

## SECTION SIX

### ETHEREAL "NO-MIND"

"*The carnal mind is enmity against God*" (Rom. 8:7).

Notwithstanding the phenomenal results apparent, instances of which  
5 have been pointed out, the human so-called "mind" can cognise nothing  
absolutely, can do nothing good, nor provide anything either real or per-  
manent. Its very best seeming effects are nothing more than counterfeits of  
reality. "They that are in the flesh cannot please God" (Rom. 8:8). "As  
it is written, There is none righteous, no, not one" (Rom. 3:10). Jesus  
10 showed that even the purest human (being material or carnal mind and  
body) could not be really good, as he said: "Why callest thou me good?  
there is none good but one, that is, God" (Matt. 19:17).

**Good is Absolute, Evil Relative.**—What we call good is only  
more or less bad, and you can always suggest an improvement upon  
15 everything except the spiritual realities of heaven. The principle of mathe-  
matics is, however, true, and therefore cannot be improved. God, good, is  
absolute; that is, nothing can be better, because nothing is less than perfect  
in heaven. Evil is relative; that is, everything can be either better or worse  
in the seeming material world, this world of evil. Jesus said: "Ye [the  
20 material so-called you] are of your father the devil, . . . He . . . abode  
not in the truth because there is no truth [reality] in him. . . he is a liar,  
and the father of it" (John 8:44). We are also told: "Yet hath he seen no  
good: do not all go to one place?" (Eccles. 6:6). "If we say that we have no  
sin, we deceive ourselves" (I John 1:8). "All that is in the world, . . . is  
25 not of the Father, but is of the world. And the world passeth away"  
(I John 2:16, 17). "He that committeth sin is of the devil; for the devil  
sinneth from the beginning." John then refers to the apparent duality of  
man, and continues: "For this purpose the Son of God was manifested,  
that he might destroy the works of the devil. Whosoever is born of God  
30 . . . cannot sin, because he is born of God" (I John 3:8, 9). "The carnal  
mind [the human mind, called also the soul] is enmity against God: for it  
is not subject to the law of God, neither indeed can be. So then they that  
are in the flesh cannot please God" (Rom. 8:7, 8).

"We know that we are of God, and the whole world lieth in wicked-  
35 ness" (I John 5:19) is another reference to the apparent duality of the  
world. Paul knew that the material counterfeit cannot be the man here  
spoken of, for in Romans 9, verse 8 he said: "They which are the children  
of the flesh, these are not the children of God." We all agree with what  
Paul says, "In me . . . dwelleth no good thing: . . . how to perform  
40 that which is good I find not. [Remember that this "I" is the mortal  
counterfeit.] For the good that I would I do not: but the evil which I  
would not, that I do. . . . It is no more I that do it, but sin that dwelleth  
in me." Then he continues, with a burst of exultation, "For I delight in  
the law of God after the inward man" (Rom. 7:18-20, 22).

**Conscience.**—What we have humanly called good depends upon our conscience, and that has depended upon the way in which we have been brought up. Knowledge of truth has now lifted man above any hereditary limitations or arbitrary educational influences. I was once told that a tribe in Central Africa considered it an absolute necessity to their welfare in after life to kill and eat their parents when they got to a certain age. It certainly was better for the parents to be fattened up for a year, as they used to be, and then painlessly killed, when asleep, and eaten, than to be left in the jungle to starve, the fate of the aged of the neighbouring tribes. The Chukches stone their aged, and some of the Indian tribes give them over to tigers. "Sin is not imputed when there is no law" (Rom. 5:13). Darwin, in his journal of the voyage of H.M.S. *Beagle* round the world, gives the reply of the Tierra Del Fuegan boy to the question why they ate their old women when hungry, instead of their dogs: "Doggies catch otters, old women no."

**Sin.**—"All unrighteousness [*a way that is not right*] is sin" (I John 5:17).

One night, when at work for patients, listening for about a minute-and-a-half to a train at a distance trying to mount a hill, I suddenly recognised that this was wasting time, and, on consideration, saw that it could only be looked upon as sinning. This was because I had two patients then habitually in pain, and a minute-and-a-half's prayer for one of them would certainly have given relief more or less, possibly permanently. "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). "The problem remains to seek evil rather in self than in Satan, Satan only showing the limits of our self-knowledge" (Schleiermacher). Now when we find this evil in our so-called consciousness we can destroy it instead of moaning over it as we used to do in the past.

" . . . sin is a lie from the beginning,—an illusion, nothing, and an assumption that nothing is something."<sup>1</sup> It is the outcome of evil or the devil, "a liar and the father of it" (John 8:44). It is purely illusory. If you either love or fear sin, you are making something of it, and in either case you are punished for belief in a power other than that of God; a disobeying of the grand First Commandment: "Thou shalt have none other gods before me" (Deut. 5:7). That which you mentally admit and dwell upon as possible will appear at some time and in some form as manifest evil. Destroy the idea of sin as something real, and you destroy the love or fear of it, as the case may be, and sin disappears. Fear unconquered becomes the conqueror. The belief in sin, "the miasma of earth" (Mary Baker Eddy), is due to the action of wrong thoughts—thoughts unlike God—upon a human so-called "mind" not sufficiently purified. If you destroy the sense of sin the sin disappears. We must, however, condemn evil in every disguise, and enlist to lessen sin, disease, and death, through Christ, Truth. It is a fight for immortality, with all its glorious happiness, and shared with those we now love. The punishment of sin is only removed as the sin is removed by being destroyed. The belief that at the last moment a man may be pushed into heaven by the prayers of another, or by a few tears on his

<sup>1</sup> *Message for 1901*, p. 13 (Mary Baker Eddy).

part, is responsible for a large amount of the sin prevalent. Men would not sin if they knew that they always had an adequate punishment. They would soon learn how to stop sin if they recognised that they were punished at once. Sin is never punished after its removal. The only punishment a man receives is from material so-called thoughts. They cause all the trouble resulting from sin. Sin is a form of madness. When you know and prove by demonstration that sin has no power, the sin and its punishment are removed for ever.

Sin, sickness, and trouble, unfortunately, appear fearfully real to us in this material dream-world, but they are not real in an absolute or philosophical sense; that is to say, the only reality is God and heaven. The realisation that the sin, etc., does not exist in heaven, where all is spiritual and perfect, will cure the sin and its consequences quicker than anything else, and enable a man to fight against it with ease instead of with difficulty.

**Persecution.**—Hitherto we have never had a standard by which to work. All so-called good in the material world has been relative. Hence the terrible crimes in the past, committed by good (?) men, the persecutions of Christians by would-be Christians. This persecution is by no means obsolete, and so distorted is the human standard of good that the persecuted are often, on their emergence from trouble, the first to turn round and become the persecutors.

### THE ABSOLUTE STANDARD OF GOOD

At last we have an accurate standard by which to gauge every thought, and each thought that will not stand the test cannot be too quickly cast out from our "consciousness." This standard is the standard of absolute good, God, and to think in accordance with, and therefore live by this standard, is to find here and now the kingdom of God that is within (see (Luke 17:21).

**The Unfailing Action of the Principle of Good.**—So certain is the action of God, the divine Principle of all good, that if anyone reading these words will only turn away in thought from the material to the true mental standpoint, deny the reality of his trouble, and, dwelling on God, good, lose all sense of a material world, by realising with sufficient clearness the omnipotence of His perfect action in the perfect world, heaven, he will be healed instantaneously. No one can doubt this when the Principle at work is really understood. Cease all doubts and prove it for yourself at once. The eternal Truth heals now just as certainly as it did when the Saviour of the world, Christ Jesus, proved man's divine origin and the invincible power of the Christ.

Again, so certain and continuous is this ever-acting Principle, that, although some may not understand fully the statements and arguments now being presented, yet, if they accept them with an open mind and an earnest desire to know more of God, from that moment their troubles begin to disappear. This truth has been proved, and is being proved in thousands of cases daily.