



LIFE

ASSOCIATION ADDRESS 1966

By

Dr. John Tutt



LIFE

Association Address of 1966

by

Dr. John Tutt

Introduction

An interesting letter from one of the students, spoke of the address last year as variations on a theme. His estimate was correct. The nature of the infinite is so well stated. *Science and Health* says the allness of God is His oneness — one God, and one manifestation of the infinite good, one creation, man inclusive of the universe, the whole of creation. Over and over *Science and Health* repeats the eternity of existence to be creator and creation, Mind and idea. There is nothing more than that oneness, that allness of Being. Therefore, anything to be said truly about existence, can be but a variation on that theme. And then the word *variation* is well chosen, for God and man being the whole of existence presents the infinite variation possible only to that unity. It is the infinite variety of the aspect of God as manifestation, or man. In that multifariousness, we find all identities, individualities, spiritual personalities, all self-conscious divine forms, all individual consciousness known as man.

Now, matter and mortal life counterfeit real being, Spirit and spiritual manifestation. This spiritual manifestation is generic man, the real offspring of Father-Mother, Love, and Father-Mother, Life. The word *generic* relates to origin, to character, to image and likeness, even to proclivities — all that is included in “like father like son.” In the counterfeit mortal life, generic refers to the gene and genes which are supposed to determine one's personality, predestination — in short, his life. One's genes are hypothecated of chemical reactions in the brain. And psychology, or the science of mind as taught in the schools, waits on chemical research. To be sure, the theories do not always work out in practice. No matter theory is invariable in operation. But in generic man as God's creation, we do have absolute fidelity to infinite variety, originality. Individual generic man, and there is no other, is the compound of all ideas, and is an instance of that multifariousness of God's infinite aspect. Paul put the real spiritual gene thus: “For whom he did foreknow, he also did pre-destinate to be conformed to the image of his Son.” Spiritual foreordination has no limitation of time or space. Creation's completeness is its infinite, never-ending unfoldment. Thus God's wise and tender all-

powerful hand is determining every event and phase of our lives. And this is true on earth, even as it is in the divine reality of heaven. Under divine law, all things do work together for good to them that are open to receive good; and even our bitterest experiences are schoolmasters bringing us to Christ. All is foreordained, ever-new, never-ending inheritance of God's unfoldment of Himself. We see how the Psalmist could sing: "The lines are fallen unto me in pleasant places; yea I have a goodly heritage." This is the only heredity Christian Science recognizes. Glimpses of this divine predestination are revealed to us through cultivated spiritual understanding, and we can sing:

*O Beulah land! Sweet Beulah land!
As on the highest mount I stand,
I look away across the sea,
Where mansions are prepared for me,
And view the shining glory shore,
My heaven, my home forevermore.*

If the chemical research finds 100,000 genes in the human body determining the characteristics, reproduction, and even behavior, of every cell, and all that is counterfeit, then how clear it becomes that the real gene is in the divinely mental oneness and power of the all-knowing, all-determining Mind of man, God. And that the real gene, or spiritual idea, is the determining factor in the behavior of the real man. The source of the real gene is God from whom all blessings flow with no harm.

In *Retrospection and Introspection*, we read: "Life is a term used to indicate Deity; and every other name for the Supreme Being, if properly employed, has the signification of Life." In view of the fact that all over the land, physicists and chemists are working in research laboratories to discover the nature and source of life, and to produce life artificially, may we not, as Christian Scientists, appropriately seek to extend our knowledge of Life as God including Life's idea, our real selves? Herbert Spencer concluded a tome on the subject of life with the query: "What is life?" and answered, "Ah – that is the unknowable." The chemical laboratory holds no answer to this question other than matter itself. But Christ Jesus declared, "This is life eternal, (and eternal means now) that they might know thee the only true God, and Jesus Christ, whom thou has sent." And our Leader's last words were, "God is my Life." Life then is consciousness, self-conscious Being. As God, Life is the infinite Person; as man, life is individual consciousness, or idea. And this consciousness or knowledgeableness, is awareness in the lesser idea even as it is in the compound of all the ideas of Life. Life is not in matter. Life is the universal intelligence, the divine Mind.

Because Life is the creator, the substance of every created thing is the divine Life which formed it. Every real thing is a living creature, possessed of the intelligence of Mind and the consciousness of Life. There is no such state as inanimation; all ideas are alive and conscious, concrete, and substantial. The Indians glimpsed that when they named portions of the continental divide The Shining Mountains; and the lake The Smile of the Great Spirit; and heard the horizons singing. In *Miscellaneous Writings*, Mrs. Eddy puts it this way: "But say you, is a stone spiritual? To erring material sense, No! But to

unerring spiritual sense, it is a small manifestation of Mind, a type of spiritual substance, 'the substance of things hoped for.' Mortals can know a stone as substance, only by first admitting that it is substantial. Take away the mortal sense of substance, and the stone itself would disappear, only to reappear in the spiritual sense thereof."

Every idea has its perfect life in God, and its rightful association in the compound of all ideas, man. No component of man is non-intelligent, unconscious, or lifeless. Every object of creation contributes itself to man, the full representation of Life. This fullness of life as God's representative, is man's inheritance of all the Father-Mother has, and is all good. It is a direct heritage in direct lineage from the immediate divine Parent. The early beliefs about God present An inheritance of both evil and good, not only from God, but also from human parents generation after generation, "visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments." This was the forerunner of the theory of heredity from parents, grandparents, and great-grandparents. And this reveals the profound meaning of Christ Jesus' warning: "Call no man your father upon the earth." And, of course, if not your father, then also not your mother, your grandfather or grandmother, etc. to all generations "of them that hate me" — that is, do not understand that God is the sole Parent, and that the theory of a mortal gene is a spurious pretender. The flesh is heir only to one's false belief about it. But in human life, all is done away in the adoption whereby we cry, "Abba Father," and learn that on earth as in heaven "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

The light of spiritual understanding makes available to the human scene the Christ of Life; in that light, there is no darkness at all. This escape from the gene of predestined evil into the reality of spiritual heredity, the inheritance of all the Father has, justifies our liveliest interest and joy in God. Let us delve into some of the goodness God has in store for us and in bestowal. Let us discuss some of the coincidence of divine Life and human consciousness. Perhaps we can get a glimpse of how it is that, to quote our Leader: "The Christian Scientist is alone with his own being and with the reality of things." (*Message to The Mother Church for 1901*) Life in God is our ultimate. It is our present normal possibility. If we can "become conscious for a single moment," we can go to the Father, Life, even as Christ Jesus did, and as freely. To become conscious of Life as God, is to live in Him, and so move and have our being in Him. From God every man has a full complement of all the Father has, qualities which fix and perpetuate the divine image and likeness. As real man, each of us is alive in the spiritual generation. Generic man has no genealogy other than his direct decent from God, the all Father-Mother. This pure genetic line is uncontaminated by the ills to which flesh is heir. This is good stock with no bad seed. It liberates even human life, broadens and enlightens the human scene, and inspires the human consciousness to burst into song: I love life! I want to live!

Life Conscience Free

The human consciousness includes awareness of good and evil. We call this conscience; and this sense of right and wrong is also a consciousness of the contrariness

of right and wrong, and the necessity to choose between them. There is in conscience also the sense of responsibility for what we do, whether or not we do what is morally good, a responsibility for one's character, intent, and conduct. And with that sense comes the obligation to live up to what we recognize as good thought and life. This includes a remorse because of wrong doing. We call this innate judgment of one's own thoughts and acts, especially in regard to moral fault, the still small voice of conscience. The voice of conscience may be still and small, but it is persistent in its demands for change of thought and life from evil to good.

Mark Twain made heroic but unsuccessful efforts to murder his conscience. In Christian Science, we learn to satisfy conscience by meeting the moral demand to make nothing of evil. If we see evil as unsatisfied desire, we make nothing of it by learning to desire only what is good. And Christ Jesus assured us that right desire is always satisfied. Right desire abolishes every wrong desire, thus meeting the moral demand. This is the way to freedom of conscience. And to be conscience free is heaven on earth. It is nay, nay to evil and yea, yea to good. We need a conscience free from sin, disease, discord, all error of belief. We need a conscience free from response to temptation, fixed in the allness of good. The scheme of salvation as Christ Jesus taught it, and unfolded it in his own demonstration, begins with repentance and proceeds with reformation and regeneration. This he showed when he insisted that John baptize him, saying "Thus it becometh us to fulfill all righteousness." Jesus knew that morality came preparing the way for spirituality. It is axiomatic that if you want to go anywhere you must start from where you are. And in human consciousness the gross tares of immorality must be cleared out to make room for the right sense which ushers in true spirituality. The conscience free have clear paths and transport to the kingdom, the dominion over all. The gospel of the kingdom Jesus preached and illustrated, was and is the self-knowledge and self-control vouchsafed to man by his generic origin in the one Mind; and that dominion extends to the conscience free through generation after generation of more nearly divine conceptions. Just when these unformed beliefs are replaced by true ideas, we can check by the point of advancement from beliefs to spiritual understanding. Our Leader calls it the "passage from sense to Soul." It is climaxed by true human-hood, wherein only the divine idea remains to bless earth as well as heaven. The foreordination of the realization of the all good, makes possible the freeing of conscience of all error, ignorant and malicious; and a conscience free from remorse and from the stain of guilt, can be tuned to the reception of spiritual reality and the rejection of the evil suggestions of the matter senses. The unsullied, or the spiritually cleansed consciousness is quick to defend against aggressive mental suggestions. When the prince of this world comes, it finds nothing in the conscience free. This is the innocence of the lamb which trumps over wolfish mortal sense. The conscience free are both sensitive to error and quick to reject it. It is marvelous to be able to say: *not guilty*. The accuser cannot fix guilt. Only the individual can do that. And only Christ can cleanse us from guilt; thus the corrective power of Truth can change one's belief in error to disbelief in error and so meet the moral demand to make nothing of evil. And only the conscience free can know the fulness of joy and peace that is the rightful heritage of the sons of God.

Perhaps I may be pardoned if I give a personal experience. When I received my first healing and realized that my feet were at long last set in the right path, I still was bound by unbelievable addiction to tobacco, and lesser but not less vicious indulgence in liquor. I at once felt my guilt and the necessity to extend my demonstration, but to no avail. I drink and smoked more than ever. My daily consumption of tobacco had reached twenty cigars. I never smoked cigarettes, they were to me "kid stuff;" once I did try to get satisfaction from cigarettes by putting one in each hole of a home made piccolo, but even that was not enough. The battle against this disgusting enslavement went on for over a month. I can never forget that Sunday when I won the war after many losing battles. I attended the Sunday morning service; and after dinner at my hotel, I went to my room, put a fresh box of cigars and a bottle of beer on the table, and also my feet, lit a cigar, took a long drag and an equally long swallow, opened *Science and Health*, and settled down for an afternoon of study. I recall that I was in dead earnest in my determination to solve my problem, and fell deeply into my reading. Suddenly the cigar dropped from between my fingers and fell to the floor. I glanced down and saw that it had fallen into the cuspidor. Well, I reflected, I don't even have to pick it up. And that was the last cigar that I put in my mouth. I had reached the change of mind wherein I no longer wanted to smoke; and I have never wanted to smoke from that day. I may add that one week later I took my last drink, and under equally convincing circumstances. I can never tell you the freedom of conscience these healings brought me then and through the years. Better stated, of course, the coming of Christ in me brought the healings, and that freed my conscience for influx of spiritual desire and gain. When one's conscience no longer bedevils him, one is free to welcome the redemptive Christ.

The most important thing in a guilty conscience is remorse. The pains of experience sharpen the sense of guilt, and call forth effort to escape the punishment induced by one's own folly. The sense of right is thus arrayed against the sense of evil desire. But if not employed, this sense of right impulse fades into apathy or lack of feeling. And apathy soon so enervates conscience that one loses the ability to profit from experience, and moral idiocy sets in. On a downward path, one false step leads to another till the ability to discern between good and evil is lost, and one becomes conscienceless. This is why *Science and Health* declares trials are proofs of God's care. For we find peace not in the pains of sense, but in the cleansing Christ which frees our conscience from its burdens of wrong thought, and consequent discordant experience. There remains no remorse in a Christ cleansed conscience.

A grand element in freedom of conscience is a consistency of thought and conduct with the fundamental truths and the obligations imposed by it. The conscience free does not attempt to conform Truth to his human desires, but contrariwise he shapes his desires into conformity with Truth. The conscience free have a singleness of eye which lightens their whole outlook and look out. They look to Principle for law and order and justice in their hearts and lives. They look to God as Love for purification and regeneration. They look to God as Life for perpetuity, for timelessness, and agelessness. They look to God as Spirit for true substance. They look to God as Truth for all that really exists. They look to God as Mind for conscious identity and illimitable intelligence. They look to God as Soul for health, for the beauty of holiness and holiness

of beauty. All this and all it implies and includes, is the heritage of the offspring of Father-Mother-God whose spiritual genetics are unfailing and unfathomable.

Life Renewed

And so the conscience free can walk the beautiful way into reality. The way of life renewed. The Bible says the wayfaring man though a fool need not err therein. We do not know the condition of Nicodemus' conscience when Jesus interrupted the flow of fulsome praise with the startling, "Ye must be born again;" and we can only conjecture whether Nicodemus was ready to profit by the injunction. While he was puzzled by Jesus' metaphysical womb, there is no evidence that he did not respond favorably to the new birth. He could have been conscience clear; and certainly the Master's declaration could have brought the new birth of spiritual understanding and living. The conscience free are open wide to the change of mind from matter to Spirit, and the dawn of Christ, the idea of Truth, Life, in consciousness. The detachment of mortal thought from its material conceptions brings the young child to the human scene, and its name shall always be called Wonderful. To Paul, it came as an encounter with Christ, as Paul was on his way to Damascus. It blinded him at first, but he soon recognized a new life opening before him. When we think of how conscience-burdened Paul was on that never to be forgotten day, we can understand the prostration and blindness which preceded his conversion, and the eagerness with which he faced up to the new life of missionary zeal.

Then there was Mary Magdalene's encounter with Jesus, and the cleansing of her conscience from the depth of degradation and shame, and the spiritual heights to which she attained in the new life, the purity which enabled her to know the risen Master. In Mary Magdalene's life, old things had passed away. All things had become new. As with Jesus, these encounters with Christ have utterly changed the individual's whole life and thought from basic matter to basic Spirit. And one who has experienced this radial cleansing of conscience has never been the same. His thought has been far more sensitive to error and immovably set against it, and equally alive to spiritual truth and committed to it. And always in the conscience free there is the lilt of pure joy and doubtlessness, that surely brings salvation. Everyone in due time has his encounter with Christ, and is never the same thereafter. The aftermath may be a life renewed in the missionary zeal of a Paul; or it may be in an alabaster box of ointment for the feet of the Master; or it may be a healing ministry down among the poor and lowly. It is, in any case, a Christly life, a new life, a clean life, a life chocked full of gladness and glory, a life sweet and uplifted yet deadly serious in purpose, certainly a life brand new, a life stronger than dirt, white as wool.

Life Unfettered

One's life has direct relation to what is on one's mind. The conscience free are proportionately free of contamination, and so of fetters. There is nothing so blinding as a guilty conscience. Guilt can be wiped out only as repented and forsaken. Changed thought and corrected conduct strike chains from consciousness. If it is true that "the mind of the individual only can produce a result upon his body" (*Christian Healing*), then

it must be equally true that a change of mind from error to Truth will remove that ill effect and establish normality. Life renewed spiritually is life unfettered physically, and life so uncontaminated is uncluttered and unlimited. Innocence is the strongest defense; it has the power of omnipotence against all attacks of mortal mind.

There is simultaneity between knowing and doing. The one does not exist without the other, and one is proof of the other. The slightest deviation in thought would produce a corresponding deviation in conduct. Hence the grave importance of clean thought balanced with clean living; freeing life for fetterless flight Spiritward. Progress in Science is marked by the putting off of limitations. *All* relative statements — that is, all matter and mortal mind beliefs, are claims of limitation for the individual; and they alone are what contaminate thought and hinder growth. Christ Jesus threw off limitations when he said, “I can of mine own self do nothing.” That is, I cannot act without my Mind, God. Without the limitations of mortal selfhood, Paul said, “I can do all things through Christ which strengtheneth me.” Christ Jesus was conscience free because he met and mastered all the claims of a mind, or a selfhood, apart from God. His innocence, his moral purity, gave Jesus power to act unfettered in rejecting error and in freeing others.

Fetters are the end result of contamination. Christ Jesus said, “If therefore thine eye be single, thy whole body shall be full of light.” And James said, “A double minded man is unstable in all his ways.” These two statements are in direct connotation, and they call for a stabilization of life possible only to thought and conduct stemming from a consistently spiritual foundation and purpose. The tower of Babel might have reached high enough to bring heaven on earth, but for the confusion of trying to unite a good purpose with bad materials. There is no way of reconciling good and evil, Spirit and matter, the infinite with the finite. The effect of a good purpose is always a good result. The conflict between the single eye and the double mind is waged over the issue of unity versus duality, of the infinite against the finite, of good over evil. Singleness of eye stabilizes human life in a consistency with Christian Science as revealed to Mrs. Eddy and demonstrated by her, and given to the world in *Science and Health*. Her discovery is now in its 100th year, and her Christian Science textbook has not only grounded and established Christian Science, but has also reset the criteria for the Christly scheme of salvation for the individual and the whole world.

We who believe that Mrs. Eddy brought the Comforter promised by Christ Jesus, also believe she brought the final revelation of Truth, and that faithfully followed, our Leader's demonstration will indeed lead us into all Truth. We believe Mrs. Eddy remained with us in person long enough to found and stabilize Christian Science in all the paraphernalia the movement will ever need to accomplish its mission and ministry. We believe she finished the work she had to do, even as Christ Jesus completed his assignment. We do not believe the transient standards of mortals have changed, or can ever change, the primal nature of mortals; or obviate the necessity to subject human life to the government of divine Principle as fully set forth in the textbook and the Bible. Christian Science will be modernized only as it follows faithfully the provisions of what our Leader established under divine orders. It has been said that if Mrs. Eddy were here today she would change *Science and Health* to bring it up to date with the times. But

Mrs. Eddy is here today in her writings and works, where she admonished us to find her.

The final revelation of Truth can have no added truth. *Science and Health* tells us: "Truth is revealed. It needs only to be practiced." And this balancing of Truth and the practice of Truth is what made Mary Baker Eddy, in that golden age of New England, stand out and apart from all the giant thinkers of her time. Mrs. Eddy stabilized her life purpose and conduct in the singleness of her eye and of her mind. *Science and Health* stems from the basic answer to the third question in 'Recapitulation:' "Is there more than one God or Principle? . . . There is not. Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe." The textbook throughout is consistent with the entirety of existence thus set forth. And all seemingly contradictory statements to the allness and oneness, yet the distinctness, of God and man are conformable to the pure Science which never departs from that allness of God and His all goodness. While *Science and Health* leaves the individual morally free to choose his path in life, it in no way approves or concedes a departure from pure Science. Contrariwise *Science and Health* throughout demands singleness of mind and life, and warns that to talk the right and do the wrong is most dangerous quackery. It says, "Adulterating Christian Science, makes it void." Here this word *adultery* is significant. Uniting with the Church is marriage with Christ, and that union is violated by any faithless act. Infidelity is the adultery that Christ Jesus said was the grounds for divorce. Beside the moral issue of departure from "radical reliance on Truth," is the automatic divorce in any attempt to mix Christian Science with material methods and means. The material and spiritual do not mingle or assimilate. There are many infidelities beside compromises with material medicine.

In *Miscellaneous Writings*, Mrs. Eddy calls: "Go, if you must, to the dungeon or the scaffold, but take not back the words of Truth." Pressure upon the Christian Scientist to recant, is exerted by mortal mind in a legion of ways. The antichrist assumes many forms. Matter offers surcease from pain and disease; but for every easement, it inflicts a full measure of distress. Material science promises less limitations, but actually complicates human life with fears and fetters. Thus the promises of matter are not the way out, but the way into confusion and contradiction. Christian Science is the way of pure Spirit and fidelity to the unity and distinctness of God and man. It makes no compromises with matter. There never was a mess of pottage worth a birthright, as Esau found out, and as any Christian Scientist finds out who yields to the temptation to resort to the antichrist of material medicine.

Life in Balance

In the degree of its enlightenment, human thought comes into line with perfect balance. In *Science and Health*, our Leader called it "the equipoise of that thought-force, which launched the earth in its orbit and said to the proud wave, 'Thus far and no farther.'" Life so ordered is the counter-fact to the imbalance of matter life and chemical reaction. Life in balance is not a left-over, not a remainder; it is consciousness of the allness and oneness of good over and against the nothingness of evil.

The varied implications of a life in balance, affect all aspects of the human scene. A balanced life is not necessarily down the middle of the road. Mrs. Eddy said she "would gain a balance on the side of good." And that equilibrium could be found at a distance from the inertia of the middle of the road. The thing is, when weighed in the balance of Principle, not to be found wanting. *Science and Health* more fully states: "Adhesion, cohesion, and attraction are properties of Mind. They belong to divine Principle and support the equipoise of that thought-force, which launched the earth in its orbit and said to the proud wave, 'Thus far and no farther'." Now bearing in mind that matter, earth, the proud wave, and all other matter manifestations, are counterfeits of what is the divinely mental and real creation.

Let us consider the import of these words *adhesion*, *cohesion*, and *attraction* which our Leader declares support the perfect balance of God's creative force. Adhesion is the power to stick. We speak of an object so endowed as adhesive. Cohesion is a mixing and unifying power. Attraction is a drawing power. It is plain that perfect balance must be supported by all three of these properties. Without the drawing power of attraction there could be no incidence of the power to stick and the power to mix and unify. Equipoise is equality of weight and force which is equilibrium, counterpoise of weight and force. So often in human life we see illustrated the imbalance of lack of one or more of these supporting properties of Mind. A lack of the attraction of good would imply either an attraction of evil, or that impossibility — a vacuum. The textbook says, "A wicked man may have an attractive personality." This, of course, does not mean that an attractive personality is necessarily wicked or peculiar to a wicked man. Indeed, a truly good man has the attraction which is inseparable from adhesion and cohesion, and indispensable to the perfect balance of that thought force which not only creates but holds man and the universe in perpetual unfoldment. The coincidence of the human and the divine, as represented by Christ Jesus, and by the enlightened human consciousness, weighs the off balance, the off timing of matter and the mortal mind in the scales and adjusts the balance where one is found wanting.

*To err is human,
To forgive divine.* (Essay on Criticism, Pope)

The qualities of divinity correcting, and replacing the counterfeit qualities of mortal mind, are the forging properties of God, which restore the equilibrium of God's government, and reveal the perfect poise and stability of God's man. A balance on the side of good will always destroy any phase of imbalance. For example, there is the popular teaching in the schools, and out of them, that life is a condition of animated matter, and that the consummation greatly to be desired and sought for is a sound mind in a sound body. This teaching is a good example of imbalance, for it is contrary to the fundamental truth that there is only one Mind, the universal intelligence which is omnipresent and not confined in its creation. Jesus said, "My Father is greater than I." The body God creates is in Him, not encompassing Him. The proper statement is then: a sound body in a sound Mind.

Now, the Lord's prayer calls for the life on earth as it is in heaven. Life is infinitely diffused, and man is as omnipresent as God. There is no lifeless existence. Whatever is, is conscious. Inanimate is a false human imbalanced conception. Whatever exists, lives in Mind as idea. Ideas are forms of Mind, and embraced there. There is no outside of Mind, no outside of Life, no outside of man, creation.

Disease is always an attack on the body. To know that real body is the compound of all the forms of Mind, and that man as the body of God, is in Mind, is to deal scientifically with disease. The spiritual, or divinely mental meaning of anything is the only real meaning. A material or finite meaning is counterfeit, and is mortal mind's effort to fool, to unbalance the human consciousness. Matter evolution, the descent of man, is counterfeit of true unfoldment of Mind's ideas. We so need the stability of correct statement, and the spiritual power of the spiritual properties of divine Mind. Mrs. Eddy has written in her *Message to The Mother Church for 1900*: "Evil is illusion that after a fight vanisheth with the new birth of the greatest and best." Christ, the spiritual idea, is the greatest and best. The illumination of consciousness as the dawn of Truth floods the human scene, banishes the illusion, the imbalance, of an opposite of good, and the new born Christ is the Light of the world. Christ Jesus said, "Ye are the light of the world," and again he said, "Let your light so shine." A sound body in a sound Mind is a perfect balance on the side of health and fitness, and there is no other.

Light also is inseparable from progress. Light beams are ceaseless forward motion. Mrs. Eddy commends the stability of "stationary stillness" as the ideal attitude toward greatest usefulness in the practice of Christian Science. But by that she cannot mean to commend inaction, or lack of initiative, or refusal to progress. Contrariwise, she writes in *Miscellaneous Writings*: "Infinite progression is concrete being." Stationary stillness calls for change, but only if for the better, which is true progress in human life. Change for the mere sake of change, or to satisfy restlessness, is imbalance. Balance is stabilization of thought and life which includes the equipoise of infinite motion forward.

Again, gaining a balance on the side of good is acquiring a poise towards wealth. In Christian Science, one learns to evaluate wealth as the laying up of the treasures of Mind, of Spirit. And the God-given dominion over all surely includes the control and the right use of earthly values — else the Lord's prayer is mere words with no applicability to human needs. A balance on the side of money is a right sense of possession and dominion, not a sense of limitation, not a fear of lack, nor a false sense of surfeit. In Science, one possesses money, but does not allow money to possess him.

Then there is the proper balance toward time. The simple definition of time as the interval between human events is the basis of the extended interpretation in the 'Glossary' of the textbook: "Time. Mortal measurements; limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge; matter; error; that which begins before, and continues after, what is termed death, until the mortal disappears and spiritual perfection appears." Paul speaks of redeeming the time. A right attitude toward time will place it far beyond the calendar and the chronometer and under the dominion of the divine kingdom on earth. Paul said, "Now is the accepted time; behold, now is the day of salvation." And in Revelation, we read: "There should be time no longer." No longer limitations, no

longer doubts, no longer fears, no longer born to lose. Born again to realize no limitation; no longer born to evil inheritance, but born again to the heritage of all-good. A balance toward time will further the establishment of that kingdom, that dominion over all the earth, and will redeem the good in human consciousness. All that will make for proper utilization of time, for quickened sense of timing, for the acute belief of physical life wherein renewal supplants deterioration, decay, and dissolution. It will make for an aging in which full advantage of experience opens the way to paths ahead hitherto unknown and undreamed of. This is the balance of patience having her perfect work, not of the mere passage of time. In the advancing age, the evaluation of experience redeems the time as unwasted. Life in balance gives to age its triumph. The well-balanced thought is not concerned with the passage of time or by it, but is poised toward the logic of events.

Gaining a balance on the side of good, achieves and maintains a wholesome sense and grasp of all the good in human life. It redeems business from false association with unprincipled and destructive practices. It rescues family relations from jarring disruptive moods, and modes, and maintains a high level of harmony. It ends warring elements in human relations, and gives a real meaning to the brotherhood of man.

Perhaps the family relation is the most fruitful field for imbalance. And there the plumb line is most needed. No marriage can be truly balanced without unselfishness. Mutual selfishness breeds and broods the long strain of discord, and is deadly to mutual love and respect. There can be no true love without respect. You can love better when not dependent on those you love. Freedom to love is as important as loving. The discord in the marriage state is not different from discord in other human relations. It is the clash of self interests and human wills. There is moral fault in the imbalance of self-seeking and the cure is in repentance, reformation, and regeneration. There is no joy like the peace of sin forgiven, restitution made, mistakes profited by, locust-blighted years restored, the supreme cleanliness of innocence regained, the balance that sleeps well at night and looks the world in the face.

Finally, there is the imbalance of the letter without the spirit. A sardonic wit has recently said, "The Bible declares in the beginning was the word. And all too often it is the word in the ending also." The letter without the spirit lacks adhesion, cohesion, and attraction. It is the imbalance of believing without acting. It is the demoralizing effect of preaching without practicing. It is declaration without realization. Demonstration waits on perfect poise. Judgment based on the testimony of the physical senses is imbalanced thought. Christ in you is the balancer, the adhesion, cohesion, and attraction of Truth's idea. The scales are in balance when nothing is wanting. We need the perfect balance of denial and affirmation. This is illustrated in the definition of health in *Rudimental Divine Science*: "Health is the consciousness of the unreality of pain and disease; or, rather, the absolute consciousness of harmony and of nothing else."

Life Confident

I love life, I want to live, is a natural sentiment. The Bible says, "Man that is born of woman is of few days, and full of trouble." Mortal life is only disappointment and woe in a fantastic mixture of death and life. Who could reasonably want to live on time borrowed on the short terms mortal life affords! Mortal mind brings forth its progeny, and at once begins a lethal warfare on it. Longfellow pictures our hearts as "muffled drums, beating funeral marches to the grave." Matter's common stock is pain. Its preferred stock is sensual pleasure. But the wise man invests in neither, and consequently draws no dividends.

Mortal mind is total depravity, but the human consciousness is not all mortal mind. It has an element of good, of real life. And the good is undying in human consciousness. It is of God, of real life. And it is capable of cultivation. The Psalmist sang: "Let God be magnified." The cultivation of true life opens the door to real pleasure, and shuts out pain and its causes. In *Miscellaneous Writings*, Mrs. Eddy writes: "And pleasure is no crime except when it strengthens the influence of bad inclinations or lessens the activities of virtue."

What fun does the Christian Scientist miss? The items are soon mentioned, and they are one and all procurers of painful outcome, which are far from fun: smoking, drinking, gambling, philandering. Wholesome fun for young and old was never taboo. There is no real fun in matter itself, or in the material senses. But to be conscious of the joy of living, is truly an immaterial inward feeling and conviction which makes one want to live. To be filled with the spirit of life in Soul, is to feel the radiation of pure harmony and joy. It is life without doubt and so confident.

Life confident shouts, "I know that my Redeemer liveth!" the word *confident* means 'with faith.' To live with faith is to doubt not at all. It is more. It is to be full of faith, and also to be trustworthy as well a trustful. It is a confidence born not of the blind belief in the five physical senses, but born of the spiritual faculties which the senses counterfeit and grossly misrepresent. Life confident is on the safe and sure grounds of the fidelity of God to His all goodness, the offspring of His creative power and government. Life confident walks a path of unwavering reflection of good. "No good thing will he withhold from them that walk uprightly," the Psalmist tells us.

To the confident, the future holds no threat, no blasted hopes, no frustration, no failure. To the faltering Peter, Christ Jesus extended his saving hand and the query, "Wherefore didst thou doubt?" To the blundering disciples, he said, "O faithless . . . generation." Is there any doubt about omnipotence? About omnipresence of good? About omniscience? Does not the allness of good inspire confidence?

The practice of Christian Science is the acquiring and maintaining of life confident. The work of prayer to gain that state of doubtlessness, and so make demonstration, is well illustrated in the thirty-third chapter of Job. The book of Job,

whether considered as historical or allegorical, can be taken as a genuine treatment in Christian Science. Job was the important figure in his country, the richest, most influential, and most powerful business, social, and political citizen. There was not a cloud on his horizon. Yet when he was afflicted physically, bereft of money, family, and position, he said, "The thing which I greatly feared is come upon me."

Job thus recognized the basic error was fear — not conscious fear, for he had no reason to be afraid; but he awoke to the fact that he had not defended himself against aggressive mental suggestion. Job came to that decision after great rebellion against what to him seemed unmerited disaster. Job had helpers who unloaded upon him torrents of gratuitous advice, accusations, and wordage, surfeiting him with the letter of Truth, which he already knew. This sort of treatment provoked from him the classic: "No doubt ye are the people, and wisdom shall die with you."

Then Job got down really to working in Science. And his repentance, reformation, and regeneration overcame, step-by-step, the fears and false beliefs that had brought him so low. The thirty-third chapter is nearly a perfect example of how to work in Christian Science. This is Elihu, Job's fourth practitioner speaking, "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed; Then he openeth the ears of men, and sealeth their instructions, That he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: So that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul drawth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: He shall pray unto God, and he will be favorable unto him: and he shall see his face with joy: for he will render unto man his righteousness. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going unto the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, To bring back his soul from the pit, to be enlightened with the light of the living."

This was Elihu's treatment, and Job was healed. And as the text laconically says, "The Lord gave Job twice as much as he had before." Thus, the book of Job, as indeed all Scripture, in its spiritual meaning, depicts the harvest of humanity, the destruction of the tares in human consciousness and the salvation of the good grain. The triumph of Christ, Truth's idea, over error is the true meaning of all Scripture.

As in Scripture so in individual life, such as Job's tremendous experience, the imbalance, the doubts and fears of material life, are counterpoised by the equipoise of that thought-force of pure Spirit. Under this pure reason and spiritual understanding, we can face life in supreme confidence. The prayer of confidence heals the sick. Confidence

literally means 'with faith' — that faith Paul meant when he wrote: “For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” Christ Jesus said, “Seek, and ye shall find.” Life confident is sure that there is no gap between the search and that sought. Seek God, and His goodness is found, and confidence justified.

Life confident is life without fear. This little word *fear* covers a wide latitude including all false beliefs, ignorance, and sin. Fear is a condensation of belief that life can be threatened, put in jeopardy, and terminated. Fear is mortality. *Science and Health* over and over tells us – meet the fear and the case is met. This surely means life confident is antidotal against fear. Life confident is life endless, life perpetual.

Science and Health tells us: “When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness.” Life confident is the beginning of understanding, of that expanding consciousness of one's self-completeness as the fullness of the expression of God, Life. It was this understanding of his self-completeness as the image and likeness of his Father-Mother, God, that enabled Christ Jesus to prove the power of God unto salvation, the power of an interminable life, in all his ways upon the earth.

Supreme self-confidence marked his every step in the way he marked out for you and me. He said, “My Father worketh hitherto, and I work.” Confiding in God and working accordingly, surely needs no other consciousness. This consciousness of self-completeness was the essence of Elihu's work for Job. It marked the demonstrations of Christ Jesus. It is an essential ingredient of the Christly promise of “greater works than these.” Indeed, it needs no other consciousness. And with it one can speak as having authority to every form of doubt or fear. I love life, I want to live confidently with God. Life confident is introduction to the consciousness of possession of all that the Father has — all goodness, all joy, all satisfaction, all peace, harmony, bliss, all the reality of what the material senses falsely promise and fail to deliver.

Life confident is introduction to the oneness of Life eternal, consciousness of God, good, and of the Son, the goodness of God expressed, one's true selfhood.

Life Secure

In the divine Mind, one finds safety and security as an original representation of God without a duplicate. He is thus not expendable, else Deity would be without the infinite variety of unity, and His image subject to loss. Less than all, is finity. God must have His original man, you. This fact makes your real life secure, safe and sound. And this same God-given security is vouchsafed on earth as in heaven. With the right understanding of your real being, human consciousness enjoys the never-failing freedom and dominion which is the fulfillment of the Lord's prayer.

Individual human consciousness has the independence of the one Mind. Every tub stands on its own bottom, and is responsible only to the Maker. If God didn't have you,

He would be without the entirety of His reflection, and not even God would be Life secure. The false conception we call mortal man represents the creator as having an unthinkable plurality of witnesses. And in the confusion of many men of many minds, we run into deadly conformity, duplication, interdependence, a mass production which tends to run into population explosion.

It is no wonder that man as an individual is lost sight of; and instead, we have the futile attempts to solve humanity's problems, socially and politically, with hard and fast rules aimed at the masses, and tragically unfair to the individual. Communism, in all its variations, is contrary to the Science of Mind, God. It fixes interdependence upon humanity, and so seeks to abolish independence. In seeking to destroy competition, it strikes a deadly blow at cooperation. In abolishing profit, it destroys incentive and the fundamentals of Christianity.

Life secure, as in Christian Science, is possible only to the understanding of individualism. Individualism as Christ Jesus taught it and lived it, is the unity, yet distinctness, of God and man. There is no intermediary between God and man. In human consciousness, Christ does mediate, effecting the coincidence of the human and the divine, and the security of the elimination of the tares from their false association with the good grain. Without this individual cleansing, security would be impossible.

The utter failure of all merely human efforts to cope with the inescapable problems of unstable matter and finite sense, is vividly illustrated in the following contribution by Professor John Mee: "Processionary Caterpillars feed upon pine needles. They move through the trees in a long procession, one leading and the other following — each with his eyes half-closed and his head snugly fitted against the rear extremity of his predecessor. Jean Henri Fabre, the great French naturalist, after patiently experimenting with a group of caterpillars finally enticed them to the rim of a large flower pot where he succeeded in getting the first one connected up with the last one, thus forming a complete circle, which started moving around in a procession which had neither beginning nor end. The naturalist expected that after awhile they would catch on to the joke, get tired of their useless march, and start off in some new direction. But not so. Through sheer force of habit, the living, creeping circle kept moving around the rim of the pot, around and around, keeping the same relentless pace for seven days and seven nights — and would doubtless have continued longer had it not been for sheer exhaustion and ultimate starvation. Incidentally, an ample supply of food was close at hand and plainly visible, but it was outside the range of the circle, so they continued along the beaten path." They were following instinct-habit-custom-tradition-precedent-past-experience — "standard practice" — or whatever you may choose to call it; but they were following blindly. They mistook mere activity for accomplishment. They meant well, but they got no place.

There is no security in blindly following. Millions of people blindly follow religious dogmas and medical creeds purporting to lead to salvation and health, but blind belief does not produce security from sin, disease, or death. Life secure must be found in opposite truths, above errors of belief and conduct counterfeit. Security is not in following instinct, but in intelligent response to the inspiration which reveals divine

Love's meeting of the human need. There is no safety in habit, but there is in spontaneous action as indicated by the irrelevant need. The mesmerism of customary beliefs is not conducive to security, but individual initiative has divine authority and approval. Tradition furnishes no proper grounds for security from the ingrained insecurity of matter laws and rules. And precedent as such, is thoughtless repetition with its limitations, whether good or bad. To follow blindly past experience, is but to invite the mistakes of the past. And to disregard the kaleidoscopic character of materialism that constantly realigns itself, calls for individual consideration and treatment. And to follow "standard practice" is to sink one's interests and welfare in the liabilities and nonentities of the mass. Security is a divine quality. It has no place in matter and mortal mind, where everything is hazardous, insecure, unsafe, and unsound. But with divine enlightenment there can be security on earth. Mortal mind's murderous attitude towards its progeny mortal man, calls for a security based upon obedience to the *Manual* By-law: "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged, – and justified or condemned."

Defense against aggressive mental suggestion, (and failure to make such defense is the only way one's security could be put in jeopardy), is a confrontation, not just a hiding behind a protecting wall. Defense is forbidding the entrance into consciousness of alien thought, plus a deploying, a sortie with engagement, and rout of the enemy, an obliteration. Justification of this offensive defense, is in the security it assures.

Life Serene

Akin to security is serenity. Life serene is life calm, placid, unruffled, tranquil, triumphant over doubts and fears, life safe and sound. In some countries Serene and Serenity are titles given to certain reigning princes and other dignitaries, such as Your Serenity or His Serene Highness. These titles indicate ruling power and dominion, and such is the conscious authority of life in obedience to and reflecting the divine power and triumph of Truth over error. Life serene goes with the winds of God. And is uplifted and sustained by them. It goes with the philosophy of Whitcomb Riley:

*It hain't no use to grumble and complain,
It's jest as easy to rejoice;
When God sorts out the weather and sends rain,
Why rain's my choice.*

Life serene is not concerned over the ever changing forms of matter things. The serene man knows that, whatever the form of matter, it is nearly one hundred per cent water, and these matter forms come and go, but never rightly represent the spiritual idea they counterfeit. His Serene Highness exercises his dominion over all error of belief, unruffled by mortal mind's kickback. Life serene parries and defeats all disturbing elements, physical or mental. It realizes Paul's triumphant: "None of these things move me."

Why did the quills on the porcupine suggest to Shakespeare fretfulness? The porcupine's quills are not evidence of concern; they are his defense, and are more likely to portend fretfulness to the attacker. The Christian Scientist should feel serene under error's attack, whether on body, or business, or other interests, knowing as he does that under Principle he is undefeatable. Christ in you means unruffled calm.

*Leaning on Jesus, leaning on Jesus,
Safe and secure from all alarms;
Leaning on the everlasting arms.*

There is one never-failing indication of departure from trust in God and work in Science. That sign is worry. Under worry, concern, fretting, doubt, life serene is not possible. Worry in all its phases is doubt, even open disbelief of God's omnipotent and all-wise care. It slaps one in the face, and denies it ever heard of the man, Christ Jesus. Worry selfishly goes over to all that is antichrist. Is it any wonder the Bible declares fretting to be evil doing, and that it cuts one off from the very serenity he so desires.

Life serene is the supreme joy of seeking one's own in another's good. It is the reward of unselfish service. Serenity is undisturbed by the turbulence of unenlightened human life all about, but is moved to bring the clarifying Christ to the confusion, disorder, disturbance. Always truth brings clarity, order, calmness, to human consciousness. As a child, I recall an occasion when there occurred a fire several houses below our home. We all were routed out of bed and great excitement prevailed. There was no fire department in our small town, and the only water supply was from a well in our back yard. Neighbors and the men folk formed a brigade, each man having a bucket which he filled at the well and then frantically raced to the fire — all except my eldest brother who calmly filled his bucket and without the least haste proceeded to the burning house and poured the water where he judged it would do the most good. He lost no motion, every step being calculated, deliberate, and effective. He was by far the most useful fireman that eventful night. He was an epitome of serenity — unexcited, unmoved, yet a very model of efficiency.

Life serene is vastly more than lack of emotion. Individuals vary emotionally, but mere lack of feeling is as mortally mental as insanity. True feeling belongs to life serene, for there is no negative element in true sympathy, or what Mrs. Eddy called the tender emotion. Christ showed the serenity of right feeling when he calmly took four days to go to Lazarus and awaken him from the hypnosis that had bound him. Christ Jesus was never hurried, or worried, or flurried; but he was nonetheless always in time for healing and saving.

Life serene prevents the haste that makes waste. It learns to wait on God and the inexorable logic of events. His Serene Highness is unmoved by mortal mind's threats, attacks, ineptitude, and inequities. He views error's seeming successes as transient, and the triumph of Truth as inevitable. He knows evil comes only to pass, and that the serenity of Christ precludes the incidence of the fleeting and unstable. No matter where the error appears, in the body, in business, in family, in church, in State, life serene is

undismayed in the conscious surety that the devils' time is short. There is no tomorrow for the opposite of the eternal good. The serene man knows there is not even a supposition of evil. The unreal does not exist. Life serene has no clouds on its horizon. If clouds form and lower, the winds of God blow them away. The serene man knows that Christian Science never fails, and that with Christ in him, he can not fail in any case. The Christ in him is the measure of his serenity.

Life Alert

The *Manual* By-law just cited, under the caption 'Alertness to Duty,' enjoins upon us daily defense against aggressive mental suggestion. Life alert makes defense feasible. Also, the word *daily* surely means not just at six o'clock in the morning, or some other fraction of the day. It has to mean the whole day of twenty-four hours. This introduces the injunction of Paul to pray without ceasing, and Christ Jesus' words, "Pray that ye enter not into temptation." And we thus have prayer not reduced to the formulation and expression of words, but expanded to meet the capital need of a constant active front against error and for Truth. Our Leader has put it comprehensively: "Self-forgetfulness, purity, and affection are constant prayers." All this ties in with the last addition Mrs. Eddy made to *Science and Health*: "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake."

Life alert is life awake and aware — aware of the wrong practice of mortal mind and awake to the necessity to thwart its malicious purpose to harm. Does this mean that we must repeat daily to ourselves a long list of formulas? By no means. Our Leader warned against the use of formulas. We do not pull prayers out of a wheel, or tell them off a string of beads, or from a prayer book. Life alert meets mortal mind's attack with lives attuned to self-forgetfulness, purity, and affection. But does this mean to disregard the specific forms of animal magnetism, the antichrist? Again by no means. Life alert is awake to the antichrist; and especially so to the two major instances: Roman Catholicism and *materia medica*. These two forms of antichrist call for a life that denies the validity of all claims that jeopardize life and welfare. We need to bear in mind that mortal man has innately the conviction that matter cheated him, gave him life, and will eventually destroy him. But that meanwhile matter will subject him to disease, discord, disaster, and then cure him against the day of doom.

The antichrist of material medicine is entirely built up of these beliefs. And false theology certifies it, and offers only the palliative measures of material medicine, surgery, physical exercise, and health codes, this side of the grave. As for the other side, "when we have shuffled off this mortal coil," the Roman antichrist is rather hazy, and not too encouraging, what with the commercial aspect of the purgatorial prelude to heaven. All these aspects of antichrist are clothed in simulated robes of present physical satisfaction and ultimate spiritual salvation. And underneath it all are the deadly so-called laws of malpractice claiming Christian Science does not heal. Christian Science may heal others, but not me. I do not love the healing work of Christian Science. I cannot, indeed, I will not, recognize malpractice nor handle it. Eventually I will return to the old time medicine and religion. How truly this kind goeth not out but by prayer and fasting.

Life alert does handle these false claims daily; it is aware at all times of the necessity to prove one's liberty — dominion and freedom from responsiveness to the subtleties of Rome and Aesculapius. Life alert knows that out of cursing can come no blessing, and out of disease-producing matter can come no health giving cure. Life alert defeats even malicious mental malpractice, not with words, but with the *spiritual meaning* that the words of Truth convey to the spiritually minded.

Life Devoted

The true Christian Scientist is a devotee. His life is set apart, and there is in his devotion an inner conviction of God as the supreme all-good, and of his real selfhood as the creation of the all-encompassing intelligence. He unreservedly believes, and in some measure understands, the reality of the all-good and the nonexistence of any opposite supposition. And he is consecrated to the religion and medicine of Christ Jesus. To all that this implies and includes, he vows and devotes himself. But more than all that, life devoted is a zeal, an eagerness for the great Cause, an ardor in pursuit of the Christianly scheme of salvation that Christ Jesus, by his teaching and life, gave to the world. Such a life is ardent, active, fervid, a genuine disciple, consecrated to his discipleship, as Paul put it — zealous of good works. All of which means that life devoted is not long on words and short on deeds. The great Exemplar, from his childhood to the ascension, was about his Father's business. He said, "My Father worketh hitherto, and I work." He suited his deeds to his words. And *Science and Health* declares his works were more important than his words. Without implementation, the letter of Science means nothing but theory. That God is the infinite Father-Mother, requires man and the universe to prove it.

Life devoted, then, means life ceaselessly active and enthusiastic in serving the Cause to which Christ Jesus and our Leader devoted themselves. We need to realize that to pay one's vows is a moral issue. This is the devotion that made Jesus go about doing good, bringing Christ to the receptive individual. Life devoted is a commitment and a crusade. As described by Isaiah: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said, I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their eyes heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten; as a tall tree and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof."

The substance of anything, be it a tree, an individual, a church, a nation, is the holy seed, the spiritual consciousness of what it is in Mind. No matter how great the forsaking may be, there is always a Remnant, the tenth, which returns and furnishes revival. These are the devoted who bring succor to the devastated, the super-fatted, the

heavy ears, the shut eyes, the hardened heart. There is always a remnant of Christ in the straying, in the hardened sinner, the sickly body, the faltering church, the socialized nation. The tall tree and the oak may cast their leaves, but the holy seed is always their substance. How long Lord? Till the individual, the church, the nation, run the full measure of erroneous beliefs, and matter's fraudulent promises utterly fail.

Life devoted is life devotional. It has no false piety, but a strong spiritual love for the Church and all its activities as provided in the *Manual*. The genuine Christian Scientist loves people, and lays down his life for them. He loves the Church and lives for it and its mission and ministry. Life devoted is life obedient to God's will, and that is reflection, or just being man. It is ceasing to bear witness to evil, and so is a witness for God. Without a witness, evil ceases to be a person, place, or thing. Man, as God's witness is proof positive of God and His allness which is His oneness.

Life Unselfed

Christ Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The primary meaning of deny is, of course, to declare not to be true, to reject as a false conception. There is a popular meaning of deny which means to refuse to indulge one's self in appetites and desires. Jesus could have had in mind both of these meanings. But he could not have intended anyone to repudiate his existence, his true selfhood as the perfect child of God. He surely meant to reject the false conception of one's self as material, and to affirm true selfhood.

Again, Christ Jesus could not have meant to deny right desires, since Christianity is based on rejection only of wrong desire and realization of desire to be good, and do good, and have good. Indeed, Christian Science does not teach repression of desire, but a screening of what is good and what is evil, and fulfillment of all right desires, and denial of what is useless or harmful. If any man follows Jesus in the Way, he learns, through daily cross bearing — that is, through the denial of false selfhood and rejection of false desires and appetites — how to live unselfed and unselfish.

The only life worth living, is life freed from the material personal sense of self and fired with the knowledge of true selfhood. In the way that Jesus trod, the submergence of self-seeking and selfish gratification makes the path plain and clear for "seeking his own in another's good."

Psychology, as taught in the schools, makes self-interest and self-seeking the determining cause of all human action. It teaches that there is no such thing as an unselfish act. Christ Jesus and Christian Science teach receiving as the counterpart of giving, and that giving is primary. Life unselfed is life unselfish. And life so disposed, is life untroubled. Let us consider some of the discords that stem from selfishness. Immorality, all moral fault, is from seeking to gratify a false sense of life in matter. Only good is from above. The finite sense of selfhood is the only Satan, and is from the earth. Selfhood in matter will cast anyone to earth and its tragedies. Again, the great adventure, marriage, exposed as it is to the friction and collisions of two souls supposedly with but a single

thought, (but too often without a single thought but to have each his own way.) joining to be one in purpose and effort, is made secure only by mutual unselfishness. Life unselfed stills all storms before they reach hurricane proportions — indeed, even before they brew and break. True love is unselfish. It is concerned only with another's happiness, and so finds its own.

A church membership intent upon mutual love of the institution God gave to our Leader for the world's salvation, will find fulfillment in self-submission to the common good and to the advancement of "pure religion and undefiled before God and the Father." Selfishness is in-growing thought which brings no comfort to the victim. Life unselfed will heal any false purpose and untoward experience in body, in the home, in the nation, in the family of nations.

Politics, as we too frequently see it, is an exhibition of self-seeking. True politics is better termed statesmanship, and is an exhibition of self-service, seeking its own in a nation's good. The true image of God is benevolent towards all. It harms no one, but blesses all mankind. The opposition to world-wide free trade is from self-interests of men and business and nations, and is the sure deterrent to peace on earth. World free trade, when achieved, will contribute much to end wars and introduce on earth the brotherhood for man.

Life Perpetual

Science and Health points out that a straight line, with its beginning and ending, is not a fitting symbol of the infinite character of spiritual reality; but that a sphere does represent eternity. Our watches and clocks are symbols of advancing thought in their radical departure from the hour-glass. We think of time as circling clockwise around the dial. But I wonder if anybody but myself thinks of the advancing months circling anticlockwise from January to December. No matter how we conceive it, time is counterfeit of the eternal now, of real consciousness and its timeless unfoldment of Mind expressing itself as man, the real you and me. Paul speaks of the power of an endless life. And Christ Jesus defined life eternal as a present knowledge of himself, God's real man, and of God, Himself. Life perpetual is, then, self-knowledge in the highest sense, without limitation.

Life perpetual keeps pace with the endless unfoldment of Mind as individual consciousness, or idea. To the extent that thought is not material, but spiritual, human life is freed from termination, and from all that could cause, or lead up to, a finite finish. Further spiritual thought frees life from colorless repetition. We admire the artist or craftsman who never repeats a work. God is the supreme craftsman who ceaselessly unfolds newness, always the freshness of originality. Huckleberry Finn decided he wouldn't try for heaven because, as the widow presented it, Huck dreaded the limitations of golden streets, white robes, and harp music. Variety is the spice even of human life. On earth as in heaven there is perpetual newness of life, sweet seasons of renewal pouring forth God's inexhaustible variety. How puny and anemic are mortal mind's limitations compared to the divine identities, originalities, harmonies, melodies, rhythms,

no two exactly alike. In life perpetual, there is no tiredness, no dullness, no apathy, no torpor, but perpetual aliveness, interest, vim and vigor. Life perpetual is ceaseless awareness and joy in God.

Conclusion

I once read an autobiography whose writer brought the story of his life to a close because, he said, he had run out of allotted pages. We have come to the conclusion of our research today because our time has been used up, not because we have exhausted our material. We have examined some of the aspects of life eternal and their applicability to the human scene. I hope what we have covered will inspire us to extend and expand our own individual consciousness of existence, that the limitations of human life may be lost in the wider horizons of which we become aware. One could then find life more abundant, as Christ Jesus promised.

There is life undoubting which does away with fear, frustration, failure, and assures life successful. There is life industrious which is complementary to life prayerful. Why is our prayer so often unanswered? James warned that "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." And the poet Riley knew why our prayers so frequently stand alone:

*If you want something, with heart dead set
a praying for it with both eyes wet,
And tears wont' bring it,
w'y you try sweat,
As my uncle used to say.
"Tears and sweat go well with prayer."*

Then there is life harmonious, life melodious, life rhythmic. The palpitating Christ is a beat to be longed for and sought and not to be denied; it is life attuned to the music of the heavenly host. This is the life of the music of the Soul, which the atomic symphony seeks vainly to imitate.

Do you not grasp my idea to leave the theme wide open for your further research? Affecting as it does so intimately and so deeply everyone of us in applying divine Science to human need and the fuller life, I would be gravely remiss to narrow our study and profit to what I have sketched for us in this paper. Life's facets are all sparkling with Truth and Love; and they are unfathomable and inexhaustible. They are discoverable and are the reward of diligent search for them.

In the allegory, the Lord God bestowed upon the erring Adam the saving grace of hard work. Our Leader has warned against the avoidance of hard work, and Jesus said, "My Father worketh hitherto, and I work." Then should not our motto be: *Deo Fiskus Labora*, Trust God and Work? This does not mean mere reading of what the Lesson Sermon Committee has so laboriously brought forth, or the perusal of what the contributors to the Periodicals have worked to produce, or even the mere repetition of the

sacred texts of Scripture and of our Leader. Adam had to earn his living in the sweat of his face – not the faces of others. Each one must learn and earn his own life. Life's rewards are not bestowed upon the idler or the thief. And Christian Science does heal, it does work – if we work at it. Always remember, the textbook says that Jesus' disciples accomplished their healing work through their cultivated spiritual understanding. Life crowned with achievement is the acme. To him that overcometh are all the promises and their fulfillment.