

What appears to the human mind to be a powerful and active person — a veritable Goliath — is in fact individual man expressing the power and action of the one Godmind. There is no personal selfhood. The selfhood that is present here is God-mind in mental, spiritual manifestation or man. Each individual here is the mental, spiritual showing forth of the one selfhood, God.

We do not have to overcome evil persons or evil conditions in order to be liberated from our problems. We liberate ourselves by overcoming the mesmeric suggestions, wielded by the carnal mind, that man is a person and, is the cause of evil conditions. We, like David, should not be mesmerized by evil presentations, even though appearing as great personal power, activity, domination, war, etc. Much of the time Christian Scientists are giving power to the Goliaths of today, when they should be using the small round stones of true understanding to destroy the mesmerism of life and intelligence in matter.

When erroneous mental pictures seem to confront us, we should realize the necessity of overcoming them instantly. Mrs. Eddy once said, “Error comes to you for life, and you give it all the life it has.” To overcome any error that seems to confront us, we must realize that it is a mental suggestion only, and then replace the suggestion with the truth or spiritual fact. The wrong mental or evil suggestion can be overcome by the right mental or true thought, because right thinking is the activity of the divine Mind present as the action and power that is Truth and Life. Right thinking is never the activity of the human mind. Right thinking is always divine Mind in action, and is supreme power.

Christian Science proves that quick rejection from consciousness of disturbing, morbid, fearful, selfish thoughts prevents them from taking effect in one’s experience. As we realize the dominant influence of right scientific thinking, we overcome the misconceptions that we can be governed by chance or circumstances or any form of evil. Our protection from all seeming evil lies in spiritual thinking. As we rise to higher realms of thought, we automatically transcend evil conditions.

Our present world is not outside of us. It is a mental world, a state of consciousness; and we, like Jesus, are to overcome the entire material concept of it. Overcoming is always a mental contest within the consciousness of the individual — a contest between our understanding of the spiritual fact that God is all, and the belief in the misconception that evil is presence and power.

Our enemies are purely mental. They are our human thoughts and fears, our misconceptions of man as personal and our universe as material. Our spiritual ascent above the finite material sense of a personal selfhood and a material world, is made within the realm of our individual consciousness. We overcome only by obedience to the truth of being.

6. BODY

At last year’s association there was read and discussed a paper on the subject ‘Body,’ and many times since then I have been asked either to repeat that paper or give something further on the same subject.

In giving the lesson on body last year, it was my hope that it would prove helpful to those who were making the mental adjustment from the false concept that their present

likeness of God, is a purely spiritual idea, incapable of sin, disease and death. Knowing this, Jesus knew that he was not placing his hand on leprous matter, since all that his spirituality was capable of recognizing as real, was the image and likeness of God. And Jesus could not understand this truth, and be obedient to it in his thinking, without destroying

the specific lie or misconception presented to him — that of a leprous man — in the only place where it claimed to exist — in the human mind. Gone from the human mind, it was gone — not only for Jesus, but for the leper and the priest to whom the leper was to go and show himself.

Jesus, in short, had known the truth, and the truth had destroyed the lie or misconception and set the leper free. Jesus saw the perfect man where sinning mortal man alone was visible to those about him, and this healed the sick. This exemplifies the simplicity of a Christian Science treatment. No Christian Scientist, be he student, reader, practitioner, or teacher, can do more than have his thinking true — the truth about God and man; and this conscious Truth as one's own Mind overcomes or rejects any mental presentation that is not true. True protection lies not in outward circumstances, but in spiritual thinking; and it is won through our ceaseless struggle to think God's thoughts and be Christlike.

The students of Christian Science realize the importance of rejecting suggestions that old age will curtail activity, or diminish the power of certain normal faculties. One not awake to the truth of being may let in such suggestions and brood over them until they are made manifest in his experience. Mrs. Eddy warns against this when she writes in the textbook, "The wrong thought should be arrested before it has a chance to manifest itself."

Christian Science proves that quick rejection of disturbing, morbid, fearful, apathetic, selfish thoughts prevents their taking effect in one's experience. And by keeping their thoughts fixed on God, Truth, Christian Scientists are able to experience divine preservation, peace and harmony and to assist in bringing continual satisfaction to their loved ones and friends. Health, harmony, happiness, useful activity, success, are within the reach of all who will begin to use their mental capacities in constructive spiritual thinking and activity. These things are within the reach of all who overcome the misconceptions of man by obedience to the truth of being. In *Science and Health* Mrs. Eddy gives the following instructions, "We must realize the ability of mental might to offset human misconceptions and to replace them with the life which is spiritual, not material."

Overcoming Always Within Ourselves

In overcoming by obedience we should clearly understand that our problem is never one of overcoming persons and conditions outside of ourselves; our problem is to overcome within ourselves the false belief that the source of power and action is in a person or condition. The prevalent tendency is to place the source and origin of power and action in personality or in conditions, instead of in God. And at this present time certain personalities appear to be wielding great power and influence and domination. But Mrs. Eddy told one of her College classes, "There is no personality, and it is more important to know this than to know that there is no disease."

body is human and material, to the understanding that their present body is divine and spiritual.

Today my hope is that this lesson on body will help all of us to give up some of the misconceptions that we have concerning our so-called human body and its functions, and help us to establish in our consciousness the spiritual ideas which are the facts about our so-called material organs and their functions.

Much of our work in the practice of Christian Science consists in gaining a true estimate of our so-called human body. We are bringing every thought — that is, every member of the body — into subjection to Christ, and we are finding the reality of what appears to us to be a human or material body. We are proving that there are not two groups of creation — the spiritual and the material. There is but one — the spiritual. We are proving that what appears to us as human or material creation is the one spiritual creation at hand, imperfectly known because seen through the lens of false material sense. When once we estimate the so-called human body as being the divine body, then our body ceases to be human to us and is divine.

The Organs and Functions

According to belief, the so-called human body is made up of many organs, and each organ is supposed to perform some specific function in and of itself. We seem to have many organs because the one organ is reflected infinitely; the multiplicity of organs is seen only in the phenomena.

Our so-called organs are not created, but are reflections of the one organ, and this one organ is enough because it is infinite and is reflected infinitely. Every organ is a sound organ, because it is the reflection of God, Mind, which is the one organ. This one infinite organ is never too large or too small, and never functions imperfectly. It cannot be diseased, because it is not matter. All there is to a so-called human is the living, conscious, active idea of Truth, and this truth is the substance or being of all reflected organs.

To human sense, every organ appears to function or to do some specific thing in and of itself. But we are learning in Christian Science that God, Mind, is the one and only organ, and performs all functions in and of Himself. Mind is the organ that functions as all seeing, hearing, feeling and thinking in and of Himself and not by means of anything. Because God, or Mind, functions, that which I refer to as my body, which is the reflection or the identity of Mind, functions coincidentally, but never in and of itself. Everything that goes on in my body is the reflection of what divine Mind is doing or being; even my present body is doing and being right now what God (my Mind) is doing and being.

Stomach, bowels, lungs, heart, kidneys, never do anything in and of themselves. What they seem to do in and of themselves is, instead, the conscious divine Mind functioning in that very place. What appears as the functioning of the many organs of our present human body, is the functioning of Mind reflected infinitely. It is the one sight, the one hearing, the one thinking, the one action, reflected or manifested infinitely. We do not just happen to have so-called human bodies, and our so-called human bodies do not just happen to function in the manner in which they seem to function. We do not just happen to see, to hear, to breathe, to digest, eliminate, or generate, humanly.

We have — or rather are — these organs and functions individually and humanly, because they are the divine organ and the divine function “seen through a glass darkly.” It is “material sense [that] defines all things materially, and has a finite sense of the infinite.” (*Science and Health*)

When the student is convinced, through reason and revelation, that the body he now has — or rather is — is neither human nor material, but is divine and spiritual; and when he is convinced that his so-called bodily functions are neither in nor of material organs, but are operations of divine Mind, or operations of unfolding spiritual ideas objectified or identified, then he will give proof of harmonious immortal body here and now.

Many students are calling some functions good and some functions bad; they want to stop or suppress or be indifferent to some functions and want to perpetuate other functions. But they all agree that the beating of the heart and respiration should go on perpetually; and they will go on forever but in changed form, as belief changes to understanding and divine Mind is found to govern the organs and functions of the entire system. (See *Science and Health* 124:32; 384:30.)

Any organ or any function that is natural to the human body is needful. The heart, the lungs, the liver and the kidneys are needful, and the secretions of the glands and of the mucous membrane are likewise needful to our present state of existence. Whatever is natural to our so-called human existence is the divine fact at hand, imperfectly known. What is it that says some parts of the body and their functions are either comely or uncomely? It is merely our ignorance of the divine fact at hand. There is not one ugly or material thing in the body of God, which body is man.

In I Corinthians, we read “Those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness.” When ignorance becomes understanding and we see the divine facts of creation, then every organ and function will be seen in its true depict. Do not fear anything that your present body seems to be doing. Every cell, fiber, tissue, gland, organ or muscle of the human body exists right now in the one Mind as idea, and each idea is proclaiming, “I am reflecting God. I am expressing God.” Mrs. Eddy says in *Science and Health*, “Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual.”

Because Mind functions, my body or parts of my body being the manifestation or identity of Mind, must likewise function. The function of Mind is its ability to think and know and realize, therefore my individual mind, by reflection, thinks and knows and realizes. The generative organs, by reflection, create because the function of Mind is to create. The stomach, by reflection, does what we call digest, not because the stomach in and of itself does anything; but when correctly understood, it is an unfolding idea. Its source and being is in God, Mind, and its functioning is the functioning of Mind. Digestion is the human claim that stomach, in and of itself, digests material food, and indigestion is the human claim that stomach, in and of itself, cannot digest material food. But stomach being an idea in God, Mind, must digest and function perfectly by reflection.

The normal functions of my body are merely my highest concept of the unfolding ideas of Mind. The normal functions of my body are the phenomena of the unfolding idea in my consciousness, and are the coincidence of the human functioning with the

divine function. The abnormal functionings of my body are the phenomena of my false beliefs, which are the reverse of the unfolding ideas in my consciousness. For instance, pain, sickness, poison are only beliefs about the one body, and are never conditions of my present body. They are the phenomena of false beliefs objectified to my sight and sense. Such claims are healed by the presence of the unfolding spiritual idea, active in my consciousness as the harmony of Mind.

Secretions

Since there is but one organ, there is but one secretion, and this one secretion is reflected as so-called bodily secretions. The secretions of the glands, the liver, the mucous membrane, etc. are very necessary to our human existence. These secretions are various manifestations of the one secretion, which, correctly understood, is Mind unfolding infinitely as infinite spiritual idea.

When we fully understand that what we know humanly as secretion is a divine idea ever functioning perfectly, then we shall cease looking to the liver or the kidneys or the mucous membrane as doing something in and of themselves, when there seems to be too much or too little secretion.

Humanly speaking, the function of the liver, the glands, and the mucous membrane is to secrete, and when we understand that these secretions are not matter or in and of matter, but are unfolding spiritual, conscious ideas, there will never be too much or too little. Our so-called bodily secretions are perfect, and act in accord with the divine idea. This fact, understood, is law to the outward and actual phenomena of secretions.

The secretions of the glands and mucous membrane are necessary to our present human existence. Today, there is much said about morbid secretions and how morbid secretions inflame the nerves and render inactive the functions of the body. But we are to remember that there is only one secretion, and this one is the unfolding idea of Mind, and the claim of morbid secretions cannot be formed by this conscious Mind.

A morbid secretion is never a claim about the activity of the one secretion, but is a claim of our entertaining false beliefs — a morbid condition of thought, or a thought that is not active as truth. It is a claim of the inability to behold God's idea. This morbid state of thought is usually the result of criticism, condemnation, worry, fear within our thought, and is reflected or identified as an inactive or morbid state of existence.

Elimination

There is also much being said about faulty elimination. There is only one body, and this body is our body by reflection, and there is nothing in this one body that we want to take out or that we could put back in. The activity of this one body is the activity of infinite unfolding ideas in Mind; and this fact of perfect action, entertained in our thought, eliminates or removes all phenomena that false belief says need removing. The only thing that can be eliminated is false belief, because the body is eternally pure, and exists as a state of Mind made flesh.

A Surgeon-General of the United States Army has said, "If the human body would eliminate properly whatever it needed to eliminate, there is no reason why we

should not live forever.” If we eliminate the false beliefs from consciousness properly, the embodiment of divine Mind would go on forever. In divine Science there is nothing to be eliminated. The human body is already doing the thing it ought to be doing, because it exists as the outward and actual expression of divine Mind.

Circulation

The circulation of the blood is considered to be the vital function of our present body, because blood is supposed to nourish and sustain all parts of the human body. Blood needs to circulate humanly, because blood, when correctly understood, is the conscious substance and action of all that constitutes body.

When we think of blood correctly, we think of it as being the conscious omnipresence of Mind or Life — the active conscious substance of all things. The blood could not know itself in a state of separation. A part of the blood which is called red corpuscles could not go to the interior of the body and leave the blood in a depleted condition, as in pernicious anemia. Red corpuscles belong to the blood, and blood being an infinite spiritual idea, is always intact. Therefore, blood could not know itself as divisible and experience a loss of a part of itself, as in a hemorrhage or excessive flowing. Blood, as spiritual idea, reflects infinite Love and harmony; and in the claim of hemorrhage, we must know that the only flowing there is, is the perpetual operation or flowing of divine Love. The belief in my thought that conscious Love can stop operating or flowing permits the belief that blood, as matter, begins to flow, but is now passing away.

Faculties and Channels

We are all vitally interested in the function that we call faculties. And when we see this function in its true light, it adds much to the enjoyment of our present day. There is but one infinite faculty — the faculty of Mind. This one faculty is enough for everyone. The multiplicity of the one faculty is in the phenomena. The unfolding idea or the one faculty is objectified as seeing, hearing, feeling, tasting, smelling. Being God’s faculty, it is indestructible, because it is His vision of Himself — His vision of His infinitude. Because man is forever what God is, man reflects God, or reflects the one infinite faculty.

The only reason any faculty seems to be defective, is because we believe it to be in and of matter, instead of in Mind. We believe that our sight is in and of material eye; we believe our hearing depends upon material ear; and that our feeling depends upon a nerve. But when we realize that our individual seeing, hearing, feeling, tasting, smelling is coincident with Mind’s seeing, hearing, feeling, tasting, and smelling — this is enough to heal the belief of imperfect faculties.

Today we hear much about channels or mediums. Mind does not see through eyes. Mind does not need a channel or a medium through which to see. According to human belief, nerves are the channel or medium of all activities, all functions, all sensation.

The belief is that a nerve has its source in and of the brain, but the fact of what we know humanly as nerve is an emanation of Mind, and expresses the activity and

sensations of infinite Mind. Nerves of themselves do not feel. When we think of nerve rightly, we think of the idea of omnipresent, conscious action and sensations that divine Mind is being. God does not have anything to work with but ideas, and He does not use anything as a channel or a means. He imparts His ideas to us without any intermediary.

Body the Unfolding Spiritual Idea

Many students of Christian Science, as yet, are far from dealing with their present bodies scientifically and intelligently, and according to the facts of spiritual creation. They do not, as yet, understand that any member or any function of their so-called human body is something of divine creation and should be seen in its reality. The textbook tells us, "This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected." Therefore, any member of my present body or any function of my present body is the unfolding of the spiritual idea and its corresponding identity.

Conscious Life, or Mind, is forever unfolding itself to itself as the spiritual idea and its identity, right here, in what I know humanly as my heart. Conscious Life, or Mind, is ever aware of itself as action — omni-action, perpetual action, action without variableness or shadow of turning. And this conscious idea as action is what I experience humanly as the beating of my heart, or as any so-called bodily function.

This conscious Life, or Mind, is also unfolding itself as the ideas of substance, form and permanency, in what I know humanly as my heart. All there is to what I know humanly as heart, is the omnipotence, omniscience and omnipresence of Mind. This one infinite particular idea, which conscious Life, or Mind, is, as Himself, is the one and only heart. Every individual's heart is the one heart in expression. So what I call my heart is the God-heart, the only heart, and it cannot fail. It is the heart in the Mind of God, manifested in man or body.

If we fully understand that what seems to us to be material organs functioning in and of themselves, are instead divine ideas in operation, we could never again have an evil, material sense of our stomach as a vacuum, as finite and limited and bounded. We understand stomach as what it is consciously being; and, as idea, it is ever manifesting the functions or conscious operations of Mind, such as power, action, form and substance. What we call stomach secretions are what conscious Mind is being to Himself. These functions are never non-intelligent matter, and there is never a lack of any needed thing. Stomach is the omnipotent, omniscient, and omnipresent being in particular expression.

As it is with stomach and heart, so it is with liver, lungs, glands, membranes, nerves, blood, etc. All are infinite spiritual ideas in the divine Mind, and are manifested or identified in man or body. Whenever we take the heart, stomach, or any other thing that constitutes body, out of its source of being — the divine Mind — and consider it from the viewpoint of matter or mortal mind belief, then we have separated these ideas from the divine Mind and from divine law, and they will appear to us as material, mortal, destructible, sick and dying.

Heart trouble or stomach trouble does not require matter through which to express itself; it requires belief only. Mrs. Eddy says that mortal mind "feels, hears, and sees its own thoughts." If all the so-called material organs that comprise my present body were

recognized as divine ideas and demonstrated to be such, perfection and immortality would be law to every one of them, and the so-called laws of belief would give place to divine law.

Every so-called physical problem is the misconception or miscalculation of the human mind in regard to the source and origin of everything that we know humanly. If a thing exists humanly to us, it is because it exists divinely in fact, and no matter what my human concept of a divine idea is, the divine fact or idea is all there is to my human concept.

If I believe the thing at hand is material, or even an improved belief, then I am apt to try to change it or heal it. If there is on my part any recognition of the material or the human, as such, any wish or desire to make anything over or better, then I am not considering the thing at hand as the divine idea or the only creation.

In order to work out the physical or bodily problems, we need to turn completely away from the material or mistaken sense of things and conditions, turn completely away from improved beliefs and human concepts, and keep thought on the infinitude of Mind as an infinitude of divine ideas.

We cannot think of anything outside of illimitable infinity, and if we keep our thought on the fact that everything in infinity is eternally perfect in being and eternally perfect in manifestation, this great truth will spiritualize our thought, and divine ideas will appear to us in perfect forms which we can understand in our present state of consciousness, and according to our present needs. In this way we overcome age and death, and prove that we are immortal beings here on earth, even as we are in heaven.

ABOUT THE AUTHOR: The papers of Martha Wilcox deal with the subjective consciousness and how it can be changed through an understanding of God. Mrs. Wilcox shows that change is inevitable when we treat the inner self through prayer as taught in Christian Science. The strong point of her writing is her emphasis on the need to so spiritualize the subjective self that it results in healing.

Martha Wilcox was a prominent teacher during the years when the Christian Science organization was at its peak of prosperity. She grew up on a farm in Kansas, under the influence of a religious family life. She studied privately for a Teacher's Certificate and became a teacher in the local schools. Before finding Christian Science, she was an active member of the Methodist Church. It was through a series of events, in which she sought medical aid for her ailing husband, that she was presented in 1902 with a copy of *Science and Health*. As she studied and pondered this book, she was healed of a physical problem of long-standing. While her husband was not interested in Christian Science, she definitely was.

Within the next six years, she had Primary class instruction, became an active member of a branch church in Kansas City, Missouri, and managed to devote much of her time to the healing work, in addition to caring for her family. In 1908 she received a call from The Mother Church in Boston asking her to serve Mrs. Eddy at her home in Chestnut Hill, Massachusetts.

In Mrs. Wilcox's first interview with Mrs. Eddy, it was impressed upon her that everything in one's experience is subjective or mental. Mrs. Wilcox writes of this interview: "[Mrs. Eddy], no doubt, realized that at my stage of growth, I thought of creation — that is, all things — as separated into two groups, one group spiritual and the

other group material. But during this lesson I caught my first glimpse of the fact that all right, useful things — which I had been calling ‘the unrighteous mammon’ — were mental and represented spiritual ideas. She showed me that unless I were faithful and orderly with the objects of sense that made up my present mode of consciousness, there would never be revealed to me the ‘true riches,’ or the progressively higher revealments of substance and things.”

Mrs. Wilcox later wrote: “I well remember when for the first time I understood that everything of which I am conscious is thought, and never external to or separate from what I call my mind, and that which I call my mind is not always seeing things as they actually are.”

In 1910, Mrs. Wilcox was recommended by Mrs. Eddy for Normal Class instruction, with Bicknell Young as teacher. This was the beginning of a long and successful career for Mrs. Wilcox as a practitioner and teacher. In 1911, she taught her first class. Until her passing in 1948, she was dedicated to serving the Christian Science movement, and became one of the most respected teachers in the Field. She was the author of many profound papers on Christian Science, mainly papers given each year to her association of students.

Mrs. Wilcox’s two years with Mrs. Eddy equipped her to understand so well the subjective nature of all things. She explains how to shift the focal point of thought from the objective world of people, things, happenings, to the subjective world of intuitions, thoughts, ideas. Although she stresses the mental cause of disease and discord, she goes beyond an analysis of the human mind and explains how to relate to God subjectively through prayer; how to develop an understanding of Him that spiritualizes consciousness and heals, how to transcend the false material view of creation and find the spiritual view. At the time that Mrs. Wilcox wrote these addresses, the Church organization would not permit the publication or circulation of such papers. But Mrs. Wilcox did share them privately with students, and they were handed down over the years to the present time. In giving these papers to her students, it is possible that Mrs. Wilcox hoped they would someday go forth to bless the world, for surely she must have been aware of their timeless message.