

FUNDAMENTALS OF
CHRISTIAN SCIENCE
Association Address of 1946

by

Martha Wilcox

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This transcript is based on the Christian Science textbook
Science and Health with Key to the Scriptures
by Mary Baker Eddy
Discoverer and Founder of Christian Science.

Unless otherwise noted, the quotations in this transcript are from
the writings of Mary Baker Eddy.

All quotations from the Bible are from the authorized King James version.

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Dear students: I welcome you. After passing through a period of war and world confusion, of chemicalization, of turning and overturning, we all have learned, as our Leader so aptly states, that “He who dwelleth in eternal light is bigger than the shadow.”

Today we have gathered here to have our minds refocused, as it were, on this eternal light. As we do this, God will pour us out a blessing such as we have never before received. In the words of our Leader in *Miscellaneous Writings*, we can say: “Principle, instead of person, is next to our hearts, on our lips and in our lives. Our watchwords are Truth and Love; and if we abide in these, they will abound in us, and we shall be one in heart, — one in motive, purpose, pursuit.”

1. “INFINITE PROGRESSION IS CONCRETE BEING”

Our lesson today is based upon the Question and Answer found on page 82 of *Miscellaneous Writings* by Mary Baker Eddy. To many advanced students, this is the most profound question ever asked and answered by our Leader. In this Question and Answer there are more than sixty words that have a close bearing upon metaphysical healing. The spiritual value of this passage, in its brilliancy, might be likened to a diamond gleaming in its facets of light. Were this Question and Answer studied, understood and individualized, it would enable each one to become a “living witness to and perpetual idea of inexhaustible good.”

The question is, “Is there infinite progression with man after the destruction of mortal mind?” In the answer to this question, Mrs. Eddy has set forth man, in his true status, as the offspring and idea of the Supreme Being, whose law is perfect and infinite. And in obedience to this law, man, as God’s manifestation, is forever unfolding the endless beatitudes or boundless bliss of being. According to Mrs. Eddy’s revelation of divine Science, man is forever, actively and consciously, showing forth God or infinite good in the beatific experiences of exalted happiness, well-being, supreme delight, blessedness, the spiritual joy of heaven and the “fullness of joy” on earth.

The statement in this “Question and Answer” that we shall consider today is “infinite progression is concrete being.” Infinite progression is a living, conscious, advancing mode of thought — a moving forward thought. Infinite progression is the distinct and eternal qualities of Mind forever unfolding and appearing in unbroken and indivisible unity, as concrete being, or man. Concrete being, or man, is the immediate experience of reality — all the sensations and emotions pertaining to the actual things and events of our daily living.

Concrete being, or man, inseparable from his Maker, is this living conscious mode of thought, forever unfolding, imparting and showing forth the endless beatitudes of God. Since the law of God is a law of infinite progression, and since man lives in obedience to this law, then it is natural and normal that the life that we are living today should be an infinite progressive experience. And since limitation, diminution, failure and death are not qualities of God, they are not experiences of concrete being, or man.

Orderly unfoldment is a law of God — a law that resolves itself into newer and higher unfoldments of infinite reality. Because of this law of orderly unfoldment, it is our divine right, or our divine inheritance, to grow and unfold and ripen into higher and more complete concrete being, here and now, exempt from the experience of age, decadence or death. This law of orderly unfoldment and its evidences, are not abstractions, but are visible to us as that which is substantial, essential and definitely tangible.

Through the revelation of Christian Science, we learn that there is a divine basis for everything that exists humanly; then there must be a divine basis for what seems to be a progressive human life. When we clearly understand the law of “coincidence of the divine with the human” and the law of “divinity embracing humanity,” then we shall likewise understand the law that “infinite progression” embraces “concrete being.”

We all know that progressive daily living is more easily affirmed than attained and verified. What is it that blinds us to the fact of our present experience of true being? Our Leader tells what is blinding us. She says it is mortal mind — a mythical material sense of our present existence that blinds us to our true being. She also says that a spiritual sense of our present existence results in infinite progressive living.

There are many human traits and characteristics, entertained by us, that cloud our vision and close the door to joyous progressive living, and these traits and characteristics need to be uncovered in our present thinking and proved to be nothing. So-called mortal mind presents many hindrances at the door of our consciousness, such as ignorance, fear, indecision and procrastination. Again, mortal mind presents itself as educated beliefs, as fixed views, as entrenched convictions, etc. All of these mythical sense-entertainments are excess mental baggage. And it is easier for a camel to go through the eye of a needle, than for us to show forth concrete being in our daily living when encumbered with these mythical modes of thought.

We should thoroughly examine our mentality and learn if we are guilty of staleness of thought, guilty of a lack of inspiration, or guilty of failure to progress. Newness of life, illumined growth, and uplifting joy, do not come to those of us whose thought is stale or whose inspiration and progress are deadened. Newness of life, and growth, and joy, come to those who habitually vision beyond the present state of human consciousness and dwell in the divine facts of reality.

To our human sense, the horizon is the limit of our material sight. And were we not to vision beyond the limit imposed by this mythical horizon, we would know no more, and progress no further than the limits of our human vision. And how limited would be our present state of human experience.

There is only one thing that hinders and binds the progress of our present-day living, and that is the limited thoughts and ideas of our so-called mortal mind. It is these limited thoughts and ideas about our present existence that prevent us from entering into the joy and freedom of heaven on earth. We never master these limiting thoughts and

ideas by ignoring them, or trying to escape the problems that confront our consciousness. Christian Scientists are not escapists. The direct path to our goal of newness of life, is a higher spiritual consciousness gained through prayer and spiritualization of thought.

The active and progressive Christian Scientist willingly and naturally leaves outgrown positions; he does not cling to landmarks of the past; but through prayer and growth, never through self-will, he launches out into the deep. If we are afraid of the seeming problems at hand, it is because we do not fully understand that “evil is naught, and good only is reality,” as Mrs. Eddy states in *Unity of Good*.

There is no vicarious unfoldment. It is our own righteous thought that brings newness of life. We may be quickened and guided by another’s example, but we understand only that which unfolds spontaneously as our own active knowing. We find our dominion, not in another’s convictions, but in our own scientific unfoldments. Mrs. Eddy says in the textbook, “Be thoroughly persuaded in your own mind concerning the truth which you think or speak, and you will be the victor.” She also says, “The human thought must free itself from self-imposed materiality and bondage.”

“Every day makes its demands upon us for higher proofs rather than professions of Christian power. These proofs consist solely in the destruction of sin, sickness, and death by the power of Spirit . . . This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfill.”

“Progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for the immortal.” “There should be painless progress, attended by life and peace instead of discord and death.” “Progress takes off human shackles. The finite must yield to the infinite. Advancing to a higher plane of action, thought rises from the material sense to the spiritual, from the scholastic to the inspirational, and from the mortal to the immortal.” “Thus progress will finally destroy all error, and bring immortality to light.”

In order to progress in our daily living, it is necessary that we vision realities as now being at hand. But how often, instead of seeing realities at hand and as spiritual sense interprets them and as they are in fact, we see these realities according to the educated beliefs of mortal mind. It is only as we vision our daily experiences above and beyond the horizon of a mythical mortal mind, that we are enabled to live and act in the spiritual world of realities. That which is most vital to our human progress — most vital to our happiness, our home, our church, and our business — is an enlarged vision — a vision that is centered beyond the horizon of a mythical mortal mind, into the realm of infinite reality.

In our metaphysical work we should heed the admonitions of Isaiah to the Gentiles. He says, “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes.”

We need an enlarged vision. Solomon, the wise man, knew the value of vision. He said, “Where there is no vision, the people perish: but he that keepeth the law, happy is he.” Vision is not of the personal mind and does not deal with mythical material beliefs. Vision is a divine faculty which permits us to immediately experience a state of divine consciousness. Our work as Christian Scientists is to cultivate this divine faculty called vision or spiritual perception.

It is through the understanding and practice of the truths of Christian Science that we gain the vision of infinite progression, by which we show forth concrete being.

Christian Science is not a philosophy of life, but the Science of Life; and if we wish our demonstrations to be definite and tangible, this Science of Life demands of us the same exact thinking that is demanded of us in the science of music or mathematics.

The purpose of Christian Science is to enrich and enlarge our human experiences and make our daily living more universal and affluent. It was Jesus who “through the magnitude of his human life . . . demonstrated the divine Life,” demonstrated and verified all good to be at hand. We should do likewise, and we accomplish this through visioning infinite realities to be at hand.

Christian Science is of practical value to us in that it reaches us where we are at the moment, and in a way that our human thought can understand and verify to the world in visible tangible forms. Christian Science is the “Word made flesh,” or in other words, is “infinite progression [as] concrete being.”

Christian Science is adequate to meet any mortal, material sense of life that may appear to us as difficulties, injustices or temptations. Visioning infinite realities at hand, we overcome these seeming trials and prove Christian Science to be unalterable, changeless, spiritual facts. And in the words of the prophet Ezekiel, we can say, “The days are at hand, and the effect of every vision.”

To prove that “infinite progression is concrete being,” our Leader tells us in *Miscellaneous Writings* that “[we] must give much time to self-examination and correction; [we] must control appetite, passion, pride, envy, evil-speaking, resentment, and each one of the innumerable errors that worketh or maketh a lie. Then [we] can give to the world the benefit of all this, and heal and teach with increased confidence.”

2. FUNDAMENTALS OF CHRISTIAN SCIENCE

Our next paper deals with the fundamentals of Christian Science. Just what do we mean by the term fundamentals? When we use this term, we are referring to those basic truths which are the component parts of the foundation on which we build our superstructure of Christian Science. These fundamentals are not only outstanding statements, but they are the basic truths that are essential to our growth. We pass over these fundamental truths of Christian Science altogether too lightly.

The first fundamental that we shall consider is: *Science and Health is a collection of declaratory statements.*

A man in great physical need was given our textbook, *Science and Health*, with the remark that the sick are often healed by simply reading this book. This statement challenged the man’s attention. He could not understand that without plan, method or system, but by just reading *Science and Health* he could be healed. But after reading the textbook carefully for some time, he discovered that in every paragraph Mrs. Eddy has given us a declaratory statement of truth — a declaratory statement of truth against error.

When examined from this viewpoint, the whole of *Science and Health* is a compilation or collection of declaratory statements of truth. Each declaration of truth is complete in itself. Wherever we find reference to the operation of error, it is met and denied by a strong declaratory statement of truth.

In *Science and Health*, Mrs. Eddy has written, “By conceding power to discord, a large majority of doctors depress mental energy, which is the only real recuperative

power.” The first part of this sentence, “a large majority of doctors depress mental energy,” is followed immediately with the corrective and declaratory statement of truth that “mental energy . . . is the only real recuperative power.”

In every paragraph, Mrs. Eddy presents and exposes the errors which we are to destroy. In this particular case, she presented and exposed the error that doctors, by giving power to discord, depress mental energy. But before this error can fasten itself upon the thought, she renders it powerless by giving the declaratory statement of truth that “mental energy . . . is the only real recuperative power.”

When we recognize the fact that as we read our textbook we are making declaratory statements of truth one after another, *Science and Health* becomes a new book to us. We become more hopeful and learn to look for immediate results from our reading. We find a world of wealth stored away in the pages of our textbook that we little dreamed of. This fundamental, that our textbook is a collection of declaratory statements of truth, accounts for the many remarkable cases of healing that result from reading its pages.

Our next fundamental is: *Impersonal truth is synonymous with God.*

The impersonal truth of divine Science that we gain from the study of our textbook and embody in our thinking is the only God we shall ever have or that we shall ever know. These impersonal truths that we embody “forgiveth all [our] iniquities, [and] healeth all [our] diseases.”

These impersonal truths should so clearly and definitely become our mind that no opposite can enter our consciousness. Just as we individualize the multiplication table, we should individualize these impersonal truths which are our God, until they actively and consciously become our daily thinking and living; and we should be able to use them with as little effort as we use the multiplication table.

The next fundamental truth that should become increasingly clear to us is: *Christian Science is a Science.*

Christian Science is not a system of wishful thinking, but is a Science that is exacting and scientific in its demands. Christian Science is unalterable, changeless Truth, and this Truth is omnipotent, omniscient and omnipresent God. The better we understand the fundamental truth that Christian Science is Science, the easier it is to demonstrate the rules and laws of this Science of Life.

Our next fundamental is: *We rise in thought only.*

Since we are the needed and inevitable sponsors for the Cause of Christian Science in this twentieth century, it is demanded of us that we rise above theories into the infinite — that we rise to the reality of God, man, nature and the universe. (See *Miscellany* 248:14.) And where do we rise? It is a fundamental truth that we rise only in thought.

Our textbook says, “The demands of God appeal to thought only.” When we think from a material basis and express the mental phenomena of a supposititious mortal mind, it is impossible to rise in our thought to the reality of things. But when God only appeals to our thought, man, by reflection, can rise. In fact man is already risen to his reality of being, and is continually showing forth or consciously identifying the thoughts of the one thinking agent — the divine Mind.

Perhaps the fundamental that concerns us most is: *Consciousness is spiritual.*

Consciousness is the very essence of God, or Mind. When we think of what God, or Mind is, in His character, we think of a spiritual mode of consciousness that is all-inclusive, even to the winds and the waves and the starry heavens. And where is this spiritual consciousness? It is not something apart from us. It is not outside or over there, external to us, but is right here, “and there is no other consciousness.” By reflection, this one all-inclusive spiritual consciousness is your consciousness and my consciousness. No one has a private consciousness or an exclusive consciousness all his own; but by reflection each one of us is the spiritual consciousness that God, or Mind, is being.

Christian Science has revealed to us that “All consciousness is Mind; and Mind is God, — an infinite, and not a finite consciousness. This consciousness is reflected in individual consciousness, or man, whose source is infinite Mind.” That is from *Unity of Good*. What a profound revelation when once we understand that, by reflection, this one infinite consciousness is perpetually showing forth His infinite individuality or His infinitude of spiritual qualities through His infinite, individualized idea — man.

It is impossible for us to escape a spiritual consciousness of all-inclusive good. We cannot get outside this spiritual consciousness; we cannot go farther back than this spiritual consciousness — there is nothing further back. This fundamental truth that consciousness is spiritual, is “the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator.”

Our next fundamental is: “*As a man thinketh, so is he.*”

There is no more important fundamental than: “As a man thinketh, so is he.” And Shakespeare tells us, “There is nothing either good or bad, but thinking makes it so.” There is but one thinking agent — the divine Mind, and man by reflection thinks as divine Mind thinks. We learn in Christian Science that there is no personality; then there is no personal thinking. Thinking goes on independently of personal volition. We, as persons, are not the source, origin, cause, producer, or beginner of thoughts. God, divine Mind, is the only thinking agent, and by reflection we are the showing forth, or the conscious identity, of all His thoughts and ideas.

There is no good or bad experience that is the result of personal thinking. All good experiences, as health, wealth, and harmonious living, are not the results of divine Mind thinking; but these experiences are the thinking itself, that divine Mind is actively and consciously being. And all bad experiences, as sickness, poverty, and inharmonious living, are not the results of mortal mind thinking, but these so-called experiences are the thinking itself, that mortal mind, wholly a supposititious mind, is being.

We need to be keenly awake to the fundamental truth that we are never outside the range of thinking. Thinking is either the supposititious thinking of so-called mortal mind that we entertain as our mind, or thinking is the one and only thinking of divine Mind. Experiences, at every instant, either identify the mythical mortal mind that we accept as our mind, or experiences identify the divine Mind — our Mind.

The seeming inharmonies of our body are never the results of so-called mortal mind thinking about these inharmonies, but these inharmonies are the thinking that mortal mind itself is being. Likewise, the harmonious experiences of our body are never the results of divine Mind thinking about these harmonious experiences, but these harmonious experiences are the thinking that divine Mind itself is being.

The character of mortal mind is, in every way, contrary to that of immortal Mind. Mortal mind is finite, restrictive, afflictive, inharmonious, deceitful — it constantly

declares imperfection, in direct opposition to the infinite perfection of all being — our being. (See *Science and Health* 252:15-8.)

In its operations, mortal mind deprives us of everything desirable and worthwhile. And until we do away with mortal mind as a presence or a power, by establishing divine Mind as the only Mind of us, mortal mind will continue, in belief, to be active as thinking, and will embody in our experience all that is finite and material.

When confronted with the suggestion that our mind is finite, material and mortal, we should counteract this suggestion with the confident assertion that this Mind unfolding as our Mind, is infinite, spiritual, divine, and that it cannot unfold negatively, or unfold in any way but in accord with its own divine nature. Let this Mind be in you which was Mind to Christ Jesus.

Our next fundamental is: *A demarcation between reality and phenomena.*

In all our metaphysical work, we should maintain a clear demarcation between reality and mere mental phenomena. It is most important to understand that all sense impressions of the supposititious mortal mind (such as swelling or pain) are never of the body, nor on the body, but are mere mental phenomena — the nothingness of mortal mind.

Our textbook says, “An image of mortal thought, reflected on the retina, is all that the eye beholds.” Then, the inharmonies seen on the body are never bodily conditions, but are images of mortal thought reflected on the retina, or on the human consciousness. It is here that all material sense impressions, in belief, are registered. It is essential that we, as Christian Scientists, know this fundamental truth — that *all that we behold as inharmonies are images of mortal thought*; otherwise, we are unable to deal with the mental phenomena that seem to confront us, and seem to oppose truth and actuality.

The term phenomena stands for the appearance of things, as distinguished from things as they actually are in truth. It means that what we see humanly, because of false sense impressions, may appear material, finite and mortal, when in their reality, they are spiritual, infinite and immortal.

Let us use the railroad track as an illustration. The parallel track symbolizes reality, while the converged appearance, which is never of the track nor attached to the track, symbolizes a mental phenomenon. We call the converged appearance a mental phenomenon, since it is a mental image of a mythical mortal mind. With our eyes or our material belief, we behold a converged image of the track; but with our understanding, we distinguish between the converged appearance which we seem to see, and the track which is parallel. With the understanding that we have of the track as parallel, we detach the converged appearance from the track, and deal with it as we deal with any mental phenomenon, not as a condition or as an entity, but wholly as an image of mortal thought within the realm of supposititious consciousness.

In dealing with mental phenomena, we do not destroy things, nor change things, because the images of mortal mind are not conditions or entities to be destroyed or changed. But we obey the rule found in *Science and Health*, which tells us to rise “above physical theories . . . and replace the objects of material sense with spiritual ideas.” And this rising and replacing is all done within the realm of our own reflected thinking.

Moses saw with his eyes or with his material belief that the bush appeared to burn, that his hand appeared leprous, and his rod appeared as a harmful serpent. But we read, “The angel of the Lord appeared to him.” And what was this angel of the Lord?

The angel of the Lord was the mighty impressions of reality appearing to the mind of Moses, and instantly these angels or powerful impressions of reality became active as the human consciousness of Moses. Through this spiritual awakening to the truth of omnipotent and omnipresent reality of all these things, Moses perceived the nothingness of material appearances or mental phenomena, and proved that these appearances, which his eyes beheld, were not attached to the bush or to his hand or to the rod.

When Moses, within the realm of his own thought or bosom, clearly perceived that reality only was present and had power, immediately he saw the bush as not consumed, his hand as whole, and the rod as a staff to lean upon. Moses clearly discerned the demarcation between realities and mere mental phenomena, and he also discerned that all realities — “verities priceless, eternal, and just at hand” — were never touched by false appearances, any more than the track is touched with the converged appearance.

With this same understanding of omnipotent and omnipresent reality, Jesus beheld the perfect man as an entity existing in the very place, and at the very instant, where a person or a sinning mortal man appeared to mortals. (See *Science and Health* 476:32-4) Jesus clearly perceived that the person or the sinning mortal man was mental phenomenon only, and was not an entity in that place. Jesus knew that sin was not a condition attached to perfect man, and was not something to be healed or saved. Jesus dealt with this mental phenomenon called a person or a sinning mortal man wholly within the realm of his own thinking. He rejected the image of a sinning mortal man for the correct view of man as perfect, whole, and eternally saved. Jesus, in his thinking, rose above physical theories which were not attached to man at all, and replaced these objects of material sense with the permanent ideas of Soul. For us, like Moses and Jesus, to maintain a clear-cut demarcation between the realities of Mind and the mental phenomena of mortal mind is, indeed, a fundamental that is most important.

Our next fundamental is: *One infinite Mind.*

One of the chief foundation stones of Christian Science, and one of the basic fundamentals that every Christian Scientist should clearly understand, is that there is one infinite Mind. There are not many minds. This one infinite Mind pervades all space. It is your Mind, and is my Mind, and is the Mind of everyone.

When applying these fundamentals to our healing work, we need to be clear and exact in our thought processes. Take, for example, the statement which we often hear: that in every case that comes to him for help, the practitioner treats himself only. Now, this may be true, but we do not infer from this statement that a practitioner has a private or exclusive mind of his own with which he treats patients.

The practitioner does not have a mind of his own separate and apart from God, and separate and apart from his patient. And the patient does not have a mind of his own, separate from God and separate from the practitioner. There is but one Mind, and this Mind is the all of each of us.

In the case of Peter’s wife’s mother, Jesus did not have a mind separate from the one infinite Mind, and Peter’s wife’s mother did not have a mind separate from this one infinite Mind, that needed to be corrected. Peter’s wife’s mother, at that very instant, was experiencing only what every other expression of the one Mind was experiencing. Jesus clearly understood that the one and only Mind knew nothing about fever. He also clearly understood that fever, because it was a baneful appearance, was a mental phenomenon of mortal mind, therefore a phase of nothingness.

Where did Jesus rebuke the fever? He rebuked, or rejected, or dealt with this phase of nothingness called a fever at the door of his own consciousness. The fever was not out there; it was not attached to Peter's wife's mother. It was merely a mental phenomenon of mortal mind presented to the consciousness of Jesus, and he was free to accept or reject it.

Jesus did not send his thought out to a point in space — to something external to himself — to a material, mortal, personal woman. Jesus rebuked or dealt with the suggestion that appeared to his consciousness that fever was a condition, and that it could attach itself to man. Jesus knew that man — the only man — was forever in oneness with infinite Mind; therefore, the mind of Peter's wife's mother was at that very instant in oneness with infinite good.

Jesus so clearly and scientifically beheld the reality of man in oneness with infinite good, that the mental phenomenon or picture of a woman sick with fever vanished instantly from before his consciousness, and the perfection of man was present. And we read that the woman arose immediately and ministered unto them. (See Luke 4:38,39.) From this narrative of Jesus' healing, we do not infer that a practitioner has a private mind or an exclusive mind of his own with which he does his healing work. And in no sense do we infer that a practitioner treats another mind or points his thought at some sick or sinning person.

But the practitioner does exclude from his thought and from the thought of his patient "all sense of the realism of any other cause or effect save that which cometh from God." (*Miscellany*) He dispels all mental phenomena from his thinking, and establishes as his consciousness the fact of God and man as one inseparable Mind or being. The practitioner's work is wholly impersonal. Infinite Mind is active as his consciousness, and this is the only Mind present.

When we think of ourselves as human persons, or as human practitioners who are striving to be good and striving to heal some sick or sinning person — this is not the scientific way of thinking. As long as we entertain a consciousness of persons, either sick or well, we have minds many; and with minds many as our basis of thinking, we are not at one with the reality of the one Mind from which emanates the security and the health and wealth that is divinely and eternally ours.

In the realm of the one infinite Mind, there are no persons. There is only infinite Mind and its infinite manifestation. All is divine knowledge. When we, as human persons or practitioners, think that we know the truth, but that our brother or sister or father or mother does not know the truth, then indirectly we have accepted the false belief of minds many, and have become malpractitioners.

The one Mind being infinite and indivisible, there can be no thought transference, since each one of us is the immediateness of this one Mind. This one Mind being eternally perfect in its entirety, it is eternally perfect in its manifestation. Anything that seems wrong cannot take place within this one Mind, neither can it be brought about by this one Mind. Whenever evil seems to take place, it is always within the supposed realm of minds many which we falsely entertain.

Our individual work as adherents of divine Science, is to let the one divine Mind be our Mind, and permit it to function in its own true way.

The next fundamental that we shall consider is: *God and man is one inseparable being.*

Surely, we, as Christian Scientists, cannot afford to be hazy in our thought when it comes to the meaning of God or the Supreme Being, and neither can we afford to be hazy in our thought concerning our relation to God or the Supreme Being.

What is God to you, this very instant? Is He impersonal, unalterable Truth? Is He the very substance and essence of your existence? Where is God to you, this very instant? Is He the very ever-presence that you are witnessing and identifying? What is your conscious relation to God, this very instant? Is your relation to Him likeness and oneness and sameness?

Just to say that God is a Supreme Being, or that God is incorporeal, divine, infinite Mind, may not be of much value to us. And to say that man is God's image and likeness, may not be of much value to us. Definitions of God and man are of practical value to us only as their true meanings reach our human consciousness in a concrete, tangible form that we can understand in our present stage of growth.

Let us take our Leader's definition of the nature and character of God as given in *Unity of Good*. She says, "God is All-in-all. Hence He is in Himself only, in His own nature and character, and is perfect being, or consciousness. He is all the Life and Mind there is or can be. Within Himself is every embodiment of Life and Mind. If He is All, He can have no consciousness of anything unlike Himself; because, if He is omnipresent, there can be nothing outside of Himself."

This presentation of God defines God, numerically, as one being, one entity, one self-existing self. He is one infinite self-conscious being — whole and all. There is nothing beside Him, or outside of Him, or unlike Him. He is all-inclusive; He exists as All-in-all. There is nothing apart from or other than the Supreme Being that is disconnected, or dissociated, or detached from Him. Our God is one indivisible, inseparable being — a unity of all in One — the adorable One.

The infinite elements, qualities and attributes that constitute this adorable One, are not produced in and of this One; but they are His immanence, His isness, His subjectiveness. This one infinite unity of elements, qualities and attributes is indivisible and inseparable — is vital conscious omni-action that unfolds forever as one whole.

God, this one infinite being, is aware of Himself only; is aware of Himself as all intelligence, as all consciousness, as all substance; is aware of Himself as conscious Life, living itself as all things. He says, "I am All. A knowledge of aught beside Myself is impossible." (*Unity of Good*)

God is infinite, conscious Life, wherein there is no sense of finiteness or limits, no sense of restriction, or of being circumscribed. God, or the Supreme Being, is a consciously universal, boundless, free being, in whom there is no opposite of Himself to oppose Him. It is impossible for evil, sin, sickness, or death to come into this being that is All.

Does not God or conscious Life fill all space? Is not this place a place that He possesses? Does He not penetrate, permeate, and pervade all space this very instant? In the Scriptures, it is asked: "Do not I fill heaven and earth?" There is none else. God, conscious Life, is everywhere disclosing or revealing Himself to Himself as all existence. How great a God is our God!

These revealing truths that are found in our Leader's writings are not just words or beautiful theories. They are true and vital presentations of the living God; and we, as

Christian Scientists, are to make these presentations of the living God, or unalterable truths, practical in our daily thinking and living.

And what is our relation to God or the Supreme Being, at this instant and throughout all eternity? You will all say, with one accord, that our relation to God or conscious Life is *oneness*. We are consciously identifying Him, each and every instant of our existence. We are His image and likeness. We are the unity of good that God is being. In *Science and Health* Mrs. Eddy tells us, “The scientific unity which exists between God and man must be wrought out in life-practice, and God’s will must be universally done.”

There are four terms used in Mrs. Eddy’s writings that, when correctly understood, give us a clear conception of the “scientific unity which exists between God and man.” These four words are: *idea*, *understanding*, *awareness*, and *realization*. If we write these words on our memory and practice them in their true character, we shall find that the scientific unity and oneness which exists between God and man is a conscious perpetual experience.

Let us consider the word *idea*. God’s idea of Himself is man. We do not mean that man is an idea that has an idea of God, or has an idea of his own about something. Man is *idea* itself — God’s idea of Himself. We always keep man as effect; he is never cause. Man is never separate from God; he can do nothing in and of himself. Man, in his scientific unity and oneness with God, does all that God does, by reflection, and is governed only by God.

Likewise, man is the understanding of God. Man is not someone apart from God who understands something, but man, by reflection, is the understanding itself — God’s understanding of His own infinite all. Man does not have understanding; he *is* the understanding that God or the Supreme Being is being or expressing.

Man is also the awareness of God. Man is not someone apart from God who is aware of something; but man, by reflection, or by the showing forth of God, is awareness itself. Man is God’s awareness of His own infinite selfhood. Think of what God’s awareness of Himself must be, and then think, man is that.

Man is the realization of God. Man is not someone apart from God who, in and of himself, realizes something; man, by reflection or evidence, is realization itself — God’s realization of Himself. When we admit that man is the realization that God is being, it forever excludes the suggestion that man has yet to achieve realization. If mortal mind suggests that, because of insufficient realization, we cannot rise to the reality of some particular experience, we can annul this suggestion with the fundamental truth that man, by reflection, is already God’s realization of infinite good. God’s realization is man’s realization and is sufficient for everything.

It is not our inability to realize sufficient truth that hinders our demonstration; it is our belief in our inability to rise to sufficient realization that thwarts us. God is the great able-to-do-all-things, and man in God’s image and likeness is conscious ability, eternally. When the belief confronts us that we cannot rise spiritually to some needed realization, we can annul this suggestion with the understanding that, at this very instant, we are God’s realization and our sufficiency is in Him.

At our stage of growth in Christian Science, we should cease thinking of ourselves as a person, and see ourselves as the active conscious experience that God is being. We should understand ourselves as the conscious idea, the conscious understanding, the

conscious awareness, and the constant realization that God is actively being. Man is eternally in unity and oneness with God.

In *Miscellany*, we find this statement by Mrs. Eddy, “Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration.”

Let us not remain in the second degree of “Scientific Translation” — the resurrection period — but let us take our position in the third degree — the ascension period — wherein we understand God and man as one inseparable being.

Our last fundamental, but not the least in importance is: “*All things are created spiritually.*”

Our textbook tells us: “All things are created spiritually. Mind, not matter, is the creator. Love, the divine Principle, is the Father and Mother of the universe, including man.” Since “all things are created spiritually,” then there is “no material creation,” as the Marginal Heading states. Thus we arrive at the nothingness of matter and the allness of Spirit. There are not two creations — a material creation and a spiritual creation. In *Miscellaneous Writings*, Mrs. Eddy says, “The only logical conclusion is that all is Mind and its manifestation, from the rolling of worlds, in the most subtle ether, to a potato-patch.”

We read from *Miscellany*: “The oracular skies, the verdant earth — bird, brook, blossom, breeze, and balm — are richly fraught with divine reflection. They come at Love’s call. The nod of Spirit is nature’s natal.” Again we read, “Spirit is infinite; therefore Spirit is all.” There is only one world — a world of Spirit. What appears to us as an external material world, in its actuality, is our within world of Spirit, wrongly comprehended. Everything in our world that is good, and useful, and natural to our human existence, when correctly understood, is spiritual or is of the substance of Spirit.

In *Miscellaneous Writing*, Mrs. Eddy says, “Christ Jesus’ sense of matter was the opposite of that which mortals entertain: his nativity was a spiritual and immortal sense of the ideal world.” To Jesus the substance of the things of this world was never matter, but was Mind or Spirit. She adds, “His earthly mission was to translate substance into its original meaning, Mind.” When Jesus walked upon the water, when he passed through the wall, when he rolled away the stone from his tomb, he proved to the world that Mind or Spirit was the substance of the water, the wall and the stone. And at the same time, he virtually vanquished the theory that matter is substance.

Matter is never substantive; matter is mental phenomenon. Like the converged appearance of the railroad track, matter is never a condition or an entity. The images of matter are subjective pictures of so-called mortal mind — purely a dream world, wherein its objects, like the object of our night dreams, do not even require space for occupancy. Any mental phenomenon is mental appearance only; it is never objectively physical or material.

Mortal mind and matter being one, and this one a misstatement of Mind or Spirit, we can readily understand the lifelessness, the powerlessness, and the harmlessness of the mental appearance or mental phenomenon called matter. Mrs. Eddy tells us that Jesus, “healing through Mind . . . removed any supposition that matter is intelligent, or can recognize or express pain and pleasure.”

Again she says, “Matter is a misstatement of Mind; it is a lie, claiming to talk and disclaim against Truth.” What is there to the lie that claims two and two are five, but the

truth that two and two are four? Anything that appears wrong in our experience, is never a wrong entity, but is a wrong sense about a right entity. Anything that appears to us as a material thing, is never a wrong thing, but is something of Spirit wrongly seen or misapprehended. “The spiritual reality is the scientific fact in all things,” we read in *Science and Health*. Mrs. Eddy says, “Science, understood, translates matter into Mind.” And again she says, “All must give place to the spiritual fact by the translation of man and the universe back into Spirit.”

To translate does not mean to change matter into Mind. Matter is nothing and it is impossible to change nothing. Neither does translate mean to exchange matter for Mind; there is no matter to exchange. Strictly speaking, to translate means to understand or make clear to ourselves that the entity at hand is already true substance. Matter is a false concept or false belief about the only substance at hand. The concept or belief is never substance; it is merely a false sense about true substance.

We read in *Miscellaneous Writings*, “Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand.”

These fundamentals that we have considered today demand prayerful watchfulness and steadfastness in our individual thought processes. The individualization of these fundamentals is vital to our growth in Christian Science and vital to our progress in daily living. More and more, we should cease dealing with external appearances, and deal only with the things of Spirit — things that are real, and perfect, and eternal. Through patient and persistent effort and the use of our God-given ability, we can all lift our thought and our life above the seeming world of appearances, up into enduring reality, where we find our oneness with Mind, Spirit, God.

3. QUESTIONS FROM STUDENTS

We will now consider some of the questions you have sent to me for clarification.

Our Attitude Toward Body

The first question that we shall consider, today, is: What should be a Christian Scientist’s attitude toward his present body?

When Christian Scientists earnestly study the textbook and strive to apply its teachings, it is certainly right to expect their efforts to result in healthier bodies, better poised mentalities, generally improved conduct, and a higher standard of living.

Mrs. Eddy writes in the textbook, “Divine Truth must be known by its effects on the body as well as on the mind, before the Science of being can be demonstrated.” Then we should demonstrate this divine Truth that makes the so-called body healthy and harmonious. There is no evading the demand. Death will not meet it. It is only through the spiritualization of our thought and life that this demand for a healthy and harmonious body is fulfilled. If this spiritualization of our thought and life is not attained here, it must be attained hereafter.

Jesus spent much time during his three years of ministry proving that divine Truth or the power of God was available to make mankind healthy in body as well as righteous in mind. And, today, we must understand and practice this divine Truth in order to present to the world the perfect body that Jesus knew.

In our metaphysical work we do not deny or disown our body because it seems material to us, but we do deny the material sense of body. We keep our body, and we understand and affirm that it is an eternal verity, intact, here and now, as it is in Truth.

Suppose that I have a patient whose limb is crippled with arthritis. When I endeavor to show this patient that his limb is a divine idea — just what Mind or Truth is consciously being to itself, he almost invariably asks, “You do not mean that this material limb crippled with arthritis is a spiritual divine idea?” No. I do not mean that material sense is ever anything but false sense.

Little by little, I help this patient to understand that there is only one infinite body — Mind’s embodiment of right ideas. There is only one infinite idea which we humanly call a limb, and by reflection, each one of us has this limb, and it is spiritual and perfect now. I help him to understand that the false appearance or material sense that we call a limb with arthritis, is not a limb at all; is not an entity at all, but is mere mental phenomenon — a false mythical sense or misapprehension about the divine idea at hand.

I help this patient to understand that the appearance that he is calling a material or physical limb, is never reality or immortality being brought to light — it is never an image of conscious Life. This appearance that he is calling a physical limb, is false appearance only, like the converged appearance of the railroad track. It is a false image in a mythical mortal mind, and is utterly intangible. And neither is there a vacuum, when this patient turns from the appearance and evaluates his body as spiritual and perfect — the conscious image of reality.

Just as the railroad track, at every instant, is an entity, parallel and substantial, so body or limb, at every instant, is a divine entity, perfect and spiritual. Christian Science does not take away our body, but establishes in our thought a divine or true sense of body. Our attitude toward our present body should always be that it is a divine body — spiritual and perfect now, even though misapprehended.

What appears to us, at the present moment, as a material imperfect body is our divine and only body misapprehended. But no matter how we apprehend our body, it is always divine and spiritual. What we ordinarily call our body is our corporeal sense of body, and this corporeal sense is always a misapprehension and never the reality of body. Body is at hand and is divine and perfect, at the very instant that it appears material and imperfect.

The claim is often made that man is spiritual and perfect in his true being, but that he has another body that is material and imperfect. The truth that annuls this erroneous claim of two bodies, is the understanding that there is only one body. We do not have another body. When we understand that what appears to be a material body is, when correctly apprehended, the one perfect body exempt from the restrictions of finite belief, then we show forth this perfect body in the exact ratio to our realization of this truth.

We never get rid of our body, but we do get rid of our material sense of body. We do not dispose of this material sense of body as though it were some material thing, but we transcend this false material sense, and this ascension in our thinking appears to us as an improved bodily state. We cannot die out of a material body; we must live out of it.

Our sense of body may undergo a gradual but radical change, but body always remains as it is in Truth. Everything that constitutes our body is, at this instant, as it is in Truth — expressions of the divine in forms that may still appear material.

Jesus understood that all that constituted his body had its origin in Mind or Soul, and this understanding gave him flesh and blood and bones that were not material, but were divine ideas. This understanding of body as the embodiment of divine ideas, enabled Jesus to demonstrate quickly over sin, sickness and death. Jesus knew that inharmonious experiences — such as pain, weariness, disease, or accident — did not originate in the body, but were mental phenomena, images of mortal thought and were never attached to body.

In *Science and Health*, Mrs. Eddy says, “The material body manifests only what mortal mind believes, whether it be a broken bone, disease, or sin.” Again she says in *Christian Healing*, “Man thinks . . . that when he is sick, disease controls his body to whatever manifestation we see. But the fact remains, in metaphysics, that the mind of the individual only can produce a result upon his body.”

Since our present body is the embodiment of divine ideas, let us maintain an attitude of thought wherein we understand the impossibility for a mental phenomenon to be an experience of our body.

As Christian Scientists, we should maintain the attitude of thought that all forms that we know humanly, as heart, blood, liver, lung, kidney, muscle, bone, joint, eye, ear are, when correctly understood, spiritual divine ideas. We should maintain the fact that conscious Life, itself, is unfolded out as these divine thought-forms; that conscious Life is the substance, consciousness, and being of these ideas and maintains them in perfection and completeness forever.

Our textbook tells us that “Mind governs the body, not partially but wholly.” Then let us take the mental attitude and never depart from it, that all the so-called organs of our present body are, instead, infinite ideas of Mind or Soul. These ideas do not act in and of themselves, but show forth the substance and activity of conscious Mind or Soul.

What appears to be the functionings of these so-called organs — the knowing, seeing, hearing, breathing, digesting, circulating and eliminating — are not operations of these so-called organs, but are the operations of conscious Mind or Soul, appearing as our divinely mental and spiritual body. Mind or Life does not live in our body, but our body, as infinite ideas, is embraced in conscious Mind or Life. Our body, and all that constitutes our body, that we falsely regard as matter, is this instant, the embodiment of Mind as divine ideas — eternally spiritual and perfect.

If we wish to show forth better bodies, if we wish to heal quickly and permanently, we should understand and maintain that our body is spiritual and perfect now — the embodiment of divine ideas. When we understand body as it is in truth, and maintain this correct attitude concerning our body, then our body does not need healing or changing, and it is never sick or crippled or aged. It is essential for our advancement in Christian Science that we maintain a true attitude of thought toward our present body. There is no other thing so vital to our welfare as a healthy and harmonious body.

Principle and Rules

The second question is, Will you please write a paper on the Principle and rules that are found in the Christian Science textbook? How do we recognize them? What are their characteristics? Give some examples of their meaning and application. Did Mrs. Eddy bring out anything specific about Principle and rules?

Mrs. Eddy brought out much that is specific on Principle and rules. In *Science and Health* there are 125 references on divine Principle, and 60 on rules. In her other writings there are 144 references on divine Principle and over 180 on rule and rules.

This is a good question because it is based upon the contents of our textbook. And while it would take me throughout eternity to answer this question fully because of its magnitude, yet we need to recognize its importance. The value of a divine Principle and rule to Christian Scientists is immeasurable.

Our textbook states: "From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration, which . . . are 'the same yesterday, and today, and forever'."

It is essential that we understand the Principle, rules and laws as given in our textbook, and a careful study of our Concordances in regard to these subjects will be helpful indeed. We, who are students of Christian Science, understand that everything in the compound idea man, and everything in the universe, reveals or shows forth an unseen Principle — an unseen Principle that is God or Love.

As we gain an enlarged sense of Principle as God, or Love, we understand Principle to be the power, origin, cause, the fundamental essence, and the substance of man and the universe. Everything concerning man and the universe proceeds from, or is the emanation of, the one divine Principle — God, or Love. Therefore, man and everything in the universe has the distinct characteristics of Principle, or Love. We and all things of the universe, at this instant, are as distinct and continuous and permanent as Principle, or God, is distinct and continuous and permanent.

In our textbook we find prescribed rules, which when practiced, result in our individualization of these scientific truths. When we think according to a prescribed rule, our thought becomes habitually exact, and is adequate to work out any problem that may present itself. In order to understand and demonstrate Christian Science, it is as necessary for us to work by exact rules as it is to work by exact rules in mathematics.

Mrs. Eddy says in our textbook, "The rule and its perfection of operation never vary in Science. If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life, — because you have not obeyed the rule and proved the Principle of divine Science."

What is a rule in Christian Science? A rule in Christian Science is exactly what a rule is in mathematics or music. A rule is an established method of thinking. Whenever we find in our textbook a prescribed method of thought which should be established as our thought process, that is a rule; and when followed, it directs our thought in accord with truth. When we follow a rule in Christian Science, our thought terminates in the correct result, just as it does when we follow a rule in mathematics. Whatever is divinely true in Christian Science can be humanly demonstrated by us through exact scientific thinking based on the established rules set forth in our textbook.

Take for example a problem in addition. The rule in the textbook on mathematics definitely states that we place units under units and tens under tens in order to arrive at the correct answer. Now, we do not carry this printed rule with us wherever we go, but in our thought we follow this prescribed rule or thought process through every problem in addition that presents itself to us. We put our thought through this established method of thinking, and place units under units and tens under tens. This prescribed rule directs our thinking and terminates in a correct answer.

Let us consider a rule found in our textbook. We read in *Science and Health*, “The starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind.” This statement is not labeled a rule, but it does set forth an established fact, which when applied, directs our thinking; therefore, it is a rule to be followed.

Blessed is that student who is established in his thought in regard to the starting-point of divine Science. To start with “God is All-in-all” and “there is no other might nor Mind” is a positive approach to any problem that may be presented to us. And when this rule is set to work as our thinking, it will terminate in a harmonious result. No matter how serious our problem may seem to be, the starting-point in our thinking is never the problem — we never make a negative approach to a problem. To make the problem our starting-point proves that we, as Christian Scientists, are either ignorant of this rule or that we are not applying it.

As Christian Scientists, we all know this rule about the starting-point in divine Science, just as well as we know the rule concerning units and tens. The question is, do we use this rule? There is no hit and miss thinking — no thinking at random — in the practice of Christian Science, any more than in mathematics. When we put our thought through this prescribed method of thinking, and realize God’s allness, and that there is no other might nor Mind, this prescribed rule will so direct our thinking in accord with divine Science that the problem is dispelled.

Let us consider the rule in our textbook which states, “Divine Science, rising above physical theories, excludes matter, resolves things into thoughts, and replaces the objects of material sense with spiritual ideas.”

This rule takes our thought through three definite steps in the practice of Christian Science. We take these steps through exact thinking, although we are, more or less, unconscious of the fact that we are taking them. First: *We rise above physical theories*. Second: *We exclude matter*. Third: *We resolve things into thoughts and replace the objects of material sense with spiritual ideas*.

In applying the rules found in our textbook, we work entirely within our own thought; we cannot go beyond the range of our own reflected thinking. In our metaphysical work, we do not create good; neither do we destroy evil. But we do acknowledge and make active in our thought the established fact of God’s allness, and reject from our thinking everything that is unlike Him.

As has already been stated, our textbook is a collection of declaratory statements of Truth. We should look for and use these fundamental statements of Truth. Let us establish these prescribed statements of Truth in our thought, and practice them in our daily living by applying them to the seeming problems at hand. The establishment and application of the divine rules of Christian Science in our daily thinking is of immeasurable value to us.

Mrs. Eddy tells us in the textbook, “Any student, who adheres to the divine rules of Christian Science and imbibes the spirit of Christ, can demonstrate Christian Science, cast out error, heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success.”

Sin and the Would-Be Mental Assassin

The next question is, “Please tell us how to defend ourselves against sin, and guard against the attacks of the would-be mental assassin, who attempts to kill morally or physically.” (This question is taken from our textbook, page 445:2-5.)

To defend ourselves “against sin, and to guard against the attacks of the would-be mental assassin” are two demands of divine Science. And, in the marginal heading on the page from which this question is quoted, we are assured that these demands can be met by “conforming to explicit rules.” In this paragraph Mrs. Eddy sets forth a rule. It reads, “No hypothesis as to the existence of another power should interpose a doubt or fear to hinder the demonstration of Christian Science.” Through this rule Mrs. Eddy wipes out the supposition that sin and the mental assassin have existence or presence or power.

What is the nature of sin and the mental assassin that we are to defend and guard ourselves against? Sin is the ignorance of mortal mind, and the mental assassin is the intentional aggressive evils of mortal mind. These ignorant and aggressive forms of mortal mind are the strong man — the impersonal evils which seem to oppose the impersonal truth that we declare.

These ignorant and aggressive forms of mortal mind are the material sense of things contending against the spiritual sense of things. They are images of mortal thought that confront human consciousness and say, “You are limited in your capacity; you cannot progress mentally, spiritually, or financially. You are thwarted and curtailed; you cannot enlarge your borders and enjoy the experiences of freedom, beauty, and dominion that divine Mind has for you as His reflection.”

All such arguments and suggestions that knock at the door of our consciousness are attacks of the would-be mental assassin; they are the mental malpractice of the so-called mortal mind wholly within ourselves. All there is to sin or the would-be mental assassin is the wrong mentality that we, seemingly, are entertaining. So-called mortal mind, seemingly active as our mind, is the only malpractitioner that we shall ever know.

If mental malpractice or these attacks of the would-be mental assassin, seem to come from another’s mind, this also is an image of mortal thought, and cannot harm us if we unattach what appears to be another’s mind thinking evilly from our belief in this appearance. When so-called mortal mind sees another as sinning, it is seeing the picturization of its own thought, or is seeing itself only.

Perhaps the worst attack of the would-be mental assassin is the suggestion that comes to our consciousness that we are sinners — that we, in and of ourselves, can sin. This false presentation of man, if accepted in our consciousness as true, would harm us or kill us morally and physically. In accepting this false presentation of man, we would be seeing and feeling only the picturization of the carnal mind as us, which is purely a state of deception — the very reverse of Truth.

Mrs. Eddy, in her talk from the balcony at Pleasant View, uncovered this lie of mortal mind, and demanded that we repent of such beliefs about man. She said, “When you see sin in others, know that it is in yourselves, and become repentant.” Then when we see ourselves or others as mortal sinning men and women, we are seeing only what we are entertaining in our own mortal consciousness concerning man, else we would not be conscious of it.

Mrs. Eddy has given us another explicit rule that uncovers sin and the attacks of the would-be mental assassin as utterly without foundation. She says in *Miscellaneous Writings*, “Not to know that a false claim is false, is to be in danger of believing it; hence the utility of knowing evil aright, then reducing its claim to its proper denominator, — nobody and nothing.”

These attacks of the would-be mental assassin are never from us or from persons external to us. It is never you, or a neighbor, or a church member, or a business associate, or a member of the family who is thinking or doing evil. It is purely a false claim — a lie of so-called mortal mind that we are still entertaining as our consciousness. This so-called mortal mind being a lie, sees everyone and everything in the infinite consciousness of Truth in reversion. When these lies come to us, we should follow our rule and know evil aright, and reduce its claims to their proper denominator — nobody and nothing.

The whole great farce of evil — birth, growth, sin, sickness and death — rests upon the belief of personality. When we rid our thought of this false sense of personality, we do not rid ourselves of anything that fills space; we are only freeing our thought of a false sense of ourselves and others. In reducing this false sense of ourselves and others to its proper denominator — nobody and nothing — we are not giving up our identity; rather do we find our infinite individuality — our oneness with God.

Since these seeming attacks of the would-be mental assassin are never from without — never from some person — but are always from within our own human mind, then within our own human mind is the only place we can defend ourselves. It is wholly within our own mental realm that this defending and guarding is accomplished.

There is a rule in our textbook that says, “The demands of God appeal to thought only.” The Christian Scientist works entirely with thoughts. He knows that the only place where effective work can be done is within his own consciousness. Therefore, we can defend ourselves only within our own consciousness. In *Miscellany* Mrs. Eddy has given us another specific rule. She says, “Animal magnetism, hypnotism, etc., are disarmed by the practitioner who excludes from his own consciousness, and that of his patients, all sense of the realism of any other cause or effect save that which cometh from God. And he should teach his students to defend themselves from all evil, and to heal the sick, by recognizing the supremacy and allness of good.” It is very clear, when we follow this explicit rule, that the “disarming” of animal magnetism or personal sense, and the “defending” of ourselves from all evil, and the “recognizing” of good as supreme, is all done wholly within our own consciousness. This is the only place where we can heal any manner of sickness or sin.

In our *Manual*, Mrs. Eddy has given us another specific rule. She says, “never . . . return evil for evil, but . . . know the truth that makes free and thus . . . be a law, not unto others, but to [ourselves].” If we accept the suggestion that someone is thinking evilly of us, or is trying to harm us, then we are returning evil for evil; we are accepting

sin and personality as fact and are harming ourselves. We, as metaphysicians, should cease responding to the suggestion that there is a source from which evil can come. If we do not handle the belief of minds many, or the belief of personality; that is, if we do not make nothing of these beliefs that come to our consciousness, then these beliefs will handle us. Our work as Christian Scientists, is to know the truth that makes free, and thus be a law not to others, but to ourselves. We should conform our thinking to this By-law.

As we “defend ourselves against sin and guard against the attacks of the would-be mental assassin” — that is, as we clear our thought of all beliefs of evil — we shall love our families, our friends, our business associates and our church members more, because we understand and see them as they are in Truth. Our love is always richer and fuller when based upon our divine individuality. Love based upon its oneness with God is constant, enduring, steadfast and eternal.

Mrs. Eddy has said: “Did you but know the sublimity of your hope; the infinite capacity of your being; the grandeur of your outlook, you would let error kill itself. Error comes to you for life, and you give it all the life it has.” (From a letter quoted in *The Christian Science Journal*, August, 1912, in article: “No Evil Power.”)

Roman Catholicism

Our last question is: Do you think Roman Catholicism can win America?

In answering this question, I can only give you my conviction based on my own understanding of Christian Science. Definitely and emphatically, I do not think that Roman Catholicism can win America. America, as well as every other nation, is an infinite divine idea, in an infinite divine Mind, and is, at this very instant and forevermore, under Mind’s divine government only.

The general belief is that Roman Catholicism is a power or is not a power, dependent entirely upon the personal will of the people. Christian Science teaches us that, “All power belongs to God.” In Daniel we read, “And he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand.”

Roman Catholicism and Christian Science are two different modes of thought. One is real and the other is unreal. And yet there seems to be contention between these two modes of thought as to which shall have supremacy. How is this when the one mode of thought is infinite — All, and the other mode of thought is entirely supposititious?

Roman Catholicism has its foundation in the belief that there is another power besides God, an evil power, and that God is not All-in-all. And our textbook tells us: “This belief tends to support two opposite powers, instead of urging the claims of Truth alone.” “Christian Science brings to light Truth and its supremacy, universal harmony, the entirety of God, good, and the nothingness of evil.”

Let us differentiate more explicitly between these two modes of thought. The basic thought of Catholicism is that God is Spirit, but that man is separate from God, and is material, mortal and personal. Catholicism considers a man a sinner, and believes that he must be saved. The basic thought of Christian Science is that God is Mind or Spirit; and that man, being inseparable from Mind or Spirit, is spiritual and immortal; that man is not personal but individual, and being God’s image and likeness, is already saved.

In belief, Roman Catholicism stands for a personal sense of man and things, but, in fact, Catholicism is impersonal — that is, it does not originate in and of a person; and

since it does not originate in and of a person, it is the impersonal evil of mortal mind. Christian Science is also impersonal. It does not originate in and of a person, and since it does not originate in and of a person; it is the impersonal truth of divine Mind. Catholicism is impersonal error, while Christian Science is impersonal truth. Basically, Catholicism is the carnal mind, and basically, Christian Science is the divine Mind.

It is easy for us to differentiate in our thinking, as to whether or not our individual thought is Catholicism — a personal and mortal sense of man and things. The question for each one of us to decide is: Am I a mode of thought that believes that man is a person separate from God with a mind and life of his own, or am I a mode of mind that knows God and man as one inseparable being?

The whole great farce of evil rests upon personality; rests upon the belief that man is personal, instead of individual. It does seem that error is always connected with some person or with a group of persons. Then what should be our attitude of thought towards the apparent unscientific methods, the seeming ignorance, and the organized evils in the world today? I shall quote from Mrs. Eddy's *Divinity Course*. She said: "Jesus read the minds of his students; he saw their sins, but did not believe that sin was their mind. Sin is never mind. Jesus understood that their mind was God present, and this did the healing."

All unscientific methods, ignorance and organized evils, are never of divine Mind; they are lies. And when these lies confront us, no matter how well organized they may be, we should clearly understand, as our textbook teaches, that "the greatest wrong is but a supposititious opposite of the highest right."

We need to remember what our Leader says about evil in *Unity of Good*. "So evil and all its forms are inverted good. God never made them; but the lie must say He made them, or it would not be evil." Since God is All-in-all, then any appearance of evil is good, even though this good is misapprehended by us, or is seen as inverted good.

There is only one way to handle the belief of Catholicism or the personal sense of man and things, and this one way is to handle it as not coming from or originating in a person, but as the lie of mortal mind, therefore nobody and nothing. We handle the claims of Catholicism, or the personal sense of man and things, as a mental opposition to the impersonal truth in our consciousness, or as the mental malpractice that seems to be taking place as our thinking. It seems that we are conscious of persons, and conscious of them as expressing greed, domination and dishonesty. All such suggestions are to be rejected and made nothing of, at the point of our own belief in them. At no other point, do we have actual contact with the claims of Catholicism or personal sense.

When the suggestion comes to us that there is power and activity in some personality or group of personalities, we should reject this suggestion with the understanding that all power belongs to God, and that all action is the action of the one infinite Life, and that man's power and activity is by reflection only. Thoughts of malice and hate have no mind or life or motivating power by which to reach us or reach any destination. Since they are not of God or Mind, they do not exist at all.

As Christian Scientists, we do not contend or treat against evil minds or evil personalities. But we do contend and treat against the aggressive suggestions of mortal mind that would make us believe that there are evil minds or evil personalities. When we work to prevent some person from thinking or acting evilly, this is personalizing evil, and it is this personalizing of evil that makes us fear persons. When we clearly understand

the illusory character of Catholicism or personal sense, it is impossible to ascribe to it action or power, and it is impossible to fear it.

When the belief of evil minds or evil personalities presents itself to our consciousness, we protect ourselves by seeing to it that our own thinking reflects the divine Mind. And in this light of divine Mind, we understand that all claims of Catholicism or personal sense are powerless. We, as Christian Scientists, should be so busy with the understanding of God's allness, that the seeming picturizations of evil presented to our thought as personalities, are as powerless to act as is the picturization of the mythical horizon, or the seeming converged railroad tracks. These images or personalities come to us for life, and we give them all the life they have. Our work is to see man in God's image and likeness, and to be individual man.

Since God is changeless divine Mind — our Mind — then this one and only Mind cannot operate in a sense of reversal; neither can this one and only Mind oppose the eternal Truth which it, itself, is being; neither can this one and only Mind mentally and consciously contradict itself or deny itself. Through this understanding of the one changeless Mind — our Mind — we prove there is no evil, no personalities, no personal sense, no Roman Catholicism.

We might well be dismayed were we to accept personal sense testimony when it comes to world conditions at the present time. And today, we as Christian Scientists, are being called upon to measure our faith in God — the Supreme Being — and we are being compelled to examine ourselves and to prove our innermost conviction that power belongeth to God. The question that Moses put to the Israelites was, "If thou shall say in thine heart, These nations are more than I; how can I dispossess them?"

In order to merit God's protection and deliverance, we must fulfill a definite requirement — namely, to recognize and acknowledge God's or Mind's almightiness whereby we overcome our fear of persons. The false sense that a person is more powerful than God — the one Mind — is one of the subtle suggestions of mortal mind. To which do we ascribe power — to a personality or to God?

Between man's sense of personality and his true individuality, there wages a warfare that will eventually end in man's discovery of himself and of all things as individuality of all men and things. The true individuality of all men and things, even the true individuality of America, is essential to Mind's expression. America, being Mind's expression, is already safe and secure from evil's lying concept of being. Mrs. Eddy tells us in *Miscellany*, "He who is overturning will overturn until He whose right it is shall reign."

We read from our textbook that "Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness of evil." Again we read, "Christ, God's idea, will eventually rule all nations and peoples — imperatively, absolutely, finally — with divine Science."

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.