

1958
Association Address
of
Mildred L. LeBlond
From Two Students' Notes

Introduction

Spiritual Laws vs. Material

Beasts of the Sea and Earth

Humanism

Useful Knowledge

Useful Knowledge – Astronomy

Absolute and Relative

Breathe of Life

Patriotism

Appendix I

Association Paper of Mildred L. LeBlond, 1958

(A compilation of notes from two of her students)

INTRODUCTION

My dear students, I greet you lovingly today on our association day of 1958. I am very happy to spend the day with you.

This era in which we are living is a wonderful one. There are mental signs which indicate to us that the science of being is converging on the nation, the nation of unfoldment and reflection. As I've said this I am sure many of you are asking to know what these signs are. Many of us have sent out mental searches.

And he also said to the people,

When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the southwind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea and why even of yourselves, judge ye not what is right? (Luke 12:54-57)

I think we may well take this statement of Jesus' to heart in order to do our best work. In studying Revelation we find the science of being. The oneness of God and man was discerned but was always some great thing away off. Had John not known the reasons behind the Revelation, it would have presented a discouraging picture. Because we are Christian Scientists we may know why these things seem to be.

The errors of our recent time are present because of the power of Truth, as Truth displaces error. It is the dynamic power of our own being. The tumult is the breaking up of material thinking.

The mounting sense gathers fresh forms and strange fire from the ashes of dissolving self, and drops the world. (Mis 1:16-18)

We have to know the science of our being and what evil tendencies are trying to do, and we must destroy them.

See what the Bible says about the little city and few men,

There was a little city and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. (Eccl 9:14,15)

Here today as we understand the grandeur of our being, the wonder and power of the Word, the omnipotence of Mind, the world will be different tomorrow.

I would like to explain the references given for your study this year. As we scan the pages of history, the finger of God is appearing through the maze of human beliefs. There has never been a time when God is not present.

1. S&H 128:4-6 Science properly understood is the law of the body and his universe.
2. My 128:19-22 We abide by laws.
3. Man 83:11 As your teacher, I am beholden to your growth.
4. Mis 258:12-15 God is the only law giver, to Himself.
5. Mis 259:14-18 When the Lawgiver was the only law, freedom reigned.
6. Ex. 20 The first appearing of the written law was the commandments.
7. John 1:17 In the beginning was the Word, and the Word was God.
8. Matt 5:1-12 It was described in the Beatitudes.
9. Matt 6:9-13 The Lord's Prayer reiterated it.
10. Matt 22:35-40 It continued in the two commandments of Jesus: love he Lord thyGod and love thy neighbor as thyself.
11. John 14:25-26 Then came the prophecy of its fuller appearing.
12. S&H 107:1-10 In 1866 the divine laws discovered by Mrs. Eddy.
13. S&H 468:8-15 The exact statement came in the scientific statement of being.
14. My 40: 24-15 Nothing changes the law of Christian metaphysics -- which is Love,
Mis 25:32-22 Mind -- in agriculture, economics, the universe, causation, or a stone.
S&H 183:8
Mis 27:27-2
15. Mis 12:12-32 Every man and woman must be a law to himself, or herself.
Mis 119:22-24 Insubordination decides if one is a true Christian Scientist or not.
16. S&H 240:1 We're always dealing with false states of consciousness and not a material condition.
S&H 379:6
17. Mess '02 6:28 This law is Love.

Excerpts from Board of Directors' Letter to Teachers

There is a need for each student of Christian Science to do consecrated work for himself daily. There is a need for each student of Christian Science to support fully the church by willingness to serve and to do consecrated work. There is increased recognition for the need for inspired teachers of the Sunday School. Pray for the government of divine Mind to be manifested in the world. There is a need in the Journal for more listed practitioners. There should be alert resistance to ecclesiastic and medical claims to influence public thought. Students should enlarge the borders of thinking to include oneself, church, community, the world, in the Father's plan of salvation.

Spiritual Laws vs. Material

Actually the subject is "spiritual law, the laws of God." During the last few years, as you know, we've taken for study the first two parts of Mrs. Eddy's statement,

I believe strictly in the Monroe Doctrine, in our Constitution, and in the laws of God.
(My 282:3-4)

The Constitution and the Monroe Doctrine were a part of the inspiration of the addresses. This year, we come to the laws of God. As I dwelt on the phrase laws of God, increased understanding of law was brought out to me. I felt, according to the teachings of Christian Science, that it is the activity of infinite good which we call God; it is power and that power is never changing in goodness and accuracy. How would you define the law of God?

How would you define Christian Science? As the law of God, the law of good, interpreting and demonstrating the divine principle and rule of universal harmony.
(Rud 1:1)

Mrs. Eddy says,

Science is divine; it is neither of human origin or of human direction. That which is termed "natural science," the evidences whereof are taken in by the five personal senses, presents a finite, feeble sense of the infinite law of God; which law is written on the heart, received through the affections, spiritually understood and demonstrated in our lives. This law of God is the Science of mental healing, spiritually discerned, understood, and obeyed. (Mis 172:16-24)

It must be emphasized that this is her attitude concerning the law of God.

Before discussing the laws of God, I feel it is important to analyze the above quote.

1. First, it must be written on the heart. How is anything written on the heart? Must we not have an affectionate, warm, tender feeling for the thing under discussion? This is primary. Mrs. Eddy puts it first as a necessary part in the demonstration of the divine law.

2. The next requirement is that it be received through the affections. We would have

to love whatever we see of the law of God in operation.

3. Spiritual understanding grows out of having received this law in the affections. This means all we see in the universe must be translated back to God. Many believe the laws of astronomy, mathematics, music, nature, are separate from the laws of God, but these are some of the ways in which God's law is seen to operate.

Principle and idea is one, and this one is God ... (S&H 465:17)

There is but one law so these become some of the multifarious ways in which the laws of God seem to operate. One God, one universe, one law.

4. The result of this orderly procedure is demonstration -- which means to prove what the law of God is and how it operates. It is proof that the law of God is and exists here in everyday life and is to be obeyed and demonstrated.

Mrs. Eddy says,

This law of God is the Science of mental healing, spiritually discerned, understood, and obeyed. (Mis 172:23-24)

Here Mrs. Eddy informs us that the law of God is Christian Science, mental healing, which must be spiritually discerned. No law or belief of law is termed law thereafter, but is translated back to God. This translation must be understood and obeyed in order to heal. Thus we see Mrs. Eddy's orderly unfoldment where she says, 1. written on the heart, 2. affections, 3. spiritual understanding, 4. demonstration. These requirements accepted by Christian Scientists demonstrate mental healing. Law infers cause and effect. Law must be seen in effect. True law is the will of God, the will of good, all the laws of God seen operating on the universe as the law of Mind.

When one is asked what is law, one would answer law is a governing and controlling power, and this infers cause and effect. True law is the allness of God, the will of good operating in the universe. Law is (Web) that which is laid and fixed, to make stand; what we are to understand by the use of the word law indicates the many ways in which the law is seen to operate. To be laid to be fixed and to stand is to be good and intelligently understood. This law maintains the individuality and identity of all things from infinitesimal to infinite -- of a grain of sand as well as that of the sun.

To understand law, one must have oneness in premise in order to have oneness in effect. Not two laws, one governing the universe et cetera, and the other governing man. Mrs. Eddy makes this statement,

Belief in a material basis, from which may be deduced all rationality, is slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect (S&H 268:6-9).

To understand law spiritually we must understand cause and effect spiritually, just as principle and idea is one and this one is God, so cause and effect is one and this one is God. The following helps us to understand this, the spiritual perfect law is

also called material law by Mrs. Eddy.

ELIAS. Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality. (S&H 585:9-12)

That Jesus operated in perfect harmony with natural law, not in defiance, suppression, or violation of it, we cannot doubt. (Pul 54:6-8)

The perfectly natural law is the perfectly spiritual. Scriptural law is natural law concerning cause and effect -- Soul and body, Principle and idea, noumenon and phenomena, God and man, perfect cause and perfect effect. These all reveal this law of God for the only law there is is the law of God. This divine law is expressed multifariously. Mrs. Eddy says laws indicating there are many ways the one law operates

Jesus defined law in its entirety; he gave two commandments.

Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. (Matt 22:36-40)

Here again, we find that to understand law of God we must understand cause and effect. The understanding of true law points to cause and effect. Without scientific understanding of effect, divine law would be inoperable. Cause and effect is one, and neither can operate without the other.

Let us consider the moral nature of God and moral means force. Mrs. Eddy emphasizes the words moral and force.

The distinction between that which is and that which is not law, must be made by Mind and as Mind. Law is either a moral or an immoral force. The law of God is the law of Spirit, a moral and spiritual force of immortal and divine Mind. (Mis 257:6-10)

Whatever appears to be law, but partakes not of the nature of God, is not law, but is what Jesus declared it, "a liar, and the father of it." God is the law of Life, not of death; of health, not of sickness; of good, not of evil. It is his infinitude and oneness of good that silences the supposition that evil is a claimant or a claim. (Mis 259:3-8)

The law of God cannot be understood in its entirety without moral. The moral is not just human. The spiritual cannot be understood until the attainment of the moral; however it seems sadly missing in everyday living.

MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance. (S&H 115:26-27)

It is a promise kept, loyalty, it is regard for the individual, an appointment kept. It means to mind one's own business, it means moral and not money the standard.

Third Degree: Understanding. **SPIRITUAL.** Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness. (S&H 116:1-3)

Force implies that which impels its own presence, no matter what the obstruction.

Free implies that which impels its own viewpoint.

Noah Webster says, "Some differences exist between England and America and language is the expression of ideas. The principle difference is between the law, customs, and different forms of government. American government commenced in a wholly novel way. American words differ because American civilization differs. A moral force is an intellectual force, spiritual force, tends towards the absolute.

Words express ideas. Now go back to force. There is a moral force, an intelligence, a spiritual force. Moral (Web) power of action on the reason in judgment or determination.

Our leader says,

When the Lawgiver was the only law of creation, freedom reigned, and was the heritage of man; but this freedom was the moral power of good, not of evil: it was divine Science, in which God is supreme, and the only law of being. (Mis 259:14-18)

I have been impressed with Mrs. Eddy's, shall we say, world learning; but which means to us something very different than worldly. What think we of the following?

Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause. Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal. (S&H 195:15-22)

Study this well. We must understand something of the laws governing these things that we may annul the false laws and establish the laws of God.

Because academics of the right sort are requisite, what must we do? Why is it academics of the right sort are requisite? We must wipe out a false sense of academics. It is only this way the universe of Mind can be seen and known, returning it to law. The spiritual law governs everything of which we are conscious, sun, moon, stars, et cetera. There is no vicarious living. Life is individual unfoldment and the being of it.

The march of mind and honest investigation will bring the hour when the people will chain, with fetters of some sort, the growing occultism of this period. (S&H 570:1-3)

Would it not be necessary that we understand some of the laws governing these that we may annul false law and establish the law of God. Is it not true everything of which we are conscious is a part of good. When we wipe out the false sense of academia then we can say, "All is infinite Mind and its infinite manifestation." The entire nothingness of matter cannot be accomplished until the false beliefs have been wiped out.

Mind appearing is what we are, but it does not stop with healing ourselves morally, physically, financially, et cetera. What about the universe? Is it imperfect, and material? Do we say in theory only that God is the Mind of man, or do we let that Mind be us? This is not a transcendental state, for Mrs. Eddy and Jesus proved their dominion over all because they understood law. They returned all to the law of God.

Jesus disappeared from their vision, walked on the water, manifested fish and bread and tax money. He knew one law, not just physical law. Mrs. Eddy could write Science and Health, establish a church, her health, and well-being. Jesus' healings all had to do with the so-called human laws.

The "I" will go to the Father when meekness, purity, and love, informed by divine Science, the Comforter, lead to the one God; then the ego is found not in matter, but in Mind, for there is but one God, one Mind; and man will then claim no mind apart from God. (Mis 195:31-3)

Let this spiritual law proceed from the me of Spirit. What a vision of divine order, symmetry, individuality, the perfection of Spirit. We must know the law of God as expressed in government, astronomy, weather, space, as well as in personal relationships. Jesus and Mrs. Eddy's lives were not restricted or limited.

Let it be written on the heart, received through the affections, spiritually understood and demonstrated as Mrs. Eddy says.

However, this will never take place for the individual until he sets about to understand the spiritual laws governing everything of which he is conscious. Life is individual unfoldment and the being of it.

We must be joyfully willing to do this. It must be demonstration in our lives. The spiritual law governs everything of which we are conscious; sun, moon, stars, all things. This will take place as we set about to learn the infinitude of spiritual law. Life is individual unfoldment and the being of it.

The first entrance to the temple which Moses set up was through a small door. Temple signifies all inclusive Mind. The small door meant it accommodated one, an individual. Mind is not revealed in groups. It is revealed only as individual being, one as one. That has to be done. Why put it off?

Mrs. Eddy is conversant on too many subjects not to know this and she found this is necessary. We cannot stand by and let the natural scientists expand and we, as Christian Scientists, not expand. This is the age of expression, expansion. Many Christian Scientists say they are too busy with too many things or 'I don't have time to explore' or it is too much of a burden; however, it is inspiring when we break through these limitations. It is a vital, lively experience to find out how the laws of God operate in world affairs. We read the daily newspapers, don't we? As we read, what is going on in all natural sciences, it is a simple matter to follow through on the law and accept what is true and It is enlarging our own being. This is growing out of a mortal concept of ourselves and others.

Mind appearing is what we are, but it doesn't appear with the limited concept of ourselves. We are not just healing ourselves morally, physically, or financially. What about the universe? Is it imperfect and material?

We must let this proceed from the Spirit. What a glorious outcome for this perfection of Spirit. What a vision of absolute perfection.

We must know the laws of God as expressed in government, astronomy, weather, space, personal relationships. Jesus and Mary Baker Eddy have pointed out the way. They were not narrow, limited or restricted in anything. Their thought was always expanding.

Mrs. Eddy enlarges our concept of law thus:

Progress is the law of God.

Law of Mind gives man dominion over all things.

Law of Spirit annuls all other laws.

Law of Spirit destroys the laws of matter.

Law of Spirit makes all things pure.

Law of Soul is never without its representative.

Law of Soul is Life.

Law of Life is resuscitator.

Law of Truth heals the sick

Law of Love fulfills Christian Science and blesses those that curse it and furnishes the vision of the Apocalypse.

God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis. (S&H 258:13-15)

Progress is the law of God, whose law demands of us only what we can certainly fulfill. (S&H 233:5-7)

The law of Christ, or Truth, makes all things possible to Spirit; but the so-called laws of matter would render Spirit of no avail, and demand obedience to materialistic codes, thus departing from the basis of one God, one lawmaker. (S&H 182:32)

Truth has no beginning. The divine Mind is the Soul of man, and gives man dominion over all things. Man was not created from a material basis, nor bidden to obey material laws which spirit never made; his province is in spiritual statutes, in the higher law of Mind. (S&H 307:25)

The Principle of his cure was God, in the laws of Spirit not of matter; and these laws annulled all other laws. (Mis 260:11)

Life is the law of Soul, even the law of the spirit of Truth, and Soul is never without its representative. (S&H 427:2-5)

In Science one must understand the resuscitating law of Life. (S&H 180:7)

Christian Science is the law of Truth, which heals the sick on the basis of the one Mind or God. (S&H 482:27-29)

Not so did Jesus, the new executor for God, present the divine law of Love, which blesses even those that curse it. (S&H 30:16)

Love fulfills the law of Christian Science, and nothing short of this divine Principle,

understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness and death. (S&H 572:12)

To sum these up -- Growth is governed by intelligence; by the active, all-wise, law-creating, law-disciplining, law-abiding Principle, God. (Mis 206:17-19)

Puritans

The chain of Christianity appearing through all ages culminated in this nation's formation in the chain of scientific being. Consider the chain from the Puritans, their concept of God and government seen as the law of God. As Christian Scientists, our lives would not be possible without them. Mrs. Eddy considers herself and us as the "dutiful descendants of Puritans,"

The author's ancestors were among the first settlers of New Hampshire. They reared there the Puritan standard of undefiled religion. As dutiful descendants of Puritans, let us lift their standard higher, rejoicing, as Paul did, that we are free born. (No 46:14-18)

What is the Puritan standard? It is Christianity, Protestantism, pure undefiled religion and the ability to protest. Both Christianity and Protestantism are basic to a true understanding of God finally revealed in Christian Science. Do we stand for those things that lead to Christianity triumphant and protesting non-Christian things?

The wise man has said, '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.' (My 135:2-5)

We have a vital heritage in our Puritan background: freedom, purity, refinement. God was basic to all their endeavors.

From Puritan parents, the discoverer of Christian Science early received her religious education. In childhood, she often listened with joy to these words, falling from the lips of her saintly mother, "God is able to raise you up from sickness;" and she pondered the meaning of that Scripture she so often quotes: "And these signs shall follow them that believe; ... they shall lay hands on the sick, and they shall recover." (S&H 359:20-28) The Puritans possessed the motive of true religion, which, demonstrated on the Golden Rule, would have solved, ere this, the problem of religious liberty and human rights. (My 181:12-16)

Religious liberty is freedom to worship God. That impulse of thought founded America and had it continued beyond the churchly aspect and gone into codes and laws, the history of this nation would have been different. People would not have accepted defiled law. The Puritans based all on God and hence the wonderful early history of the United States.

Christian Science and the senses are at war. It is a revolutionary struggle. We already have had two in this nation; and they began and ended in a contest for the true idea, for human liberty and rights. Now cometh the third struggle; for the freedom of health, holiness and the attainment of heaven. (Mis 101:8-13)

In each of these above instances it was the religious aspects of the individual

expanding himself. First, self government, and then, human slavery. Without the first two, the third cannot come about. If the Principle of the first two is abandoned, the third will be invalid. 1890 is the time historians accept as the date when freedom of the individual began to decline. It was 1888 when Mrs. Eddy made the foregoing statement.

God is the divine individuality of man. This is the inevitable law of God. Today many people think the subject of government is material, but the Puritans did not think so. Individual freedom was the same history as that of religious freedom. They cannot be separated. You cannot separate Christianity from government. Mrs. Eddy knew the relation of government and religion. Do we also? She made no distinction. These three struggles are one and the same struggle, although two were thought of as political. Today's revolution is socialistic and communistic. We must see the subject of government as spiritual activity to take place for Christian Science to grow.

Before the Civil War and the Revolution, there were deep depressions and the revival of religious feeling. One of the Boston clergymen, Mr. Carlisle, said in 1878, that it is sad if men should take up the notion that a white heat is not useful. In metals, it burns out the dross and leaves pure metal. When the white heat anneals, spiritual progress is inevitable. We need a religious awakening in annealing society. These two upheavals were preceded by a great awakening in the U.S. Do not be afraid of a white heat. It is God's plan for burning out the dross. A white heat is useful in annealing metals, and a religious awakening is useful in annealing society." The whole land was moved religiously before the two struggles. Nations are better for the ages for being thrown into the white heat. It is the method of burning out the dross. Do not be afraid of it.

The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but of his kingdom there shall be no end, for Christ, God's idea will eventually rule all nations and peoples, imperatively, absolutely, finally with divine Science. This immaculate idea, represented first by man, and according to the Revelator, last by woman, will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character. (S&H 565:13-22)

We must understand what our standard is. The Puritan idea of the relation of government and religion may be seen in that it was the order of the Continental Congress to "import 20,000 copies of the Bible, the great political textbook of the patriots." The voice of the fathers of the Republic carried forth, expressed, and recognized God as their Father, turned to the Bible and Christian morality as their only basis of good laws.

Some Christian Scientists do not think that government is an appropriate topic for a Christian Science association. The early ministers had the same trouble. It is hoped that this discussion will help you to see our Leader's attitude on this subject. It is in the Scriptures. See Sentinel, Vol 3. pg 88. John Wingate Thornton was an early minister who spoke from the pulpit on political subjects. The Pulpit of the American Revolution, 1860.

How many accept the Bible as a political textbook? Science and Health, too, is a great political textbook. If one is willing to accept its answers, he can stand on the same moral principles. America was not just another nation, but mankind's demonstration of freedom unfolding as a nation.

In 1783, Reverend Ezra Styles, a very learned man, preached on "God's American Israel" using as a text, Deut. 26:19. He said God's ancient people was dependent on Him for their morals and political views. Holiness ought to be the end of all civil government. True religion here, [?] and the third revolution will be found to stand the test. The Lord sent Joseph into Egypt, and the Lord sent the woman clothed with the sun, and the woman fled to the place prepared for her. He actually was prophesying Christian Science. We have forgotten the divine establishment of this country for Christian Science. We must remember what brought forth this country, a place prepared of God by the law of God for the appearing of Christian Science.

This nation has never prospered when it has forgotten God and what the Puritans had established. 1740 was the first great revival in this country. At that time the standards of the original Puritans were slipping away. The people had forgotten to carry on what God had established. These evangelists were awakening the people by hellfire preaching. Without that awakening, men could not have withstood the Revolution. Let us remember our Revolutionary War was a religious revolution

The next low level of religious experience was 1850-1865. There was a business depression for no apparent reason and the churches felt this was God's doing, then there was widespread revival again and it lasted two years and the religious stamina gained carried them through the Civil War. This, again, was a religious experience. It was freedom of thought appearing in the protest against slavery. The Puritans believed the civil law must be Christ-like as church law, but separate. Morality underlay self government, and it resulted in the Declaration of Independence. Just as the Ten Commandments are the seat of Christianity and the tap root, so America is the model if all are willing to do as our forefathers did. It is the law of God appearing as governing the nation, although it looks like history. The Ten Commandments resulted in Christianity which resulted in liberty.

Today we are indeed in the Revolution stage, the Armageddon. By what I have told you of the two revolutionary struggles, would you say our moral fiber is equal to theirs? Are we doing all the things Mrs. Eddy said in this last reference? Mrs. Eddy was very aware of her heritage. Are we being equally in earnest as were they for the first two? The religious experience prospered until about 1900. But since then the government has been substituting materia medica, drugs, and all other material ways and means to work out successful lives.

May we here today promise to work more nationally for the science of Mind. The laws of God are being presented to you to day. If we in this room can be as devoted

to restoring Christianity to our government as our forefathers were to establish it in their government, we will be following our leader's admonition. Then we cannot fail her.

EXTEMPORE REMARKS

The great theme so deeply and solemnly expounded by the preacher, has been exemplified in all ages, but chiefly in the great crises of nations or of the human race. It is then that supreme devotion to Principle has especially been called for and manifested. It is then that we learn a little more of the nothingness of evil, and more of the divine energies of good, and strive valiantly for the liberty of the sons of God.

The day we celebrate reminds us of the heroes and heroines who counted not their own lives dear to them, when they sought the new England shores, not as the flying nor as conquerors, but, steadfast in faith and love, to build upon the rock of Christ, the true idea of God - supremacy of Spirit and the nothingness of matter. When first the Pilgrims planted their feet on Plymouth Rock, frozen ritual and creed should forever have melted away in the fire of love which came down from heaven. The Pilgrims came to establish a nation in true freedom, in the rights of conscience.

But what of ourselves, and our times and obligations? Are we duly aware of our own great opportunities and responsibilities? Are we prepared to meet and improve them, to act up to the acme of divine energy wherewith we are armored?

Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes. The hour is come. The great battle of Armageddon is upon us. The powers of evil are leagued together in secret conspiracy against the Lord and against his Christ, as expressed and operative in Christian Science. Large numbers, in desperate malice, are engaged day and night in organizing actions against us. Their feeling and purpose are deadly, and they have sworn enmity against the lives of our standard bearers.

What will you do about it? Will you be equally in earnest for the truth? Will you doff your lavender-kid zeal, and become real and consecrated warriors? Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright! (Mis 176:6-20 on 177)

Beasts of the Sea and Earth

Read Studies in the Apocalypse of John of Patmos by Edith Armstrong Hoyt

There had to be preparation of the heart by the Puritans. It looked like many people, but it was always the individual. The basic unit is still the individual. The impact of ideas expressed by Jesus has been left on the consciousness, and the same is true of Moses, Mrs. Eddy, although they are not here with us in person. The imprint began in the vicinity in which they lived and then moved out. This is process and not part of divine Mind or the law of God, yet to follow the path of right ideas is a worthwhile endeavor. Because Jesus was born, or appeared in Palestine, it is historically known as the seat of Christianity, and it spread out covering the earth. Because Mrs. Eddy appeared in America, it is the birthplace of Christian Science and then spread out over the face of the globe.

Christian Science included the discovery of the unreality of evil. This is a very important point. Evil is not real, and it is impossible for there to be a material basis for life. Wherever Christian Science is, in some measure is the knowledge that evil is unreal. In Christian Science, thought as Truth penetrates naturally all avenues, translating all law and all things back to God, Mind, and thus seeing the unreality of an existence separate from God. The impact of the above ideas is still here.

What John was able to do, recorded in the Apocalypse and pictured symbolically, we should be able to do today as we understand the unreality of error and how to be a law of annihilation to it. First, remember Christian Science, the science of Christianity, is the science of the one Mind, and that this Mind is the Mind of man. Therefore, there is no mind to know or act evilly and therefore evil is unreal. Because Christian Science was discovered in America, this country has an important part to play in annihilating the belief in evil. It must uncover the trends which tend to oppose Christian Science.

Using the symbols John recorded in the Apocalypse, such as the beast of the earth, will be helpful to do this work.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and his great authority. (Rev 13:1-2)

As I am sure you know, this represents the beastiality coming out of the false systems used by the ten emperors of the Roman Empire. (Hoyt, pg. 179) The sea from which the beast submerged symbolizes material thinking. The false material concept of government was uncovered by John as coming up out of the sea and John described it and knew its intent.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exercises all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast,

whose deadly wound was healed. (Rev 13:11-12)

Now also in John is a second beast that comes out of the earth. This beast represents the first beast and demands the worship of its image and is an allusion to the common practice of the Roman emperors who established temples in all the cities of their king where the duty of the priests was to demand the worship of the emperor as god. (John's refusal to comply was the reason for his persecution and banishment to Patmos.)

A look at history shows that it was always a false government against which domination the individuals rebelled. Moses rebelled against the laws of Pharaoh, the Puritans against the political system and the Roman church, the colonists against taxation without representation, John against the Roman emperors' domination. I've always thought it meant a great deal to know the Bible inscription around the Liberty Bell is from Moses, "Proclaim liberty throughout the land"

Here we have John on Patmos symbolically picturing the domination of the Roman Empire with the symbols of the beast of sea and earth. The two beasts representing the false mental concept of government and the false forms thereof are what John saw as error. In taking the beast out of the sea, which was false governmental thinking, and the beast out of the earth, the false forms thereof, he began the annihilation of them both.

The twofold reasoning is the same depicted in the textbook where Mrs. Eddy says,

This angel had in its hand " a little book," open for all to read and understand. Did this same book contain the revelation of divine Science, the "right foot" or dominant power of which was upon the sea, -- upon elementary, latent error, the source of all error's visible forms? The angel's left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin. (S&H 559:1-8)

Today, we would term John's action uncovering and handling error. Seeing its unreality is the next step, because error cannot appear as real to the divine Mind which Jesus understood. It had been revealed to him that the Lamb which sat upon the throne of God was Mind - man. (See Hoyt, pg 133) Thus his conscious knowing as Truth became God's law of annihilation to error as false material thinking and its manifest or false forms thereof expressed.

So my dear students, if John saw the necessity to handle the false forms that spring from it, should not we also? Note that this revelation appears immediately after the Revelation prophesying Christian Science. What is the difference between the false mental concepts which produced the imperatum of Rome with its opposition to Christianity and the false mental concepts which have produced communism or socialism and its opposition to Christian Science today? As history reveals, the Christians did not do well with the beasts of the sea and earth, for these beasts produced the period known as the Dark Ages. Is it asking too much that we be wiser than the early Christians? This revelation appeared to John immediately after the revelation of Christian Science. John saw the need to handle government, and we should do it. The false mental concepts of government are the same as the ones that

produce Communism and Socialism today. The Christians did not do too well with the beasts because they produced the Dark Ages.

Today, these beasts operate in many forms: mass consciousness, socialism, atheism, humanism.

Mass consciousness, the beast, claims many minds in one. It denies the divine individuality of God. Anything that says success, morals, health, can be accomplished by mass consciousness or the joining together of different states of thinking denies the law of God, which is divine individuality, the divine Mind.

God is individual Mind. (Mis 101:31)

So we look at the beast of the sea, called mass consciousness, and see its unreality because there are not minds many. There is only one Mind and that Mind is reflected, not subdivided. Then we put it on the dry land, which Mrs. Eddy defines in this way:

This one Mind and His individuality comprise the elements of all forms and individualities, and prophesies the nature and stature of Christ, the ideal man. (S&H 507:1-2)

In metaphor, the dry land illustrates the absolute formations instituted by Mind, while water symbolizes the elements of Mind. So the beast is out of its natural habitat, and its selfhood is thus destroyed.

Socialism is a false concept of human do-gooding, based on the erroneous belief that man lacks, that he is incompetent, he cannot care for himself. In order to establish harmony, all things must be leveled to each a little. This concept, or the beast, is destroyed by Truth or divine Mind. Because God made all that was made, what he made must be like Him. Man is, therefore, the very presence of all that God is. This beast, called Socialism, being out of its natural habitat, has nothing upon which to live.

Atheism doesn't only relate to persons believing in God or not. It is a limited concept of the word to only consider it in the light of religion. To understand it fully, you may ask, if one doesn't believe in God, what does he believe in? We find that one professes various beliefs in man or in matter. Atheism makes man or matter god. The Russians believe only in man, not God. Denial of God as the Mind of man is fundamentally atheistic. Anything or any belief which would usurp the power of God or good in the life of the individual is atheism. If one believes there is something else besides God, he has fallen before the beast of the sea, and then the second beast from the earth takes over and the forms of this atheistic concept appear. For health, drugs appear. Are not tranquilizers and drugs designed to relieve pain and produce a sense of peace where there should be no peace, a form of the beast of the earth? Mrs. Eddy felt very strongly concerning this subject as she tells us in

answering a reporter's question,

"What is your attitude to science in general? Do you oppose it?" "Not", with a smile, "if it is really science." "Well, electricity, engineering, the telephone, the steam engine - are these too material for Christian Science?" "No; only false science - healing by drugs." (My 345:7-12)

For security, governmental organizations and agencies appear to provide false security. All these and more are predicated on man as matter instead of on God. Human do-gooding is a subtle beast, because it looks so good, but is so evil. Let us therefore remember that any false governmental concept where in some manner it believes man needs governing instead of being God-governed, self-governed, is the beast of the sea which we must detect and bring up out of the sea to be destroyed. Let us remember, too, the visible form of false government, human socialism, communism, materia medica, drugs, etc. are the second beast, the beast of the earth. These beasts must be seen as untrue and unreal and thus seen and destroyed and the way to accomplish this is as John did - be that Mind which was also in Christ Jesus.

I have given you few instances of present day beasts of the sea and the earth. There are other beasts to expose. Remember, the demonstration of Life eternal is individual and universal. For homework, I trust you will continue to uncover and expose them. The world is your own subjective being.

Humanism

Our discussion on Puritans brought us to the third struggle, which began with the advent of Christian Science.

Science has inaugurated the irrepressible conflict between sense and Soul. Mortal thought wars with this sense as one that beateth the air, but Science outmasters it, and ends the warfare. This proves daily that "one on God's side is a majority."

Science defines omnipresence as universality, that which precludes the presence of evil. This verity annuls the testimony of the senses, which say that sin is an evil power, and substance is perishable. (Mis 102:27-3)

One phase of this struggle is the beast of the sea called humanism. We must understand its purpose and operation. It is a phase of thinking; at its beginning, it was put forth as a philosophy. Now it is trying to operate as a world religion, although it rejects God and Christianity.

Its essence is not new. It goes back to Pythagorus. Mrs. Eddy refers to it in the article, True Philosophy and Communion, (Mis: 344:1). During the Renaissance scholars of Rome supported it. It is a well-organized movement, and many prominent people believe in it. It is based on the belief that there is no God, there is only man. Perhaps there are some here who have been fooled by humanism. Will I startle you too much if I say that some of you have been enticed into supporting activities in which humanism is the guiding force? It does not work openly, and that

is what makes it so dangerous. Mrs. Eddy has warned us,

So secret are the present methods of animal magnetism that they ensnare the age into indolence and produce the very apathy on the subject which the criminal desires. (S&H 102:20-23)

Humanism is weaving subtle webs and trying to make our demonstration of individual subjective being more difficult.

Communism is humanism based on Karl Marx' theory that man is the result of his environment and that his consciousness does not rule his environment, but vice versa. Kruschev said, "Russians don't believe in God, only in man. We Russians do it ourselves. Westerners pray for God to do it. We Russians look to our scientists." Fascism and nazism also were humanism.

The weeds of mortal mind are not always destroyed by the first uprooting; they reappear, like devastating with-grass, to choke the coming clover. O stupid gardener! Watch their reappearing, and tear them away from their native soil, until no seedling be left to propagate - and rot. (Mis 343:20-25)

Communism is an outcropping of humanism. Our work is in the seed bed to destroy them before they develop into violent forms.

Humanism, as the name implies, deals with life from a human basis, that of man, devoid of God and Christianity. It is humanity existing without God. Humanism believes in one world, but nothing individual, all things shared, -- even misery. Certain classes of men must be destroyed if they do not fit into this picture. Hitler did this in WW II, and we thought because the war was over, that this class destruction was over as well. Today in Russia, certain classes are being eliminated. Russia, however, is not the only place. Elimination of classes here is accomplished through humanism. Humanism does not use the obvious forms of murder, of course; but by depriving man of his right of self-government and individuality. This godless philosophy of humanism is a religious question.

Human laws, Roman law and Jewish law, made the life work of Jesus more difficult.

Human law had condemned him, but he was demonstrating divine Science. Out of reach of the barbarity of his enemies, he was acting under spiritual law in defiance of matter and mortality, and that spiritual law sustained him. The divine must overcome the human at every point. The Science Jesus taught and lived must triumph over all material beliefs about life, substance, and intelligence, and the multitudinous errors growing from such beliefs.

Jesus rose higher in demonstration because of the cup of bitterness he drank. Human law had condemned him, but he was demonstrating divine Science. Out of reach of the barbarity of his enemies, he was acting under spiritual law in defiance of matter and mortality, and that spiritual law sustained him. The divine must overcome the human at every point. The Science Jesus taught and lived must triumph over all material beliefs about life, substance, and intelligence, and the multitudinous errors growing from such beliefs. (S&H 43:21-30)

Jesus obeyed human laws and fell a victim to those laws. But nineteen centuries have greatly improved human nature and human statutes. (My 220:26-29)

Human law is right only as it patterns the divine. Consolation and peace are based on the enlightened sense of God's government. (My 283:26)

Thus human law is wrong when based on godlessness. Our laws are based on the Constitution and God. If laws are human, we will fall victim to these laws. We must discern when a law or code is based on humanism or when on God.

I vindicate both the law of God and the laws of our land. I believe, -- yea, I understand, - - that with the spirit of Christ actuating all the parties concerned about the legal quibble, it can easily be corrected to the satisfaction of all. Let this be speedily done. Do not, I implore you, stain the early history of Christian Science by the impulses of human will and pride, but let the divine will and the nobility of human meekness rule this business transaction, in obedience to the law of Love and the laws of our land. (Mis 141:15-24)

The Constitution of the United States does not provide that materia medica shall make laws to regulate man's religion; rather does it imply that religion shall permeate our laws. Mankind will be God-governed in proportion as God's government becomes apparent, the Golden Rule utilized, and the rights of man and the liberty of conscience held sacred. Meanwhile, they who name the name of Christian Science will assist in the holding of crime in check, will aid the ejection of error, will maintain law and order, and will cheerfully await the end - justice and judgment. (My 222:22)

Sometime Christian Scientists must stand up for their rights from the standpoint of the Constitution. Early Christian Scientists understood that the Constitution protected them because they understood the Constitution. We have been lax. The Constitution becomes a human law when it is not considered Christian. We are falling victims to laws enacted under the letter -- not the Christian spirit -- of the Constitution. If the World Health Bill is enacted, for instance, bit by bit it will eliminate that class of people who believe in mental healing!

Is there anything in Mind that levels? Humanism is trying to bring the top down and the bottom up. God is the Mind of man forever unfolding riches within Itself. We must raise and soar on our own wings! The leveling process in our schools tends to eliminate those who want to study. (See U.S. news, Jan 24, '58.) It is not just happenstance that the leveling process is taking place through the schools. It is master-minded. The new generation expects mediocrity; and as a result, the older generation can be more easily handled. This is diabolic liquidation of a class of person who accept the kingdom of God within. This is what humanism is.

Do NOT be a human do-gooder. Humanism is entirely separate from human, or humanhood. You must be the good God is.

Science speaks when the senses are silent, and then the evermore of Truth is triumphant. The spiritual monitor understood is coincidence of the divine with the human, the acme of Christian Science. Pure humanity, friendship, home, the interchange of love, bring to

earth a foretaste of heaven. They unite terrestrial and celestial joys, and crown them with blessings infinite. (Mis 100:20)

The divinity of the Christ was made manifest in the humanity of Jesus. (S&H 25:31)

We are too casual about these things. Do you know the difference between the humanity of Jesus and humanism? Remember the operation of evil is subtle, and its most subtle form is to try to appear as good. Pay attention to definitions. We must not take unconscious part in humanism. Man is not a human being; he is a divine idea.

When Samuel Johnson was asked of some subject how he could believe such a thing, he replied, "Ignorance, pure ignorance." How have we let humanism grow? Ignorance, pure ignorance. Our whole economic, social, political scene has been changed over thirty years. [Span of 1928 to 1958.] Now, we approach problems from a human point of view instead of reliance on God. People look to government for security, parity, housing, schools, science, atomic power, . . . for everything. Hope for peace has been diverted from God to UNESCO and the UN. How often do officials tell people to turn to God?

Do not just accept them as good men trying to do a job. The first president of UNESCO was Julius Huxley, who said UNESCO cannot base its outlook on a religion, but it must be based on global humanism. He is a militant atheist. John Dewey and Bertram Russell are also humanists. The head of WHO, a few years ago, was Dr. Brook Chisholm, also a humanist. The seedbed of humanism is in the universities and is not in view of the average citizen. It operates under the umbrella of academic freedom. We should detect it.

One of the beasts of the sea is mass consciousness, which is a belief of pantheism, many minds coming together as one.

It is a "consummation devoutly to be wished" that all nations shall speedily learn and practice the intermediate line of justice between the classes and masses of mankind, and thus exemplify in all things the universal equity of Christianity. (My 181:16-20)

An individual can be all things. Watch the things in your daily life and see what is presented as humanism. There is no place in Mrs. Eddy's teaching for mediocrity or the leveling process.

The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man. From this it follows that business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity. The human mind, imbued with this spiritual understanding, becomes more elastic, is capable of greater endurance, escapes somewhat from itself, and requires less repose. A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity. (S&H 128:4-19)

Webster in 1849 dictionary defines equity thus: imparting or distributing of justice,

or doing to another what God gives him a right to expect. No matter who preaches this leveling, it is wrong. Humanism has made people believe they have made a financial demonstration when they have not. Mediocre leveling is not the way. If God, Mind, is to govern the universe, it can only be done as the One, the infinite ONE, the All, which is all – but is not made up of all.

And I if I be lifted up will draw all men to myself. (John 12:32)

The Greek derivative of draw is to take for oneself. As Jesus understood his consciousness to be divine, this consciousness would draw all men to it. It would look like many, but it would be from within, not from without. The kingdom of God is within you.

To steer our craft rightly, it must be based on the One consciousness. Your neighbor is the One consciousness, yourself reflecting itself. Things based on uniting minds many must fall because the basis is false. This one Mind includes goodness, affection, love, and I would never create my neighbor with any lack, but know him as expressing all the infinitesimal to the infinite.

As the loaves and fishes were passed, each individual was sufficient unto himself – as Jesus understood him. When man is aware of something that is to be given to him, it is an admission of a lack of God. Are we waiting for God to take over? Mind appears as man, who knows and acts as that Mind. We must understand the machinations of this error. You must acquaint yourself with the present errors and annihilate them with the consciousness He is. Conscious knowing as the divine Mind is the only way.

A knowledge of error and of its operations must precede that understanding of Truth which destroys error, until the entire mortal, material error finally disappears, and the eternal verity, man created by and of Spirit, is understood and recognized as the true likeness of his Maker. (S&H 252:8)

The distinction between that which is and that which is not law, must be made by Mind and as Mind. (Mis 257:6-7)

The distinction between that human and man governed by Mind must be made by Mind as Mind. When the decision is made by Mind as Mind, the errors crumble and Truth remains because it is done as conscious Mind. This is the law of God. Then we may say

I heard the voice of a great multitude – saying Alleluia, for the Lord God omnipotent reigneth. (Rev 19:6).

A HUMANIST MANIFESTO (from The New humanist, Vol. VI, No. 3, 1933)

(See Appendix I)

Useful Knowledge

The point for each one to decide is, whether it is mortal mind or immortal Mind that is causative. We should forsake the basis of matter for metaphysical Science and its divine Principle. Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause. Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal. (S&H 195:11-22)

We have seen why it is necessary to understand our Puritan heritage. We have seen opposition to our doing it, lulling us in a subtle manner. We have failed to enlarge the borders of our tent. Requisite (Webster) required by the nature of things, indispensable, essential. Do not stop with the healing of the sick, healing lack of money, and distressed personal relations. The broader we know our consciousness, the less personal problems we encounter. The universal treatment heals the specific.

It is said that there are vacuums in outer space. Mrs. Eddy says, however,

There are no vacuums. (S&H 346:16-17)

Hence the eternal wonder, -- that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms. (S&H 503:15) Note. "peopled."

Expansion speeds the day when what we've envisioned will take place naturally. All things must express natural law and refer back to God. That breaks the barriers of man-made laws and boundaries. What looks like matter is entirely mental. Travel in space is no longer outside the experience of the individual and is possible. Limitations of all kinds are disappearing, and the boundaries of our tents are pushing out. Should we just watch the scientist struggle, or should Christian Science be the mental vanguard to prepare the way for the scientist. Christian Science must translate all back to the law of God in readiness for space travel. We must take even Mrs. Eddy as our subjective experience - even as we must the sun, moon, and stars.

Mind, not matter, is causation. A material body only expresses a material and mortal mind. A mortal man possesses this body, and he makes it harmonious or discordant according to the images of thought impressed upon it. To embrace your body in your thought, you should delineate upon it thoughts of health, not of sickness. You should banish all thoughts of disease and sin and of other beliefs included in matter. Man, being immortal, has a perfect indestructible life. It is the mortal belief which makes the body discordant and diseased in proportion as ignorance, fear, or human will governs mortals.

Mind, supreme over all its formations and governing them all, is the central sun of its own systems of ideas, the life and light of all its own vast creation; and man is tributary to divine Mind. The material and mortal body or mind is not the man.

The world would collapse without Mind, without the intelligence which holds the winds in its grasp. Neither philosophy nor skepticism can hinder the march of the Science which reveals the supremacy of Mind. The immanent sense of Mind-power

enhances the glory of Mind. Nearness, not distance, lends enchantment to this view.

The compounded minerals or aggregated substances composing the earth, the relations which constituent masses hold to each other, the magnitudes, distances, and revolutions of the celestial bodies, are of no real importance, when we remember that they all must give place to the spiritual fact by the translation of man and the universe back into Spirit. In proportion as this is done, man and the universe will be found harmonious and eternal.

Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law of life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of spirit. (S&H 208:25-30 on 209)

All law and formations must be seen to be spiritual, based on the Truth of being. If there are relations of masses and elements, et cetera, they must be spiritual. What is space? Webster defines space as characterized by extension in all directions, boundless, unfolding affluence. Spirit defines space as permanent health, divine consciousness, awareness of self as perfect, Mind eternally unfolding ideas, no end to good. Space is not a void, but is an idea. This age demands our extension beyond personal sense.

That which hath been is now; and that which is to be hath already been; and God requireth that which is past. (Eccl 3:15)

Even as our growth in Christian Science broadens, our consciousness is broadening now of things we never knew existed in the past. Life is like a book we are writing, and it is unending. Write a good one; . . . an immortal one!

“Every generation has imposed limits on itself. The barriers only exist in the minds of men,” said a pilot quoted in the Saturday Evening Post, June 21, 1958. There should be no hazard in space travel, and it should take place naturally because God fills all space. American leadership and Christian Science go hand in hand. [Leadership in space, etc.]

By the individuality of God, do you mean that God has a finite form? No. I mean the infinite and divine Principle of all being, the everpresent I Am, filling all space, including in itself all Mind, the one Father Mother God. (Rud 3:24-1)

The Science that Jesus demonstrated, whose views of Truth Confucius and Plato but dimly discerned, Science and Health interprets. It was not a search after wisdom, it was wisdom, and it grasped in spiritual law the universe; all time, space, immortality, thought, extension. (No 21:5-9)

Useful Knowledge - Astronomy

There are different aspects of consciousness, but there is only one consciousness, our consciousness.

Science understood, translates matter into Mind, rejects all other theories of causation, restores the spiritual and original meaning of the Scriptures, and explains the teachings and life of our Lord. (Mis 25:12-15)

Astronomy is the science of the celestial bodies governed by astronomical laws. Astronomy is in man's every day experience; and brought back to the law of God, it is an avenue of his being and is governed by the law of his being.

There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. (S&H 468:9)

SUN. The symbol of Soul governing man, -- of Truth, Life, and Love. (S&H 595:1)

The healing work of Christian Science is not concerned with a belief in material astronomy and material bodies. Mrs. Eddy's definition of the sun indicates her knowledge of astronomy. After she learned about the material belief of astronomy and the sun, she translated it back to God. If we believe the sun is material, governed by astronomy, it is a house divided against itself. If we are conscious of the sun and its power, we must see Mrs. Eddy's definition of sun. If we do not make the absolute practical, we are swinging like a pendulum back and forth. We must wrought it out. The practical is not human experience; it is a divine event. We cannot disregard the sun, moon and stars, et cetera, because they do appear in our daily living. Do not limit yourself. Expand thought, and our lives will express it.

Wherefore he saith, When he ascended up on high, he led captivity captive and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. (Eph 4:8-10)

The only proof I have that God is my Mind is the evidence of that Mind, or what Mind expresses in all life from the minutiae to the infinite. Are Christian Scientists meeting the need for supplying evidence? You do not know it if you do not evidence it!

Absolute and Relative

As we contemplate our existence, we can see a path of progress has unfolded since we first became conscious of Christian Science. We were first busy demonstrating that inharmonies are unreal. This was a good first step and God appointed it; but we had to go on, for progress is the law of God. Then we found out that all was infinite.

There is no life, truth intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation. (S&H 468:10)

Can there be a reality and a misstatement of it as well? That is two, is it not? We must see the absolute made practical, identified as persons, places, things. We must see health as spiritual being. When? Now! We must have success, because it is the affluence of Mind. When? Now!

The Way is absolute divine Science; walk ye in it; but remember that Science is

demonstrated by degrees; and our demonstration rises only as we rise in the scale of being. (Mis 359:23)

The term Christian Scientist refers to every one in this room. What is a Christian? What is a Scientist? A Christian believes in God who made man. A Scientist knows the science of that relationship. If we are only Christian, it is relative. If only Scientist, it is intellectual,

and there is lack of proof. Christian Science is the absolute Science made practical. Do not make light of demonstration.

This spiritual idea, or Christ, entered into the minutiae of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified. (Mis 166:28)

If we say the world is a misstatement of reality, we cannot just leave it there. Left there, we will be in the midst of materiality. The world is mental every step of the way. There cannot be any manifestation too small to be understood as an actuality of Mind. This is Life eternal. If we understand the body that we now have to be the functioning of Mind, we destroy the fleshly concepts. Do not say this body is material. If this body is only material, we could go to the doctor and say matter isn't real anyway. We could sin, too, and say sin isn't real anyway. Did this Christ understanding make Jesus a good human, or was it that all his daily activities were the functioning of divine Mind?

The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done. (S&H 202:3)

Webster says wrought means formed by work and labor. The resistance that comes from friends sometimes -- when you tell them not to stop with physical healing, but to go on to see all life as God -- is that music, science, chemistry, nations and governments, et cetera,. will disappear anyway, so why bother to devote time to those aspects of life?

The eastern empires and nations owe their false government to the misconceptions of Deity there prevalent. Tyranny, intolerance and bloodshed, wherever found, arise from the belief that the infinite is formed after the pattern of mortal personality, passion, and impulse. (S&H 94:12-16)

Nature voices natural, spiritual law and divine Love, but human belief misinterprets nature. Arctic regions, sunny tropics, giant hills, winged winds, mighty billows, verdant vales, festive flowers, and glorious heavens, all point to Mind, the spiritual intelligence they reflect. The floral apostles are hieroglyphs of Deity. Sun and planets teach grand lessons. The stars make night beautiful, and the leaflet turns naturally toward the light. (S&H 240:1-9)

The only logical conclusion is that all is Mind and its manifestation, from the rolling of worlds, in the most subtle either, to a potato patch. (Mis 26:5-8)

Breath of Life

Read Genesis 1 and 2. Genesis 1, not 2, is the record of spiritual creation.

Give up your material belief of mind in matter and have but one Mind, even God; for this Mind forms its own likeness. (S&H 216:30-1).

As we understand that Mind forms its own likeness, we see man and the universe as mental, cause and effect in one; the intelligence, life and substance of this creation remain in the Mind and not in the thing created. When we credit effect with what belongs to cause, we have breathed false sense of life into creation; and there seems to be life, feeling in the body, and the body seems to control life. All cause and effect remain in Mind and are inseparable. This is one being. All faculties remain in Mind and not in the thing created. Physical problems all have to do with the body. I feel pain, deafness, et cetera. This only seems to be true because we have attributed to effect what belongs to cause. There is only one entity or Ego, and body never had Life in it.

This is a leading point in the Science of Soul, that Principle is not in its idea. (S&H 467:21-22)

Material creation is only going on if we believe in sentient matter. This mist that covers the earth is but the attributing to effect that which belongs to God, the only cause.

When we endow matter with vague spiritual power - that is, when we do so in our theories, for of course cannot really endow matter with what it does not and cannot possess, we disown the Almighty, for such theories lead to one of two things. They either presuppose the self-evolution and self-government of matter, or else they assume that matter is the product of Spirit. To seize the first horn of this dilemma and consider matter as a power in and of itself, is to leave the creator out of His own universe; while to grasp the other horn of the dilemma and regard God as the creator of matter, is not only to make Him responsible for all disasters, physical and moral, but to announce Him as their source, thereby making Him guilty of maintaining perpetual misrule in the form and under the name of natural law. (S&H 119:1-16)

Effect, body, has no life to live or relinquish, no feeling either good or bad, no power of aging or becoming young. Action in the body, walk, talk, et cetera, are not in the body, but in Mind and therefore are perfect.

Spirit is the only substance. Spirit is God, and God is good; hence good is the only substance, the only Mind. Mind is not, cannot be in matter. Matter cannot talk; and hence, whatever it appears to say of itself is a lie. (Un 25:6-11) Note the capitalized Mind.

In practice of Christian Science you do not help others to live better or get better. "Jesus is called our Wayshower, but what he was actually doing was getting to the

Kingdom of Heaven as fast as he could," said Mr. Kimball. Jesus considered errors as so many claims of error against his perfection, his own being. Actually, we are never working for persons, nor are we heavy with the burdens of others. God, being the Mind of man, the practitioner, this Mind maintains its perfection among seeming chaos. There is but one self. It is not selfish to do this; it is divine Self-ishness. It looks like a man, but it is individual being.

You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing toward it; it is at this point and must be practiced therefrom. (My 242:3-)

That they all may be one; as thou, Father art in me, and I in thee; that they also may be one in us that the world may believe that thou hast sent me. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou has loved me. (John 17:21,23)

Patriotism

Spiritually understood, patriotism is loyalty, fidelity, and faith in the finer things. For what do I have loyalty, fidelity, and faith? I know that the land where I dwell is Mind, the city four-square, and my individual demonstration of this is America. What is my patriotism? It springs from the foundation of Christianity; it was from the beginning a Christian nation, my love for God, man, liberty, Christian Science. My fidelity, faith, loyalty would be to these. In daily living, begin with the individual who must account for himself, his own individuality wrought out in his city, state, and nation.

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 people, imperatively, absolutely, finally, with divine Science. (S&H 565:13-17)

One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfills the Scripture, Love thy neighbor as thyself; annihilates pagan and Christian idolatry, whatever is wrong with social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed. (S&H340:23)

Without a proper system of government and form of action, nations, individuals, and religion are unprotected; hence the necessity of this By-Law. (Man 28:6)

Today individuality in all its avenues is being obliterated. Can we demonstrate the individuality of man without demonstrating the individuality of city, state, nation?

In national prosperity, miracles attended the successes of the Hebrews; but when they departed from the true idea, their demoralization began. Even in captivity among

foreign nations, the divine Principle wrought wonders for the people of God in the fiery furnace and in king's palaces. (S&H 133:13)

That which hath been is now; and that which is to be hath already been; and God requireth that which is past. (Eccl 3:15)

The Declaration of Independence states that God created men equal. If God requireth that which is past, I must return the good I see in the past to God. This Declaration is a forerunner of Christian Science. Our Leader says,

Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, reason and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love. (S&H 106:6)

What does the Christian Scientist in Italy, Spain, Holland, Russia, Switzerland, et cetera, think of this. Glancing back, I see that these things of God are for all men, and we must keep their birthplace pure.

I believe strictly in the Monroe Doctrine, in our Constitution and in the laws of God. (My 282:3-5)

Read The History of the Great Republic by Jesse T. Peck, 1868. Patriotism is not merely of the senses; it isn't limited by materialism. When the nation includes God in it, patriotism includes God, Christianity, Protestantism, scholarly, artistic endeavors, reforming revolution against injustice, and devotion to the Bible as political textbook. We should love and be loyal to these things and want to pray for and perpetuate them, and thereby, America. We should feel patriotism for General Washington, the Minute Men, Molly Pitcher, Abraham Lincoln, Gettysburg, et cetera. We should have patriotism for the flag, with its stars set deep in the firmament, which Mrs. Eddy defines as spiritual understanding. (S&H 586:15-16)

Our flag should never be held equal with any other flag. Mrs. Eddy flew a flag over her home and church. We today should rededicate ourselves to this patriotism, rejoicing that we are free born, and ever lift our standard higher.

As dutiful descendents of Puritans, let us lift their standard higher, rejoicing as Paul did, that we are free born. (No 46:16) Read The Sentinel, Vol 1, pg. 3.

~~~~~

## APPENDIX I

The New Humanist, Vol. VI, No. 3, 1933

The time has come for widespread recognition of the radical changes in religious beliefs throughout the modern world. The time is past for mere revision of traditional attitudes. Science and economic change have disrupted the old beliefs. Religions the world over are under the necessity of coming to terms with new conditions created by a vastly increased knowledge and experience. In every field of human activity, the vital movement is now in the direction of a candid and explicit humanism. In order that religious humanism may be better understood, we, the undersigned, desire to make certain affirmations which we believe the facts of our contemporary life demonstrate.

There is great danger of a final, and we believe fatal, identification of the word religion with doctrines and methods which have lost their significance and which are powerless to solve the problem of human living in the twentieth century. Religions have always been the means for realizing the highest values of life. Their end has been accomplished through the interpretation of the total environing situation (theology or world view), the sense of values resulting therefrom (goal or ideal), and the technique (cult), established for realizing the satisfactory life. A change in any of these factors results in alteration of the outward forms of religion. This fact explains the changefulness of religion through the centuries. But through all changes religion itself remains constant in its quest for abiding values, an inseparable feature of human life.

Today, man's larger understanding of the universe, his scientific achievements, and his deeper appreciation of brotherhood, have created a situation which requires a new statement of the means and purpose of religion. Such a vital, fearless and frank religion capable of furnishing adequate social goals and personal satisfactions may appear to many people as a complete break with the past. While

this age does owe a vast debt to the traditional religions, it is nonetheless obvious that any religion that can hope to be a synthesizing and dynamic force for today must be shaped for the needs of this age. To establish such a religion is a major necessity of the present. It is a responsibility which rests upon this generation. We therefore affirm the following;

- First Religious humanists regard the universe as self-existing and not created
- Second Humanism believes that man is a part of nature and that he has emerged as the result of a continuous process.
- Third Holding an organic view of life, humanists find that the traditional dualism of mind and body must be rejected.
- Fourth Humanism recognizes that man's religious culture and civilization, as clearly depicted by anthropology and history, are the product of a gradual development due to his interaction with his natural environment and with his social heritage. The individual born into a particular culture is largely molded by that culture.
- Fifth Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values. Obviously, humanism does not deny the possibility of realities as yet undiscovered, but it does insist that the way to determine the existence and value of any and all realities is by means of intelligent inquiry and by the  
  
assessment of their relation to human needs. Religion must formulate its hopes and plans in the light of the scientific spirit and method.
- Sixth We are convinced that the time has passed for theism, deism, modernism and the several varieties of new thought.
- Seventh Religion consists of those actions, purposes, and experiences which are humanly significant. Nothing human is alien to the religious. It includes labor, art, science, philosophy, love, friendship, recreation, all that is in its degree expressive of intelligently satisfying human living. The distinction between the sacred and the secular can no longer be maintained.
- Eighth Religious humanism considers the complete realization of human personality to be the end of man's life and seeks its development and fulfillment in the here and now. This is the explanation of the humanist's social passion.
- Ninth In place of the old attitudes involved in worship and prayer, the humanist finds his religious emotions expressed in a heightened sense of personal life in a cooperative effort to promote social well-being.

- Tenth it follows that there will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural.
- Eleventh Man will learn to face the crises of life in terms of his knowledge of their naturalness and probability. Reasonable and manly attitudes will be fostered by education and supported by custom. We assume that humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking.
- Twelfth Believing that religion must work increasingly for joy in living, religious humanists aim to foster the creative in man and to encourage achievements that add to the satisfactions of life.
- Thirteenth Religious humanism maintains that all associations and institutions exist for the fulfillment of human life. The intelligent evaluation, transformation, control and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly, religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world.
- Fourteenth The humanists are firmly convinced that existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, controls and motives must be instituted. A socialized and cooperative economic order must be established to the end that the equitable distribution of the means of life be possible. The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good. Humanists demand a shared life in a shared world.
- Fifteenth We assert that humanism will:
- a) affirm life rather than deny it
  - b) seek to elicit the possibilities of life, not flee from it, and
  - c) endeavor to establish the conditions of a satisfactory life for all, not merely for the few. By this positive morale and intention, humanism will be guided, and from this perspective and alignment, the techniques and efforts of humanism will flow.

So stand the theses of religious humanism. Though we consider the religious forms and ideas of our fathers no longer adequate, the quest for the good life is still the central task for mankind. Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement. He must set intelligence and will to the task.

Signed -

|                      |                                         |
|----------------------|-----------------------------------------|
| J.A.C. Fagginger Aur | Prof. Of Church History, Harvard        |
| E. Burdette Backus   | Unitarian Minister                      |
| Harry Elmer Barnes   | General Editorial Dept., Scripps Howard |
| L. M. Birkhead       | The Liberal Center                      |
| Raymond B. Bragg     | Unitarian                               |
| Edwin Arthur Burtt   | Prof. of Philosophy                     |
| Ernest Caldecott     | Unitarian                               |
| A. J. Carlson        | Prof. Physiology                        |
| John Dewey           | Educator                                |
| Albert Dieffenbach   | Editor, Christian Register              |
| John H. Dietrich     | Unitarian                               |
| Bernard Fantus       | M.D.                                    |
| William Floyd        | Editor, The Arbitrator                  |
| F. H. Hankins        | Prof. Sociology & Economics             |
| A. Eustace Hayden    | Prof. History & Religion                |
| Llewellyn Jones      | Lit. Critic and Author                  |
| Robt. Morse Lovett   | - - -                                   |
| Harold P. Marley     | Fellowship & Liberal Religion           |
| R. Lester Mendale    | Unitarian                               |
| Chas. Francis Potter | Founder, First Humanist Society         |
| John Herman Randall  | Dept of Philosophy                      |
| Curtis Reese         | Abraham Lincoln Center                  |
| Oliver Reiser        | Prof. of Philosophy                     |
| Roy Wood Sellars     | Prof. of Philosophy                     |
| Clinton Lee Scott    | Universalist                            |
| Maynard Shipley      | Science League of America               |
| W. Frank Swift       | Boston Ethical Society                  |
| V. T. Thayer         | Ethical Culture Schools                 |
| Eldred C. Vanderloon | Free Fellowship                         |
| Jos. Walker          | Attorney                                |
| Jacob Weinstein      | Rabbi                                   |
| Frank S. C. Wicks    | Unitarian                               |
| Davis Rhys Williams  | Unitarian                               |
| Edwin S. Wilson      | Unitarian                               |