. The qualities described as moral do not disappear, no matter how humanly one may reason about them. Without this willingness to do right, it would be mere theory. There would still be difficulties because there has been no willingness to be the moral, as in the definition give 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. In Science, you can have no power opposed to God, and the physical senses must give up their false testimony. Your influence for good depends upon the influence you throw into the right scale.<sup>5</sup>

- To talk the right and live the wrong is foolish deceit, doing one's self the most harm.<sup>6</sup>

In demonstrating Christian Science one cannot jump from the *First Degree* — the Physical — to the *Third Degree* — the Spiritual. The *Second Degree* must be given consideration. The moral has to do with character. Webster defines *character* as *excellence in moral vigor, firmness, especially as acquired through self-discipline*.

The definition of the *moral* is *The moral is characterized as excellence in order, and pertains to the practice of conduct which is right and proper, conforming to a standard of what is good and right, or the principle of right conduct and morality; vigor*.

The definition of Moral in Science and Health is *Humanity, honesty, affection, compassion, hope, faith, meekness, temperance*.

It would be very difficult to express these qualities pertaining to character without the *Second Degree* being lived, and without the lived *Second Degree* qualities, the qualities of the *Third Degree* (Spiritual) cannot be evolved or experienced. Our Leader says, **The divine demand, "Be ye therefore perfect," is scientific, and the human footsteps leading to perfection are indispensable. Individuals are consistent who, watching and praying, can "run and not be weary; . . . walk, and not faint," who gain good rapidly and hold their position, or attain slowly and yield not to discouragement. God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won. To stop eating, drinking, or being clothed materially before the spiritual facts of existence are gained step by step, is not legitimate. When we wait patiently on God and seek Truth righteously, He directs our path. Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to begin aright and to continue the strife of demonstrating the great problem of being, is doing much.**<sup>7</sup>

*Indispensable* means that it is obligatory. We are obliged, therefore, to demonstrate through those human footsteps. She says again, **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 not death, as well as any other graces of Spirit. We must begin, however, with the more simple demonstrations of control, and the sooner we begin the better. The final demonstration takes time for its accomplishment. When walking, we are guided by the eye. We look before our feet, and if we are wise, we look beyond a single step in the line of spiritual advancement.**<sup>8</sup>

You will notice that I have used the word *integrity* with *moral*. *Integrity*, according to Webster denotes *Integer* — *a complete entity, not fractional or mixed*.

A man of integrity is one who is whole, who does not say one thing to your face and another to your back. He is whole about it. He does not straddle the fence nor take the middle of the road. He is affection and honest, and he does not say "I will," and then not do it. That is being *fractional*. A man of integrity is not one thing to one person and another thing to another person. He takes the way of Principle, he hews to the line and lets the chips fall where they may. He takes one side or the other, and he is dependable.

There seems to be a gaunt want of these characteristics in world affairs! Does this sound harsh? It is necessary in today's world to have these characteristics expressed in a practical way. Here is an illustration. A business man, calling upon and talking with one of his clients, appeared to be on very friendly terms with the client and came away feeling the business would be renewed. Three days later, he learned that the client had no more use for his business, and he was dismissed. It seems the change had been made before he made his call, but he was not told of it at that time. The client was not a man of integrity; rather, he was acting one thing and thinking another. There was nothing about that man to be depended upon.

It is a necessity to heal the moral in Christian Science. The moral - which leads to the spiritual — must appear. We find it necessary to *work with the moral*. We see students who profess to be Christian Scientists refusing to speak with other Christian Scientists. They refuse to handle suggestions about their work. Others fail to keep their word, fail to accept their duty — loyalty to their church, association, friendships, business connections, *et al.*

What about this absoluteness? From the exalted understanding of "I and my Father are one" we can have but one Mind, and we must make the effort to *be* that one Mind. We must make the effort to *be* these qualities, to be kind, affectionate, temperate. With all our absoluteness — we must *be* the qualities of intelligence which are moral. We must work "from perfection to perfection., and every slightest detail must be taken to the realm of perfection. We must express kindness, temperance, affection; not expound that God is the Mind of man, but *live it*. If we are not living it, there is a gaunt want.

Life is much more beautiful if the little things are satisfactory. It is the "little foxes" that spoil the vines." Nothing is too small for Infinity.

**Love giveth to the least spiritual idea might, immortality, and goodness,  
which sh:ne through all as the blossom shines through the bud.<sup>9</sup>**

The point under consideration here is this: Can the "might, immortality and goodness" which characterize or are the characteristics of the least idea, be too small for demonstration? Never fail to be and demonstrate the dynamics of small things in all ways. When error seems incorrigible, and the opposing belief does not accept the good, then do what Jesus recommended to his disciples, "Shake the dust from your feet."

Now, in dealing with enmity, we have to be true to our own evaluation of things in our communication with people. Separate yourself from the condition if it does not prove workable. Be true to yourself and Principle, not *persons*. Be scientific and maintain the proper relation — regardless.

Morality, integrity, and forthrightness are wonderful characteristics. In Washington, DC., one is impressed with the wonderful monument to George Washington, and wonders about the slight shaft, rising so straight into the air. It takes two or three minutes to ride to the top, listening to recorded information as you ascend. The builders of this monument chose the simple plan with the towering pillar because it so well symbolized the forthrightness and integrity of the man, Washington.

Oh, for more of this! To do the daily job well, to evaluate all things rightly, to be conscious of truth — not error — in our work! There is no evil! God is All-in-all! The way to make evil unreal is to be Mind, Truth. We know that lack of integrity is unreal; so we must fulfill the moral law in our understanding of our own scientific being or it is as "sounding brass."

At the top of the monument one has a view of the city and the surrounding country. How simply and naturally one embodies and reflects the universe. When he has embraced the moral, the "first faint beams" of morning light appear. Without the fulfillment of the moral, the science of being is as sounding brass. No structure is safe without this law as its basis.

As we read Paul's admonition to the Corinthians, we see that it is futile to *know* so much and *be* so little. We are jarred into the necessity of practicing, of *being*, in such ways as hopefulness, compassion, affection, honesty, — of entertaining the right sense of our fellow workers. Then we are not up in the air as *idea*, but we *be* kindly, friendly — not just as a human — for is not kindness and friendliness evidence of divinity?

**The divinity of the Christ was made manifest in the humanity of Jesus.  
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.<sup>10</sup>

Here Mrs. Eddy indicates that this human life, this human affection, were not human in Cause, but what appeared as this human came about because of divine Cause, divine Life, truth, and Love. Without this, we have a "no man's land" — an emptiness, a gap. To emphasize this moral concept, I will read from Revelation.

- And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.
- And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?
- And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.
- And one of the elders saith unto me, Weep not" Behold, the Lion of the tribe of Judah, 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 right hand 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 the blood out of every kindred, and tongue, and people, and nation;<sup>11</sup>

Our textbook says

Moral courage is "The lion of the tribe of Judah," 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.<sup>12</sup>

The following from this statement contains much.

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.<sup>13</sup>

Then this quality of moral courage not only keeps pace with the highest purpose, but it is necessary to open the pages of the book in the hands of him which sat upon the throne. These qualities, then, are not just human and to be outgrown or eliminated. In the proper sense of the human we are to keep them as realities, and the students of Christian Science keep them as such. This keeps the student from thinking of spiritual things as invisible.

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 joys, and crown them with blessings infinite.<sup>14</sup>

Please note "the acme of Christian Science" — meaning the highest point, the culminating point — is the coincidence of the divine with the human. The definition of coincidence is to occupy the same space. The coincidence of the divine with the hu-



**man means the divine actually occupies the place where the human seems to be. Then it is no longer human; but this does not leave a vacuum. There is something there, and this something is not human, it is divine.** What a glory this understanding gives to life. Nothing is too small to be understood, nothing is too great to be good.

To illustrate the importance of morality in yet another way, read the whole article, *Put Up Thy Sword*, Miscellaneous Writings. The demonstration of no sword does not mean no conflict, but it does mean that we are not afraid to face the suggestions, and if necessary, to use the *sword of Spirit*, in order . . .

. . . to understand the personal Jesus' labor in the flesh for their salvation: they need to do this even to understand my words, their motives, aims, and tendencies.<sup>12</sup>

She continues the article this way - -

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.<sup>13</sup>

If you would follow in his footsteps, you must not try to gather the harvests 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 inferences 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.<sup>15</sup>

By no stretch of the imagination is it my desire to leave thought in the deplorable state of working through the moral to the divine or of *coming down from our high knowing*. But I desire to show that the moral is a characteristic of the divine, without which there is no completeness. From the viewpoint of your high estate, you have accepted scientifically the necessity to work out wholeness, from the infinitesimal to the infinite. To bring this wholeness into our experience, we must see its reality and understand its meaning. Here I will quote from II 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 or 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.<sup>16</sup>

## THE NOW OF SPIRIT

I recently had an experience which taught me many things in the working out of this proposition. The point which stands out to my view most was that in order to progress, it was necessary to ponder the term, *no man's land*. By that I mean a term used in World War I that meant a strip of land between opposing forces. It lay as an obstruction to either side, a place which no man possessed. The success of the advance depends on the successful possession of this territory. One cannot go around it, or over it, or under it; he must take it.

In working on something, there seemed the necessity to do a certain thing, to take a certain stand. Something within said, "I do not believe that I would do that until certain other steps have been taken by the party involved." I thought, "certainly, this decision will bless." But over a period of months, when certain things did not progress, and the situation did not correct itself, I turned back to review the situation and to what my thinking was when I decided to do this particular thing. I saw that I had come face to face with *no man's land* and had made a detour in order to avoid the hard road. At this late date, *no man's land* had to be possessed mentally.

As we begin to demonstrate Christian Science we find that our lives are not happenstance. They have to be lived according to Principle, as exact as that. We do not live *as* a human, we unfold *as* Principle. Life must be accurate in every detail. If we have stopped and detoured, there still comes a time when the thing has to be seen and done according to Principle. The thing is not to be *worked out objectively*. The situation, to be harmonious, must *evolve according to Principle*.

**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, ambition, and acts of the Scientist. The divine ruling gives prudence and energy; it banishes forever all rivalry, envy, 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. <sup>17</sup>**

I believe that most of us are guilty of this stopping and detouring sometimes. This way of working must be discarded as we gain more of the absolute Science. But note this: for any student who has arrived at the understanding of his true Being and takes this daily way of working, the minutiae must show forth the form of divinity. Any worker who fails in this is falling or stopping short of the perfection of his Being.

Any snarl has to be unraveled with the accompanying unfoldment of perfection. When this is done — the first step leads to the next, — giving evidence of the highway of Christian Science, in which there is no detour, no obstruction.

Another point I want to make is this: if the student fails, I believe, from my observations, that it is failure to live the wholeness of Life, scientifically and practically, or yielding to the pressure of people to go along with them, as a sort of "suffer it to be so now." Or it is a failure to see the little things scientifically. The human is much in demonstration, either way. Jesus wrought out the Truth in his life practice.

**The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done. <sup>18</sup>**

Now, the definition of the word *wrought* is helpful, and it is defined as *fashion or form*. The scientific unity which exists between God and man must be fashioned or formed in life experience, or practice. Jesus' life was a record of the experience which he wrought out. When the multitude was hungry, he had bread and fish, *the forms of bread and fish*. When he healed blind Bartimaeus, the man received his sight, he had *the form of sight*. When he restored the son of the widow at Nain, he restored the dead man so that there was *the form of life*.

That which we are must begin to take on the form of divinity, the form divine, or else we have two — the human *and* the spiritual. When we now find it necessary, with the Fourth Dimension of Spirit we can see the true concept of Spirit shining through what seems to be matter.

It is a well-known fact that Mrs. Eddy required all the activities in her home to be carried on as the demonstration of Principle — in the cooking, in the cleaning, even in the number of inches her bed sheet was to be turned down. In this way, we make every day life a spiritual experience, and it can be a joy. Our experience is relieved of the struggle and strain of trying to *eliminate the menial*, in order to get to the spiritual. It cannot be done through this method.

*Mennial* means *without value; low, mean*. To the honest student, is anything low or without value? If anyone is thinking of any part of the housework or any part of the care of children or whatever is one's occupation as something material and thinks of the spiritual work as time spent in reading the Bible or our Leader's works — if this analysis is accepted — then the student is working under great tension. He works to *get rid of* this activity in order to *get to* spiritual activities.

That is an old theological belief of heaven. We will all admit that daily life is made up of small things. We find in daily life that we all work to get rid of these material activities, or small things, in order to live in Spirit. Funny, is it not? We are really living every moment of the day in the small impressions and experiences *of Spirit*. How else could it be, since "Now is the accepted time: Behold, now is the day of salvation.?"

I want to make a few remarks about the *now* of salvation. Is not now the accepted time? Are we running about searching for God out there, without thinking how we are going to arrive there? We must translate the good in our daily lives, in our daily living — in the home, on our way to the office, going along the street — translate everything back into Mind. **All there is to any experience is the mental attitude towards it.**

How about on our way to the office; do we look in the show windows or notice the architecture as we pass? Or is it a state of transit, or a state of . . . vacuum? Do we notice persons, places, and things and translate the experiences from the human sense into Reality by seeing the genuineness of that which is good and the unreality of that which is error? In this way we make it a trip of unfolding Mind. We are taking possession of *no man's land*. We continue on in Spirit. It may look like city streets, but is it? It may look like persons, places and things, but is it? We learn that all there is to the experience is our mental attitude toward it. It is actually the *now* of Spirit.

Do we feel that, when we are shopping, we must get it over with and get home so we can do something more spiritual? Do we dash through our house work, rush through

the care of the children, in order to get to some place where there is more God? Do we hurry to get through at the office so we can do something more spiritual? I have done so, and it is of no avail. This is always a dual sense of existence. Be the *one*, one Whole, one indivisible Whole. Consciousness is one Whole. This indivisible wholeness has to be *wrought out in life practice*. So conditions on the outside are the demonstration of our daily living as it is lifted up by divine understanding. So it means that good is practical Heaven here on earth.

**Thy will be done in earth, as it is in heaven. Enable us to know, — as in heaven, so on earth — God is omnipotent, supreme.<sup>19</sup>**

The less *human* we have functioning, the better. That means the less good *up in the air*. Heaven is not up there, but it is here on earth, tangible. Also, if we work in the *now* of Spirit, there are no gaps or breeches, no process of going *from matter to Spirit*. If we are working this way, and a call comes for help, it is just a continuation of what is going on. It *is*, not will be. Now is a state of consciousness proceeding from Spirit. Take possession of this *now*. Perfection in all things, healing in all ways, is true consciousness. The Christ is the presence of all opportunity. All that God is may be wrought out in this *now*.

It makes no difference where one seems to be — at home, on a street, at business, — it all comes under this law. If this consciousness is lived as the actual *now* of Spirit, all will come under the rule of Spirit — children, home, everything becomes the heaven on earth which is so well illustrated in the Lord's Prayer, "Thy Kingdom IS come, thou art ever present." Now is this state of Mind, Consciousness, proceeding from Principle.

These and other experiences may be wrought out by understanding this as Life eternal. All we have that we may call actual is the *now, this now*. The past is gone, the future unformed. This *now* is here in all its glorious possibilities, all the goodness of Spirit.

**Wither shall I go from thy spirit?**

**Whither shall I flee from thy presence?**

**If I ascend up into heaven, thou art there: if I make my bed in hell, thou art there.<sup>20</sup>**

It makes no difference where we *seem to be*, right *here* is the *now* of Spirit. The kingdom of heaven in this *now* is the presence of all the attributes of God-Being, of Divinity. What else could it mean, except that it makes no difference where we *seem* to be in the physical condition, but that **right here is the kingdom of heaven**. All I have of Life eternal is this *now* which is in Spirit. All I can live is now, and in this now is the presence of all the goodness of God, a state of consciousness wherein dwells all the goodness of divine Being, no gaps — no going somewhere — just Omnipotence, Omnipresence, and Omniscience. Let us all, here and now, decide to make the most of the *now* of Spirit.

How do we know it is true? How do we know we can prove it is this way? Because we have accepted the revelation of the Science of Mind, God as the only Mind, our Mind, which requires that the outlook be from Mind.

Looking up to God, as outside, we have two entities — that which is thinking *and* the Mind which it is thinking about. *Per contra*, to accept the one Mind and to base all action there, is to open the very floodgates of heaven, the infinite possibilities here and now. **The infinite possibilities of Spirit are here and now**. Now I AM — not have been. Now I am happy, now I am well, now I have my work, now I am a success. All of this is based on our divinity, which shows us the things that are *true*. As thought is divine, it manifests that divinity here and how.

## THE PERIODICALS

From time to time, I hear from students severe criticism of our periodicals. It is a good thing to analyze the criticism. In so doing, we are faced with two points of view: (1) the necessity to be progressive and (2) the right to have a *scientific* criticism of all things, not merely a *personal* one.

It is necessary to sustain and maintain all that has appeared along the way. In scientific criticism, there always remains the residue. In destructive criticism, nothing is left, it is death dealing. Therefore, we do not need to discard the periodicals in order to see what is wrong, neither are we untrue to our own unfoldment because they are so published. We must support the outward form of the periodicals, while at the same time we see what needs to be corrected. It is the same as in physical healing, we never discard the body, we heal it.

**For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.<sup>21</sup>**

This is also an illustration of sustaining and maintaining the nature of that which you have demonstrated. Jesus fed five thousand on two loaves and five fishes. His disciples asked "What shall we do, we have no food for so many?" Not so Jesus! He bade them be seated — then he fed them. Mrs. Eddy states,

**Christian Scientists are practically non-resistants; they are too occupied with doing good, observing the Golden Rule, to retaliate or to 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.<sup>22</sup>**

For reformation and progress, it takes scientific criticism to see what is wrong, to see error as unreal. This sustains and maintains the idea to which the wrong *seems to be attached*. Science and Health says,

**Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appeared to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick.<sup>23</sup>**

This is, of course, is the basis of scientific healing. This we do — in healing the belief that man is sick, sinful, or dead, and must do in healing the periodicals if they need it.

If we take the name Mrs. Eddy gave us for each of them, and find and sustain the true idea of them, we find the perfection of the idea exists within our own consciousness. Take them up as in consciousness, for each should be, and is, the activity of *your own thought*.

Of the Journal Mrs. Eddy said it was "designed to put on record the divine Science of Truth. Are we not recording the *scientific Truth* of existence, that real Journal, without which our Journal would be lifeless?

**The Sentinel was intended to "hold guard over Truth and Love." That is a valiant quality of thought which you must exercise at all times, over Christian Science or whatever pertains to life, Truth 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; and as Love, represented by the Mother. <sup>24</sup>**

This is the Sentinel, the true Sentinel.

Der Herald was to proclaim the universality and availability of Truth, or the realization that Truth is the truth of all men everywhere. Again, our demonstration of universal consciousness.

The word Monitor, according to Webster, is *one who admonishes in reform; a warning; an admonisher*. We all do this every day. We warn, admonish, reprove things going on in the world which we should understand scientifically.

Thus we take the periodicals and make them *subjective*, not objective. Keeping thought alert scientifically, we can criticize scientifically. Yet, we sustain and maintain the publication of our periodicals.

Today, as never before, the student faces an opposition to the Sunday School and Church activities of Christian Science. The understanding of Subjective Being is the only safe way, the only healing way. Just as the Christian Science Movement which exists as The Mother Church and Branch Church activities, are a subjective experience, so also are our periodicals. All experience in Christian Science should be understood in this way — as *subjective*. Then it is experienced in and as divine Mind. In conclusion, I am reminded of a statement by Mrs. Eddy in her poem, *The Mother's Evening Prayer*, "Keep Thou my child on upward wing tonight." In this case, "Keep Thou my idea of periodicals in Heaven, or, on upward wing tonight."

## SPECIAL COMMENTS

I will read a few excerpts from a letter written by the Board of Directors of The Mother Church to the teachers of Christian Science, dated April 15, 1950.

Dear Friend:

You will recall our letter about a year ago designed to supply information useful to you for association meetings. It is useful to recall the predictions of Mrs. Eddy to the 20th century — to speak briefly, In Pulpit and Press.

*"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."* <sup>25</sup>

This passage is of special interest just now because, at the close of this year, the twentieth century is half over. It is not hard to be grateful for what has been accomplished in the fulfillment of this prophecy, but the question now is, how to do better. The world's need was never more obvious. We can do better. Our Leader leaves no doubt. She says,

*We are all capable of more than we do.*<sup>26</sup>

Whatever joy you may have had through demonstration, start having more joy! There is one thing to know. It is an absolute fact that whatever Christian Scientists have to do, they can accomplish something towards that prediction. Nothing is unimportant. Some things seem minor, some things have larger import; but in every contact, something can be accomplished if wisdom and love are at the helm — even if it is apart from the spoken word of Christian Science. Sometimes there is need of the spoken word.

Remember how we came to try Christian Science, and consider if we are doing as much as we had done *for* us. Not a personal *do-ing*; but are we representing it adequately,

so that others turn to it spontaneously? Christian Scientists understand they have the need of dominion with respect to their environment. This is as true in our church as it is in others. It is to be remembered always that it is our missionary work. If what we have to offer through our church is demonstrable, then our churches must grow and prosper as others do. If the neighborhood changes, this is construed as a disadvantage. See such change as governed by Mind; see that it is really an advantage. "No work can come to me except the Father which sent me draw him."

**"I, if I be lifted up from the earth, will draw all men unto me." If, when earnest work has been done, and a neighborhood attracts all kinds of people, do they need Science less than the earlier residents? It is a chance to recognize afresh the universal nature of Christian Science, meeting anew the need of the stranger within our gates.**

Christian Science is for all men. It blesses without measure. Do not urge, do not do anything only as you are directed by wisdom. Representing Christian Science in its true glory is the important work of Christian Scientists — so forward to our beloved Leader's prediction:

**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.**"

## PSYCHOLOGICAL WARFARE

There is the necessity to uncover things in thought as we go along. I will remark concerning erroneous conditions in the world, particularly in this country, showing the necessity to uncover error in order that healing may take place. It is necessary to uncover it in order that we do not go round and round in the same old grooves.

**A knowledge of error and 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.**"<sup>1</sup>

Error must come to an end because it is not real. We all know this. Where did we learn it? In our study of Christian Science. So the Christian Scientist is the only one equipped to do this work of uncovering and destroying error. He is the only one knowing its unreality and how to destroy it. We must, therefore, give help to all efforts to uncover and handle evil, else we are being handled — because it is the nature of error to hide itself.

Have you ever considered that the country in which Christian Science was discovered is the country where the nothingness of animal magnetism was discovered and uncovered? It takes a great place among the nations of the universe.

Just as the Christian Science Movement stems from America and extends around the world, just so does the seeing of the unreality of evil go right along with that spiritual Consciousness. Remember this during the year and be particularly active because evil has to come to the surface to let us *know what has to be healed*.

Before entering our discussion and unfoldment of psychological warfare, I am going to quote from Miscellaneous Writings. Please remember the substance of this statement all through the discussion. We should go back to it in our thinking . . .

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.<sup>28</sup>

The mortal mind tendency to heal mankind by wrong methods is "Satan let loose." Socialism and Communism undertake to bring out the so-called underprivileged man; and the cancer, the heart societies, *i.e.*, and the political sciences endeavor to heal man. These are seen as false ways and means — *hallucinations*. Thought is educated away from the spiritual nature of man, God — that which is "to annihilate hallucination."

How is this annihilation accomplished? As your thought, as your understanding of the Science of Psychology, the Science of Mind — I and my Father are One.

The term *psychological warfare* is typified in the news quite often as the cold war. What does that mean? And does the Christian Scientist have anything to do with it? Why? Webster defines *psychology* as *the systematic knowledge and investigation of the phenomena of consciousness, certain information*. Psychological warfare is armed conflict between opposing ways of thinking and acting. As Christian Scientists, we know that all war is the effect of mental cause, opposing ideologies. It is interesting to note that even on the subject of war the world is beginning to recognize its *mental* nature.

To heal war, the mental conflict of any nation must be stilled. The Christian Scientist must realize his responsibility in this matter; in fact, he should lead the world out of its belief in war. He alone through the study of the Science of Mind knows true ideas and can truly affirm reality, thereby destroying unreality and changing wrong concepts. This psychological warfare breaks down and destroys fear and false concepts before they take form in war; acquainting the people with the right ideas as based on divine Mind, even if they are associated with words which describe the national and international relations to each other, . . . or to those with whom they have differed, . . . or as political economy, . . . or as the discussion includes the definition of war and of being armed.

In what way is the Christian Scientist armed in his present state to bring freedom to the social, civil, criminal, political, and religious codes — all of which are the phenomena of consciousness and its behavior methods? The Bible provides the answer.

- (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 exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.<sup>29</sup>

*Note, please, the phrase "pulling down of strongholds, casting down of imagination and every high thing, and bringing every thought into obedience to Christ."*

The weapons of this warfare are not carnal; but they are the understanding of Mind and idea — of the power of Mind in words expressed as affirmations, attestations, and explanations of these ideas. Webster says to *explain* is to *reveal*. To *attest* is to *bear witness, to authenticate, to offer something as proof, to be genuine*.



Mrs. Eddy says "God is individual Mind."<sup>27</sup> Thus, for God to be omnipresent, all must be individual Mind. It is, therefore, absolutely essential for us to know that we are the saving Mind for every erroneous belief which seems to exist. This is our psychological warfare. There is no involved question for which we have not the answer. In other words, we do have all the answers for whatever is confronting mankind today. What is more, you must *be* the answer. You must consciously claim to be the answer. This is not done as a method of human education, but as the self-conscious evidence of divine Mind. Mind presents the idea of Being to Itself.

In psychological warfare, for Christian Scientists, it is a matter of educating people not only concerning sin, sickness and death, but in all the phenomena of consciousness and of behavior. Beginning with Mind as the Truth of our being, we realize the power and freedom of our teaching lies in the *be-ing* of what we teach.

Since the definition of *attest* is to *be genuine, to stand as proof*, to this attesting, this basis of mental action, if what appears is truer consciousness of Life and existence, this may be classified as Being, or as Mind's true reflection, or Mind's own Being appearing "That which has been is now."

The weight of this teaching lies not in our convincing people of the truth of being, rather in the *be-ing* of it. The Christian Scientist knows that the changes that appear in science, theology and medicine have appeared because of Christian Science. Since their advent is due to the influx of right ideas through Christian Science, the Scientist consequently promotes these ideas. He dares to believe his Being of them, has a part in this change. He goes forth to deal with the problems of his time.

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 Scriptural command: "Let this Mind be in you which was also in Christ Jesus."<sup>30</sup>

And the glorious climax to that statement and one which gives us incentive . . .

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, and finally — with divine Science.<sup>31</sup>

Christian Scientists who are not listed as Christian Science practitioners still always have one patient. It is the world of nations and men. They must be active on this subject, always penetrating all beliefs — even the Iron Curtain — for every wrong concept, always know the saving idea. This is the impersonal Christ; this is our spiritual weapon. We must correct all wrong concepts. Even when we think we are not able to voice it, we should be active in our knowing to correct the false concept of everything or anything. This is what is known as *psychological warfare*.

What does the Russian Iron Curtain mean? It means that Russia has put up an impenetrable curtain between herself and the world, keeping herself from the world, and the world from herself, to prevent the world from knowing what is taking place there and her people from knowing what is going on outside. Behind the curtain Communism is teaching the people to rely on the government for security, for work, and for well being. To

rely on the government teaches them insufficiency, incompleteness, minds many. It teaches men that the government does all things for them. Shall we leave it there? . . . thinking we can do nothing about it, but hoping that it shall lift? The problem becomes ours because it is not a statement of Mind. Is it the government's work, and are we helpless to accomplish any thing? What a mistake! All change in the world is mental.

Even military men say the Iron Curtain is vulnerable, and it is interesting that they say it can be penetrated by what they call a *thought* war. The victory in a thought war would prevent World War III. They say also it is a bloodless war, a war of ideas against the Kremlin, which will set their people free from their masters. The military men know they cannot win without us.

General McArthur says:

**We need not be manipulated and jockeyed into a hot war, we can win a cold war. We need an over-all, clear, effectual strategy. The present strategy is humbug. It is piece-meal, old war methods, and to silence all fronts except Europe offers no assurance of success.**

**The new strategy must be a new idea in which we must engage for the full duration, it must be effectual, continuous. In this strategy, we can never take our hand from the work for a moment, knowing we must give it full activity. As long as we have Russia for an enemy, we must take part wherever required, and reflect the spiritual qualities and genius of the American people.**

**Finally, and most important of all, the projection of truth through the Iron Curtain to put on a defense against Russian propaganda, transcends all other cold war methods. Our campaign was worked against Japan in time of war. It will work in peace time. This is our inner light with which we must help Russian people to see and understand.**

General Wiedermeier said,

**In order to cope successfully with the destructive forces of Communism, we must understand that the military force alone will not suffice. We must reach the minds of all the people with an appeal to human reason and conceptions. It is necessary that we develop and employ all possible means to inform, by means of clarification, American policies, plans and actions.**

When we read this, we realize what part our mental work has. It is an activity with which to penetrate the Iron Curtain with divine ideas. Realizing what the healing power of Mind is in our age, shall not our correct concept of man and government, as understood in Christian Science, be a living Truth as you and I live it?

**The "still small voice" of scientific thought reaches over continent and ocean to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, "as when a lion roareth." It is heard in the desert and in the dark places of fear.<sup>32</sup>**

I do not know what comes to your thought as you ponder how the inaudible voice is heard, but to me it is not even necessary to utter a divine idea. The power is not in the utterance, but in the conscious knowing as Mind. It is possible to sit in your office or home and know that the divine ideas of Mind which constitute your consciousness reach the globe's remotest bound and will be heard, for this reason — Mind is Omnipotent and Omnipresent.

To know that God is the Mind of man and, therefore, that he is Mind's manifestation is a liberating idea, penetrating beyond the Iron Curtain. Is this idea operating as your thought in consciousness or is it just a statement in a textbook?

That is a tremendous question! It is the basis of solution, and likewise, it is the answer to the world's problems, *if* the scientific thought proceeds from Principle.

If it is not reaching the globe's remotest bound as *your* thought, as far as *you* are concerned, it is not being done. This is Truth. There is no vicarious living or vicarious thought.

**Thought imbued with purity, Truth, and Love, instructed in the Science of metaphysical healing, is the most potent and desirable remedial agent on earth.<sup>33</sup>**

Healing, therefore, in order to be actual, factual, is not vicarious, but it must operate *as your consciousness*. This is metaphysics, and all is divinely mental. The operation of this one divine Mind, the only Mind there is, is the only one to which we lay claim. We must individually challenge all false beliefs, and let the right idea be our consciousness. This light shines and becomes the way for generations yet unborn. A Protestant Minister told me it had taken him twenty years to put over a right idea, repeating it every week. We should not be discouraged, then, but encouraged. We know *as Mind*.

Let us question what the history of the world might have been if Jesus had said, "What can I do for it?" Instead, he said, "I am the one who understands what it means to be one with God — I must live it, do it, see it, teach it." History has recorded the fact that ever since the time of Jesus, there has been the Christian Era. Jesus worked individually, but that work and individuality included *all* of which he was conscious. It included all that was wrong in the thought of men.

Are we taking the attitude Jesus took? The Christian Era and the Scientific Era have already been established by Jesus and Mrs. Eddy, yet it is *incumbent upon us* to keep the discovery and founding of it uncovered and operative. Keep what has happened as history, whatever is written, with the statements of God's idea and the individual and eternal reality of them. Christian Scientists of today must enliven it by giving it the signet of Truth as Jesus did in his statement,

**I am come that they might have life, and that they might have it more abundantly.<sup>34</sup>**

Until this is done, the truth of any statement is in the unreal realm of *belief* — it comes and goes — and may be called a human statement. In Lincoln's address on Temperance, 1842, which he gave in Springfield, he said,

**O Happy Day! when — all appetites controlled, all poisons subdued, all matter subjected — Mind, all conquering mind, shall live and move, the monarch of all the world. Glorious consummation! Hail, fall of fury! Reign of reason, all hail!**

**And when victory shall be — 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 be the birthplace and the cradle of both those revolutions which shall have ended in victory.**

This statement was made before the discovery of Christian Science, but shall we call it nothing, merely a personal viewpoint of Lincoln, — or see it as evidence of Mind's Omnipresence and eternity, and put upon it the signet of Truth?

- The thing which has been 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.<sup>35</sup>

The false sense of God, man, and government is nothing new, although it has the modern name of Communism, Socialism. From time immemorial, man has been taught to lean on something outside of himself.

The study of the Bible reveals that up to the time of Abraham, people believed that the gods of war, the gods of the air, the gods of good, governed. Abraham saw something of the one God, the government and the goodness of that Truth. This period of enlightenment did not last. The government educated the people to give up this power of good unto them, that power which alone belongs to God. Even the so-called churches have taken as their basis a God afar off, not a God at hand.

The time has come when man must be told that he is self-governed through the understanding of the one Mind, the one Ego — until all accept their religious freedom that is maintained by the Bill of Rights, which teaches man to *think out from* himself, not *up to* something. This is true self-government.

This education makes a groove into which Christian Science can easily step — *thinking out from* Mind, instead of *up to* Mind. From this position, man is indestructible here and now, in possession of all the good God is, of all that Mind is, the substance of anything or everything which he could possibly need or desire.

Man and the universe is not evolved by atomic power, it is the power of Mind. This attitude evolves and propagates self-government. It makes the government subjective to man, not man to the government. This truth eventually must show forth as working in every detail of our every day life. Everything comes from within, because of the individual and indivisible nature of his being. Understanding Mind, Truth, is true self-reliance.

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.<sup>36</sup>

I said a moment ago,

- Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, 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.<sup>37</sup>

This is not being done when man is being taught to look to the government for all things necessary for success in their lives. This is the teaching of Communism and Socialism.

In order to penetrate the Iron Curtain and to end this war of ideologies, or this *psychological warfare*, we begin to know and express the right idea in opposition to the false.

Take the false idea of something, and state the right idea correctly. We realize that as we do this, that a psychological warfare is going on right here in this room, and we are freeing the world by bringing or Be-ing the presence of this Truth.

*Firstly*, A Leftist is one who believes the average man or individual is not fundamentally competent nor intelligent enough to take care of himself in this complex civilization and social life — that the government must do it for him. It bases its reasoning on the assertion that a majority of men are poor, needing help.

The fact is that man is the manifestation of God, the outcome of God, the activity of God, therefore, he is Intelligence!

**Intelligence is omniscience, omnipresence, and omnipotence. It is the primal and eternal quality of infinite Mind, of the triune Principle, — Life, Truth, and Love — named God.<sup>38</sup>**

This intelligence is godly and the only intelligence capable of accomplishing anything. Either man is the full representation of Mind, or God is not All.

Is it ever loving to do something for man because you think his capacity is so small that he cannot do it for himself? Mrs. Eddy says,

**A certain apothegm of the 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 enable a man to dispense with alms."<sup>39</sup>**

*Secondly*, To the argument, that the produce of the world is insufficient to take care of each man and the government must own everything, what does Mrs. Eddy and the Bible say?

**The earth is the Lord's and the fullness thereof.<sup>40</sup>  
Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source.<sup>41</sup>**

I will call your attention to this statement also:

**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.<sup>42</sup>**

From the way Mrs. Eddy worded this citation, she indicated that it can be done. Bless her heart, how courageous yet charming in her adroitness, causing *us* to come to that conclusion ourselves.

The stupidity and dullness of the Leftist precludes having the vision or having the inevitable fulfillment of everything and demands division, rather than the ever unfolding of ideas.

*Thirdly*, The Leftist believes that it costs money to be healthy, so the government takes the position of supplying the means of maintaining health. The divine fact is that health is spiritual and mental, so the government is usurping the power which alone belongs to God. The people, then, must demonstrate that health is mental. This cannot be done by government regulation, for as far as he is concerned, self-reliance leads to self-healing.

*Fourth*, The Leftist teaches that Capitalism and Labor are two separate warring entities, and because of this, one or the other must die. The fact is that they are correlative, one demonstrates the other. A sample of this, we know, that every man is a capitalist because God is his Mind. Every man is a laborer, because the ideas are the activity of his thought. Principle and its idea is *One*; therefore, Capitalism and Labor are one. One implies the other, there can be no division.

To make an over-all statement on the basis of all leftist reasoning, whether behind the Iron Curtain or in our own country, anything which turns the individual from looking within himself for his capital to looking outside for work is an idea which supports this belief. Anything which we believe may be acquired from outside may be lost outside.

It is impossible to have or to know anything outside. All we have is Consciousness. Consciousness is enough! What appears as outside must always be seen as the development of the inward, or else it has no connection with us. "Son, all that I have is thine." Then the individual finds what he thought he lacked or sought outside is already within. He already has possession of it, already possesses it. This is the substance which cannot be lost nor rust out, nor can anything enter into it and nor destroy it.

In this discussion on psychological warfare we agree that the Christian Scientist is the most important factor. He is equipped with weapons not carnal, but divine, knowing that God is his Mind and that he reflects man and the universe. He knows how to bring down strongholds, for as thought is changed, so is the effect changed. In truth, he is penetrating and destroying any false belief at hand, or in the uttermost part of the earth. For every wrong thought, he has the right idea. For every wrong word, he has the right Word. Truth is appearing, wrong concepts are disappearing. We know that thus every wrong aspect of life will be destroyed and fall away before the right concept of it. This knowing will destroy that which in the future might bring war, — which is the effect of clashing ideologies.

This means the Christian Scientist versus any and all false concepts of God, man and the universe. This must go on until the world accepts Christian Science, the only true Power.

**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 Christendom his new name, and Christendom will be classified as Christian Scientists.<sup>43</sup>**

So let us energize our thought and activity along this line and answer the question aright, which Mrs. Eddy asks in the following reference taken from extemporaneous remarks made on the Fourth of July.

**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 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!<sup>44</sup>**

## HOME, CHILDREN, AND PARENTHOOD

In each Association for the last two years, I have had something to say on men and women. In order to carry the subject further, I should like to say something this year concerning the education and holiness of children. Mrs. Eddy has this to say of children.

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. By juvenile aid, into the building fund have come \$4,460. Ah, children, you are the bulwarks of freedom, the cement of society, the hope of our race!<sup>5</sup>

May I remind you that this discussion is not a brief either for having or not having children — but for the education of thought on the subject, a subject most important to the future of Christian Science. Because of the delicacy of the subject, I shall use quotations from Mrs. Eddy.

Because home is the center of the affections, if not the boundary, let us ask ourselves, "What is it that is the center? What abideth there?"

In comparing home and the unfoldment of it to a garden, we know the gardener must have a perfect picture of the garden, a perfect concept of the full-grown flower or plants, else he knows nothing of it. In this consciousness, the fullness of the flower bed is already present, and the flowers are already grown, even though he is looking at and seeing them mentally. We know that even if he is seeing them *mentally*, he is seeing and knowing the flowers in full bloom.

The gardener, to have best results, knows he must have good soil. He begins with the soil; he does all possible to prepare it for the flowers he is to plant. After the planting, he gives the seeds proper watering and cultivating. Should there be pests or destructive forces seeming to attack the beds, he does something about that. If there are weeds, he does something before they endanger the flowers. He keeps the flowers well cultivated. A major concern is to do nothing to encourage weed growth.

To *cultivate* may seem to have a human connotation, but it means *to devote time and thought to, to cherish, to keep, to rear*. The activity of thought which is devoting time to cherishing and feeding an idea can hardly be called a *human* devotion of thought. So it is our duty to think — give thought to, — if our children or our children's experience is to be held or taken seriously and proper thought given to the unfoldment of being.

**The devotion of thought to an honest achievement makes the achievement possible.<sup>46</sup>**

Beginning with the concept as given us 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 the law of his being.<sup>47</sup>

Would it be correct to say that within the Christian Science Movement the Christian Scientist too often thinks either of children in a too material way or goes to the other

extreme, and — because they know man is the idea of God — leave it there, never taking time to develop it or cultivate it? This idea of the Son of God is not transcendental. We should not leave it there, but devote time to bringing out the characteristics of being and all things associated with life. The qualities of thought should be given serious consideration and kept rich and pure and active. The destructive qualities are destroyed and the weeds which would endanger the life are uprooted. A child does not *just grow* like Topsy. It is the reflection of that from which it comes. The parents, home, and background must be prepared to do this work. 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.<sup>48</sup>

The formation of mortals must greatly improve to advance mankind.<sup>49</sup>

Marriage should improve the human species, becoming a barrier against vice, a protection to woman, 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.<sup>50</sup>

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 ambitions. 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 constitutions.<sup>51</sup>

From the premise of consciousness indicated in the foregoing references, I believe as Christian Scientists endeavor to do so, they become better healers and come to assume their work with the family if it was not done when the home was being established or children considered. This way, what more important work could be done for the coming generation? **Generation is mental and entirely mental**, and this must be taken into consideration when this proposition comes to view.

A mother is the strongest educator, either for or against crime. Her thoughts form the embryo of another mortal mind, and unconsciously mold it, either after a model odious to herself or through divine influence, "according to the pattern showed to thee on 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.<sup>52</sup>

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.<sup>53</sup>

I would like to share with you an experience I had once. I was called to see a little girl who was about five years old. The experience seemed to be one of pneumonia, and the child was manifesting a high fever. I talked with her, and several times in the conversation she interposed, "Daddy and Mommie quarrel so." Here was the thought that something discordant might have been going on between the mother and father. I asked if there was discord in the home. It came out that there had been three days of terrible arguments about the husband wanting an evening highball. The mother was a Christian Scientist, the father was not. The father insisted on having the highball, resulting in the mother going



into a frenzy. That was all that was the matter with the little girl. It was a simple thing. They entered her room, knelt down by her bed, and told her they loved her and would never do it again. By twelve o'clock noon, she was completely free, having no symptoms.

Could that be called *pneumonia*? It was not bronchial pneumonia; it was a condition in the family. The child reflected it, not knowing what to do with it. So . . . the older generation has something to do.

We can look at our character and see the imprint in our life of our environment and education. *Good or bad*, that imprint is the reason for what our character has become. That imprint is all there is to a hereditary belief. It is all humanly mental, not because of matter, but **because of thought**. It is necessary to see, if it is erroneous, that it is unreal. It is necessary to see that there is nothing but God. Now, if it is good, we must give the good back to God. The only creative power is God. Whatever the characteristic, if it is good, it is **not inherited from the parents**; it is the expression of God. It must be given back to God, the only creative power.

I served in the Sunday School of the Christian Science church for eleven years. Unruly children come from broken homes or families. They have no background and little or no assistance to understand right living. Good children come from united families; they have assurance and confidence in the right. It is really careless of the parents to take so little interest in the culture and refinement of the children. Take a problem child, or what we call a *modern* child, there is nothing wrong with the younger that is not wrong with the older. That is where the healing is needed.

Rome says, "Give us a child until it is seven, and then, no one else can have him." What a challenge to us! We know what the perfect child is!

Now, to prospective mothers, a word from the Principle which must interpret their role.

**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 your flocks and herds? Nothing unworthy of perpetuity should be transmitted to children.<sup>24</sup>**

Right away, someone will say, "Why the human species? Why any *more* of it?" Is the human species stopped out there in babies, or in me the *beholder*? What makes it a solemn charge and a great responsibility unless it be that the *belief that person is human* must stop in the beholder?

In a recent case of childbirth, one called and reported that it would be several hours yet before the baby was born. I thought, "How ridiculous! the child is perfect, and was already here." There were no problems. A delay had nothing do with the case. In a short time the baby was present.

It is incumbent upon the mother to be the strongest educator — to see that the soil of her consciousness is the proper place for the idea. All error is erased because of its unreality. It attempts to blight the budding idea. All evils should be similarly uprooted; if not uprooted, they dull the glory of life. The mother is ever watchful of her thinking. Life, Truth, and Love are named Mother. This it is to be the substance of Principle. In the Powell biography it is written . . .

**Mary Baker's parentage was New England to the backbone, substantial, intelligent, and very religious. The devout mother was preparing both**

**in mind and body 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 Morse Baker.<sup>51</sup>**

This is an example to the student to show how the younger generation carries on the tradition.

**Marriage should improve the human species, becoming a barrier against vice, a protection to woman, strength to man, and a centre of the affections.<sup>52</sup>**

She is giving a description of the qualities we should have in home making, giving a place for the child.

**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.<sup>56</sup>**

She emphasizes spheres! Be sure that you are familiar with it. Not half spheres that make one, but two spheres that make one.

**The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love.<sup>57</sup>**

Up to this point we have freely discussed the woman's part in this work. Now, let us see what is man's part. There is a description in *First Church and Miscellany* concerning man's part in this relationship.

**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.<sup>58</sup>**

*Armament* is a strong word. Webster defines it as *Equipping, or the act of equipping for hostile action*. Man's work in this definition is of a high sense of Life, of religion, home, and freedom. He is to be that untiring spiritual armament of all that is right — he equips the home and maintains the home — and it means that he is to be that protection of spiritual or right endeavors of anything which expresses God, Soul, Principle. He is to maintain all that is right in the agreement, to be the savior for all that which seems to counterfeit spiritual being. To support his wife and children, to really supply all that unfolds in the infinitude of goodness. This is the capacity of manhood.

Individually, we have the characteristics and demonstrate the capacity of true womanhood and manhood. The male and female of God's creating is Principle. Principle also is God. Were this Principle understood as it should be and the divine manhood and womanhood lived as individual characteristics and if they were demonstrated by each of us, we would not be faced with homosexuality. That is an attempt to twist the beliefs of life, and this belief has attempted to enter the ranks of Christian Science. Those who practice it are, as a rule, intellectuals.

You undoubtedly know the condition of the State Department in Washington. May I remind you of this same condition in the government before the fall of Rome, Sodom and Gomorrah, or Pompeii. It is unprincipled; therefore, those who practice it are being unprincipled. As a result, a lack of moral integrity is evident.

Marriage is not discarded as erroneous. It is based on Principle, its basis is Principle! This must be proved every step of the way. Knowing this, error falls away, the error about it falls away because something right has taken its place. True marriage means oneness with God.

When in Boston, I was much impressed to learn that Mrs. Eddy had left her money to the Publishing Society, but not as an endowment. The profits and proceeds of it were to be turned over to the Mother Church for its support. This is an example of the underlying Love of divine Being. It would not be amiss to say that the Publishing Society represents that untiring spiritual armament which is the protection of the Mother Church.

Again, we see the importance of this year's Paper, and we exert ourselves to put into expression in a practical way that which has been revealed. God is the All-in-all of your Being. Were it otherwise, not made practical, we might find ourselves in the position of a man with a room full of gold. ~~Now~~ comprehending the meaning of gold, he brings no gold to the world. Neither he nor the world are benefited by that gold. There would be nothing to identify this wealth. Not

From time to time we are impressed with Science and Health as being ever new. We find places with which we are acquainted suddenly glowing with new effulgence. For me, such a place was the definition of Eve.

**EVE. 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, ...<sup>59</sup>**

The sentence which was drawn to my attention was that one, "The belief that the human race originated materially instead of spiritually." It is right and true to know that it began spiritually. To eliminate the gap is to know self spiritually; the gap seems to be filled with the belief of the human or material belief of creation.

The Christian Scientist is taught to see as unreal the mortal or human because it is classified as a belief of separation from God. On that basis they find that if the thought of existence goes no farther than that — the mortal and human — we have a vacuum, or a gap, with no reality in it. This leaves the field to *materia medica* and to Romanism. That gap expresses the material belief until thought sees *right there* that the human race originated spiritually instead of materially. This saves the race.

There is nothing but Spirit and Spirit's formations. God is All-in-all. We know we cannot have more than all. In the demonstration of this momentous fact there are no vacuums. There must not even be a blot on the escutcheon of consciousness. I would like to leave this subject with the following statement.

**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 or 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. Springing up from the ashes of free-love, this non-descript phoenix, in the face and eyes of common law, common sense, and common honesty, may appear in the *role* of a super-fine conjugality; but, having no Truth, it will have no past, present, or future.

The above prophecy, written years ago, has already been fulfilled. 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 Love. At present, more spiritual conception and education of children serve to illustrate the superiority of spiritual power over sensuous, and usher in the dawn of God's creation, wherein they shall neither marry nor be given in marriage, but are as the angels.<sup>60</sup>

## LOVE

I trust that you have come with me mentally as we've worked through the elements of this Paper. Perhaps the tone seems predominantly corrective because it stresses the importance of the moral, which *seems* human. But, through the years, I have continued to stress that the healing Truth which we have unfolded as our Being has not been expressed in all things in our daily living. There is no incident too large nor too small. Every thought, every event, must be brought into captivity to the Christ. The moral courage and the moral strength are important to the fulfilling of the plans or designs of thought. Without these, the complete design does not appear.

Love being the fulfilling of the Law, it would also express the fullness of God, the understanding of which sustains, maintains and unfolds in harmony and completeness. In the closing of this whole Paper, I should like to include the understanding of Love, to show how Love carries on *psychological warfare*. How it is that Love sustains, carries out *home, parenthood and children*, and the *now* of Spirit. This is first seen in the moral law, in integrity, and the desire to both *be* and *do* right.

As far as you are concerned, is this Science of Love going on *apart from* your conscious Being? Is it going on *as* your conscious Being? Love is manifest *as* existence. It is not Love unless it is active, because this is an absolute Science. Were it otherwise, it (Love) would be mere theory. There is no chemistry without a chemist; no mathematics without a mathematician; nor music without a musician. There is no Christian Science without a Christian Scientist. There is no God without man nor Mind without idea. This I say in an effort to make all of us do more than we are doing in our 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 the world than anything else. We know this is true because we understand the Science of true existence and because we have accepted God as our Mind. From this exalted outlook, he is as a Monarch.

As you know, the entrance of Love into a situation often presents itself as more discord or upheaval; so persons may say, "This isn't Love!" But we must have the courage and integrity to see beyond that; for as gentle and ministering as Love is, it does not tolerate anything unlike Itself.

Love does not see hate, nor make any concessions; does not tolerate unkindness. Love cannot deal with anything unlike Love. There is nothing unlike Itself. Then, of course, fear is unreal. Love negates the errors of mankind. Love is kind; but it makes no compromises.