

# GOD, MIND, CONSCIOUSNESS

## Association Address of 1940

by

Martha Wilcox

Published by  
The Bookmark  
Post Office Box 801143  
Santa Clarita, CA 91380

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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S3-MXW-32DL

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Dear Students: As in other years, we assemble here for the purpose of gaining an enlarged understanding of the power and presence of God. Untold blessings, which we all desire, are not the result of a meager understanding, but untold blessings are the natural outcome of an enlarged understanding of God and His perfect creation.

Indeed, an altitude of understanding is the door to infinite good. The measure of our understanding of God and man and the universe, is the measure of our condition of existence. If our understanding is limited, we are deprived of much of ourselves; but if our understanding is infinite, this infinite understanding includes the all of ourselves.

We, as students of Christian Science, understand much about God and the real man and the real universe. We are all trying to demonstrate a greater understanding; and what we accomplish through our degree of understanding is far greater than what is accomplished by any other method.

Today, it is quite fitting to remind ourselves that what we understand of God and Christian Science is due to Mrs. Eddy's revelation. There had to be a discoverer to reach out and beyond other methods; and it was our beloved Mrs. Eddy who looked beyond the orthodox and scientific theories of her age, and perceived the meaning and the character of the Word of God; and from her true perception of the Word of God she gave us divine Science.

There were many philosophies and theories in Mrs. Eddy's day. The natural scientists were all diligently striving to find the cause of all existing things, but they were not looking in the right direction. It was impossible to find the cause of creation without the correct perception of the Word of God, and His true character; and these natural scientists failed to discern the fact that creation, in order to be active and operative, must have a divine cause. It remained for Mrs. Eddy to discern this divine cause, and so become the Discoverer and Founder of Christian Science.

## 1. GOD, MIND, CONSCIOUSNESS

In order that our understanding of the meaning and character of the word *God* may be further enlarged, let us consider the three words which comprise our first subject — the words God, Mind and consciousness. These three words signify that which is primal.

The word primal means that which is first — that upon which everything depends for its substance and existence. Since God, Mind, or consciousness is primal, then everything and every individual depends upon God, Mind, or consciousness for their substance and existence. The correct understanding of these three words in the mind of the student establishes a practical working basis in the practice of Christian Science.

The word God signifies a state or mode of active, conscious Truth or good. When we say the word God, there should be present as our consciousness a state of active, conscious Truth or good. We should understand that whatever degree of Truth, or good, is present in our consciousness — even though it appears humanly or materially because seen through the lens of material sense — it is Truth or good.

Mrs. Eddy uses the word Mind for God in Christian Science, in contradistinction to the meaning of the word God as formerly used by orthodox theology. The word Mind for God not only gave an entirely new meaning to God, but it also gave an entirely new meaning to the word mind. It took away the limited meaning of the word mind.

As we begin to understand that the word God means limitless Mind, and as we understand that the Mind we now have, is limitless God, then our mind begins to yield up its supposed limitation along all lines. We begin to yield up the universal belief that our mind is formed in the brain and operates as human opinions; we yield up the belief that Mind is confined in matter, or that it could be what is called mortal mind. Since we prove through Christian Science that Mind is God, and that God is Mind, we can also prove that Mind is without limitations of power or space or time, and is limitless intelligence; and what we humanly conceive of as mind, we now find to be limitless in its nature without beginning of years or end of days.

The one Mind is primal. We, as students, should give the word Mind much consideration. We should think about Mind, because the so-called human mind that we have, here and now, is God — the divine Mind. It only seems to be human because imperfectly known. The Mind we now have is the only God we shall ever have; therefore let us give to our Mind the best and highest meaning we can, and permit that meaning to expand and expand and expand.

We should not talk of mortal mind as though it were Mind, as though it were actively doing something or thinking something. If we do, it gives the impression that there are two minds — one active as good, and one active as evil. So-called mortal mind, or carnal mind, or personal mind, is not mind at all — it does not exist or operate. It is the supposed absence of the one Mind, or consciousness of Spirit; it is the name for our ignorance of God and man, as they are in reality.

We should never identify ourselves with mortal mind; if we do, we are identifying ourselves as mortal. We should always identify ourselves as immortal. It means much to know that our Mind is God — is good, is ever active, is ever kind, is ever joyful, is ever pure, is ever available through Christian Science. Christian Science is the Science of divine Mind, and the Science of divine Mind is ever operative as law in our behalf. To understand these truths, is to do much for ourselves and for mankind.

The word God not only signifies the one Mind, but it also signifies the one consciousness. God, Mind, consciousness, is not three separate entities, or three different modes of existence, but is one successive, fuller unfoldment of the one and only cause.

The use of the word Mind for God brought the true character of God so close to us, that we have come to accept God as being Mind, as being our Mind. The use of the word consciousness for God, when defined spiritually and scientifically, has given us a full conception of ourselves as we are in Truth. And with the realization that we are a mode of conscious existence, we have come to accept God as being consciousness — as being our consciousness.

In all our mental work for ourselves and for others, it is most necessary to understand that God, Mind, consciousness, is a conscious mode of existence identified as man. Our conscious existence is not conscious of something apart or external to itself, but consciousness is all-inclusive. Our mode of consciousness (conscious existence) is constituted of all existing things — man and the universe.

*Man, the Identity of Consciousness*

In *Unity of Good*, Mrs. Eddy wonderfully expresses the fact that God, or Mind, is an infinite mode of consciousness. She says: “All consciousness [meaning wherever there is consciousness] is Mind; and Mind is God — an infinite, and not a finite consciousness.” Consciousness is God, or Mind, present and operative as the one self-conscious existence. We call this infinite mode of conscious existence, human consciousness, but this is because we see through the lens of finite material sense. Mrs. Eddy continues: “This consciousness is reflected in individual consciousness, or man, whose source is infinite Mind. There is no really finite mind, no finite consciousness.” It is a wonderful thing to have revealed to us that individual consciousness or individual man is the reflection or conscious identity of the one infinite, all-inclusive consciousness.

To what extent are we consciously identifying with this all-inclusive consciousness? To what extent do we reflect, or exhibit to the world, our mode of pure consciousness? In our daily so-called human life are we definitely aware that the consciousness we have here and now, is the conscious identity of the consciousness of infinite good, or do we still dwell in the false sense that our consciousness is finite and personal?

Consciousness is never limited nor personal. A person does not include consciousness. Consciousness itself is all-inclusive and reflects this all-inclusiveness as man. God, or consciousness, could not include a personal sense of individual man; therefore, a person is never the evidence of Mind or consciousness, but always a false sense of individual man. The word person has a finite meaning, while the word God, or Mind, has an infinite meaning. Since the word God, or Mind, means consciousness, it therefore cannot mean a personal consciousness or person. There is no such thing as a personal consciousness. What appears to be a personal consciousness, is in reality an individual expression of the one infinite consciousness, although imperfectly known to us. Let us always give consciousness its true value regardless of appearance.

Consciousness has an idea of itself, or looks back upon itself. Consciousness can know only its own subjective state, and all it ever sees and knows is good and very good. Consciousness cannot know anything other than itself. It sees and knows only its own qualities. There is nothing that can produce consciousness, because consciousness itself is God. We can never go back further than our own consciousness, because there is nothing further back. Consciousness is. There is nothing to God and man but the one consciousness.

The showing forth of the identity of the one consciousness which is man, can show forth no inclination, no capacity, no cause or effect separate from the one consciousness. Man cannot think; that is, man cannot originate thought. Man is the thinking that Mind is doing. Therefore, since there is no mortality or imperfection in consciousness, there can be none in His conscious identity, or man.

The narrative of the three Hebrew boys shows clearly that consciousness includes no destructive flames. Then the individual consciousness of the three Hebrew boys, being the conscious identity of the one consciousness, could include no destructive flames; therefore they could not be burned. Their pure mode of consciousness enabled them to walk through the flames unharmed. The Hebrews had no sense of resistance to destructiveness of any kind; they were not conscious of the flames as destructive, therefore they had no resistance to them. Their identity of the one consciousness permitted them to come out of the furnace unharmed.

Four days after the decease of Lazarus, Jesus came to the tomb, having excluded from his own consciousness the belief of death, the belief of time, the belief of disintegration. Jesus knew that since such experiences were unknown to true consciousness, they were unknown likewise to Lazarus. Lazarus, being God's idea of Himself, or man, had never lived in matter or in a material body, and never died out of it. Jesus knew that there was nothing in the consciousness of Lazarus that could say, "I am dead." Lazarus was the conscious identity of the one infinite consciousness, therefore Lazarus came forth exhibiting this one consciousness and was seen to human comprehension as the normal state of a human being.

The God-consciousness was the consciousness that was Jesus, and was also the consciousness of Lazarus — the perfect man that Jesus saw. There never was a sinning mortal man, or a sick man, or a dead man in consciousness. God's conscious idea of Himself could not be mortal, sick or dead. Sin, sickness and death are impossible since they are not in consciousness, and we, like the Hebrew boys, should have no resistance to them. Jesus understood man to be an eternal living mode of consciousness, and he understood God and man to be one and the same conscious mode. Jesus was constantly aware of the oneness of God and man, as consciousness.

God, Mind, consciousness, is the name given to the infinitude of self-conscious good, and because this good is self-conscious, there is the infinite idea of good, or man. Mrs. Eddy says in *Science and Health*, "Spirit is the only substance and consciousness recognized by divine Science," and, "Real consciousness is cognizant only of the things of God." She also says, "There is no other consciousness."

### *Immanence, a Quality of Consciousness*

Year after year in our association meetings one dominant note has prevailed — the immanence of God, or the immanence of Mind, or the immanence of consciousness. And as we are emphasizing consciousness today, we shall endeavor to reveal the immeasurable value of the quality of immanence in consciousness. (Immanent: Remaining or operating within the subject considered; indwelling; inherent; subjective. Webster)

Immanence is a distinct quality of consciousness that must be discerned and understood and practiced by us in order to have results in the practice of Christian Science. Because of this characteristic of immanence, the one consciousness states and perpetually cognizes His own acts and His own being, and there is no other being.

Because of this quality of immanence we are proving through Christian Science that everything exists in infinity. Everything that has ever existed or will ever exist, was in the beginning inherent or indwelling within consciousness subjectively.

When we speak of man and the universe as subjective, we mean that the universe and man, as effect or manifestation, is one and the same with its cause, or that the universe and man is inherent or indwelling within its cause here and now. That is, when we see the universe and man, we see God, cause in effect, as expression.

Because of this quality of immanence, which means that everything known is subjective, we understand that consciousness cannot produce or be anything beyond Himself or apart from Himself. Therefore everything, regardless of appearance, is God, good, eternal, indestructible, whole — *now*.

All things, all conditions, all events, when correctly understood, are what consciousness is conscious of, as Himself; and whatever these things, conditions or events are in their conscious identity, individual consciousness or individual man is that. There is nothing outside or beside or unlike or other than the one conscious mind. He is all-inclusive, and the universe and man are held within this one consciousness.

When we understand that the one infinite consciousness is forever disclosing Himself to Himself as what He is — and He is All — and what this All is in its conscious identity, we realize that that is individual consciousness or individual man. There is no one outside of or beside consciousness to whom consciousness could disclose Himself. We understand that what consciousness is or does, is done wholly within Himself, and is wholly of Himself, and is wholly Himself.

We, as students of Christian Science, should understand that immanence is the unailing characteristic of consciousness, that holds all that consciousness is within itself, inherently and subjectively and forever.

Let us consider the quality in consciousness that we experience humanly as health. This quality of health dwells subjectively within its cause — God. Since health was in the beginning with consciousness, and remains forever in oneness and sameness with its original, conscious cause, then health cannot be impaired or lost or fail.

Since the quality of health in the one infinite consciousness cannot be impaired or lost or fail, because it is subjectively in consciousness, then the conscious identity of health — which is the individual's consciousness — cannot be impaired or lost or fail. The individual's consciousness of health is the showing forth of the conscious identity of the one consciousness.

Because of the quality of immanence, we have never been apart from or unlike our Maker. Our Maker, or true consciousness, has always held each one within Himself subjectively. Since this is true, were we ever born? Since we are a subjective state of our Maker, we were never subject to death. It is well that we understand these things.

Since man and the universe are within consciousness, subjectively, and are disclosed as His conscious presence and substance, can man or the universe be a medium for sin, disease or death? The qualities of sin, disease and death not being inherent in consciousness, and not being held subjectively within consciousness, cannot therefore exist in His conscious manifestation — man and the universe. Since cause or consciousness is not conscious of sin, disease or death, then man and the universe cannot be conscious of, subject to, or aware of these falsities.

Since everything that exists is indwelling, or is subjectively in its cause or consciousness, and is in oneness and sameness with its cause or consciousness, then where do fear and weariness and unhappiness and poverty and disease and dissatisfaction originate? Where do envy and hatred and jealousy originate? Where do the claims of

influenza and high blood pressure originate? Where do fever and pain and inflammation begin? Where and how does a personality originate? How can a personality subject to birth, age and death fill space? How and where do evil and matter hold sway?

There is but one answer to these startling questions. Since these qualities are not inherent in, or held subjectively in God, Mind, consciousness — the only cause — they cannot be the experience of man and the universe. Therefore sin, disease and death never did originate, and they are unknown. They do not exist at all! As Christian Scientists, we should strive diligently to perceive and understand the immanence of consciousness, and we should keep on striving until consciously we approximate that state of consciousness wherein there is no imperfection at all.

### *Creation Subjective to the Creator*

The word creator as generally used is often misleading. It usually implies that all existing things are apart and unlike their creator instead of being in oneness and sameness with Him. As generally used, creator implies that there was a time when things did not exist, and later a time when things were brought into existence. In fact, there never was a time when there was no creation, never a time when the creator was less than infinite, less than fully developed, less than complete, less than eternally finished. The one great creator — God, Mind, consciousness — has ever existed and ever expressed Himself in perfect harmony, as man and the universe.

Because the whole of creation exists subjectively, in the creator, the creator consciously guides, governs, protects, preserves, and sustains every existing thing. Every existing thing lives and moves and has being in Him subjectively.

Since God, Mind, consciousness, the creator of all things, is wholly and eternally good, then creation, being co-existent with and subjectively within the creator, must likewise be wholly and eternally good, without beginning and without end. So-called destructive beliefs could not possibly be within divine consciousness subjectively, which is wholly good and eternal. Therefore, such beliefs never had a beginning. They are unknown in consciousness and are not in His conscious identity — man.

### *Subjective and Objective Thinking*

So-called human thoughts, when good and right, are the thought-forms or the so-called things of divine Mind — our Mind — although imperfectly known by us, and still seen objectively. Humanly speaking, when our thinking is about things and about events and about conditions which seem apart from and external to us, this is called objective thinking.

But in subjective thinking, we understand that all thought-forms, events and conditions are held within their divine cause — our Mind — subjectively. We ourselves are the thought-forms, the events, the conditions as effect or manifestation, and they are good and eternally good. We should understand the great value in our practice work in keeping all our thinking subjective.

As yet, we still see things objectively before our mind, that is, we see them as apart and external to us. But through reason and revelation, we understand that these things are held in oneness within their cause. They were in the beginning with their

cause, and are like their cause, and are governed and controlled by their cause. And we, as Christian Scientists, are to interpret all things from this viewpoint, and evaluate all things as subjective and not objective.

To Jesus everything was subjective — in and of the Father, Mind. To Jesus, everything, every event, every condition, everything that comprised Jesus as the conscious identity of Mind, was held subjectively in his own God-Mind. His own God-Mind was the cause of all these things, therefore they were externally like their cause — whole and complete and perfect.

Because of this quality of immanence in God, Mind, consciousness, we understand that every existing thing in the universe and in man, must be subjective — must be inherent or indwelling in consciousness, subjectively. Every condition, or event, or experience is mental — is divinely mental — and is subjective. And we are to understand these things as subjective or indwelling in consciousness, no matter what the false appearance may be.

God — our Mind, the only consciousness — is the Maker of all our thoughts, ideas and experiences, and they are subjective, even if they appear before the so-called human mind objectively. Everything is subjective and starts from within our own God-consciousness and is an actual experience as man — as ourselves.

When we think objectively, the object seems to be outside ourselves, or apart from us, and something that we think about. When we think subjectively, it seems that we are growing up to some event, or advancing towards some condition, or that we are not being what we shall be later on. Objective thinking is very prevalent and should be replaced with subjective thinking. In true thinking, or subjective thinking, all objects or things are ideas, and we are these ideas. In subjective thinking we do not pass through material conditions or grow up to events, but we are the conditions or the events subjectively, and they are good and eternally good.

### *Church, a Subjective Experience*

Every experience in our lives should be a subjective experience and especially should church be a subjective experience. Why? Because church, in its true meaning, is Christ, and Christ is comprised of the reality of every existing thing, and is man in God's image and likeness.

Mrs. Eddy defines church as “whatever rests upon and proceeds from divine Principle.” Let us note the word whatever. Whatever means there is nothing in man or the universe, when rightly interpreted, that does not rest upon and proceed from divine Principle. Therefore church, or Christ, or man, “is the full representation of Mind,” and is everything Mind is. In the definition of church we should also note the word from. Church proceeds ‘from Principle’ and is not something apart from Principle that must grow up to Principle. That would be an objective experience. But church is always a subjective experience inherent within our God-mind, and is good and eternally good.

When we understand that church is a growth out from Mind, this understanding helps church maintenance as nothing else can. The highest and most practical contribution we can make to any church, is that we, within ourselves, are the living, universal Christ, or church, or man. When we attain this exalted realization of church, above the old objective sense of church, this realization precludes the human mind's pictures of



lack along any line, and we find that all things exist and are present in faultless perfection and abundance. The very nature of church, being the structure of Truth and Love, must be peace and plenty, must be prosperity and completeness, must be unailing and unending, must be the spontaneous mental activity of all men. Our church is established within us subjectively — within our forever living Christ-consciousness. Church and all the activities of our church organization are mental — divinely mental — and these activities are always subjective experiences, inherent in true consciousness. If we fail to understand this, our church activities become restricted through the so-called laws of material planning, or through the so-called laws of objective thinking.

When working mentally for our church, if our thinking about church is objective — that is, if we are working up to some event — our demonstration will be obstructed and void. In order to have our work effective we must lift our thought above the material concept of church and church activities, and let it rest upon that which is primal and subjective. Then we find our church and all of its activities as good, and eternally good.

The real purpose of church is to elevate the human race by rousing it out of its dormancy, and to help the human mind yield to the divine, so that the divine is realized as the all and the only of our being. It is not the material church building with which we are primarily concerned. (See *Miscellany* 162:21.) The church of God is not a building. The more thoroughly we understand what church is, and what activities are, the less laborious church building becomes; then the process of church building proceeds with less effort and more joy; and better workmanship will be our material symbol.

It is the failure of Christian Scientists to perceive church in its true idea, as being the church of God, and as being a subjective experience, which accounts for the sense appearance of an imperfect church. We should cease working for church and church activities according to the usual, tiresome, human routine, and the usual sense of church as material and objective. We should refuse to accept the worn-out notion that a Christian Scientist is a personal worker, trying to fix things up. The divine Mind is the only worker, and an actual scientific treatment is God, divine Mind, in operation — Mind manifesting itself in full measure of realization and resistless power.

It is the smallness of our own concept of church which depicts everything materially, and limits our abundance of good. Our actual prosperity is in the realm of fundamental thinking, and our consciousness — the consciousness of divine Love — is capable of expressing itself in infinite measure. Our consciousness is the most dynamic activity in operation today, and everything is subject to our own right thought.

We hear the word need used excessively in almost every conversation. We talk about our need, the church's need, the civic need, the nation's need, the world's need. But, as Christian Scientists, we should understand that any thought of need is always error, and that error's need is nothing. Need, when seen subjectively and correctly interpreted, is always supply.

The welfare of our Cause is in the hands of Christian Scientists, and our Cause is a universal Cause. The welfare of the world and the welfare of our individual universe is in our hands. Our daily work for our church and our Cause should not be individual only, but it should be universal as well; it should be from the viewpoint that our church and our Cause are subjective, or are inherent in divine consciousness. Our thinking along all lines should be subjective thinking. If subjective thinking is uppermost in our thought, the reward will be great indeed.

## 2. AGGRESSIVE MENTAL SUGGESTION

### *The Belief that Evil Exists*

No doubt everyone in this Association is convinced, through reason, revelation and logic, that there can be no such thing as evil or imperfection in the infinite consciousness. And we all see, intellectually at least, that it is utterly impossible for evil to have source, origin, or cause, and that it is utterly impossible for evil to come into existence in and of itself, or introduce itself into our consciousness.

Mrs. Eddy says, "The origin of evil is the problem of ages. It confronts each generation anew. It confronts Christian Science. The question is often asked, If God created only the good, whence comes the evil?"

"To this question Christian Science replies: Evil never did exist as an entity. It is but a belief that there is an opposite intelligence to God. This belief is a species of idolatry, and is not more true or real than that an image graven on wood or stone is God.

"The mortal admission of the reality of evil perpetuates faith in evil; and the Scriptures declare that 'to whom ye yield yourselves servants to obey, his servants ye are.' This leading, self-evident proposition of Christian Science, that, good being real, its opposite is necessarily unreal, needs to be grasped in all its divine requirements." (*Miscellaneous Writings*)

It does seem at times that evil is very prevalent and very real, and it seems to have supremacy over good. Now, the cause of all this seeming is that we have been educated to believe that there is a power besides God, good — an evil power.

As soon as a child is born, the mother begins — and rightly so — to protect her child from danger, and thereby she teaches her child in a measure that evil is something to be avoided. The mother sees that her child does not fall, that it is not burned, that it does not eat anything that might harm it, and so on. Mrs. Eddy says, "The tender mother, guided by love, faithful to her instincts, and adhering to the imperative rules of Science, asks herself: Can I teach my child the correct numeration of numbers and never name a cipher? Knowing that she cannot do this in mathematics, she should know that it cannot be done in metaphysics, and so she should definitely name the error, uncover it, and teach truth scientifically." (*Miscellany*)

So since our babyhood we have been taught to believe that there are two opposing powers, one good and the other evil, and this false education has become entrenched — yes, almost incarnate — in our thinking, so that we see and hear evil on every side. We say that we do not believe in the power and presence of evil; and intellectually we do not; and, in fact, we are believing in the power of evil less and less. But if we really understood that God is all, we would not be here at this meeting today in order to gain more enlightenment on this subject. The allness of God is, and it is up to us to prove the powerlessness, yes, the unreality and nothingness of seeming evil. Since we have been educated into the belief of an evil power, we must now be educated out of the belief. We must unwind our snarls (our beliefs), and we do this by educating ourselves in the Science of good — through enlightenment and understanding, through spiritualization of thought, through consecration and persistent effort — until the victory is won on the side of Truth and good.

Mrs. Eddy tells us, “[Evil] needs only to be known for what it is not; then we are its master, not servant.” “Evil is a negation: it never started with time, and it cannot keep pace with eternity.” She says, “Not to know that a false claim [of evil] 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.” She makes these statements in *Miscellaneous Writings*.

To know evil aright we should know that evil is never an entity; that is, it is never a person or thing that is outside of us; it can never attack us from the external. We should know that all there is to evil is the outpicturing of a mental image of the so-called mortal mind.

We should know that no matter how vividly the image appears as persons or things or untoward conditions, it is always mortal mind seeing its own outpictured finite forms, its own thought-forms, or false conceptions. These outpictured thought-forms are illusions or delusions — they are images of matter held subjectively in mortal mind, but seen objectively by this mind.

We should know that all objectifications of evil are false mental pictures or images. They are illusions, and are never formed within God, Mind, consciousness — our Mind — any more than two plus two are five is formed within the science of mathematics. So-called mortal mind urges us to accept these mental illusions which appear externally to us as entities, when in fact they are simply adverse thoughts of a suppositional mind. So-called mortal mind is very suggestive in its urge that we accept its adverse thought as true thought.

There is but one way evil can reach us, and that is through the mental, just as two plus two are five reaches us through the mental. Whether the thought is sickness, sin, loss, poverty, war, disaster, calamity, accident, age or death, if such adverse thoughts reach us at all, they reach us through the mental. It is the mental suggestion that induces us to accept these thoughts as entities, and as something apart from and external to us.

We are all familiar with the verse in Deuteronomy that reads: “The Lord (that is, Truth or divine Mind) shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.”

This verse means that there is but one way by which evil or error can reach us, and this one way is through mental suggestion. All evil or error operates the same way, no matter what its form may be. Its approach is never in any form other than this one way — aggressive mental suggestion.

I want to emphasize the fact that evil or error of any nature operates invariably as suggestion. It matters not if it is family trouble, or church trouble, or business trouble — these are suggestions, all mental pictures, formed within the human mind. They are never entities nor realities. All there is to suggestion is a false thought about some spiritual reality. Our false mental picture acts as an adverse influence on our so-called human consciousness, and causes the balance of influence to be on the side of evil suggestion, rather than on the side of reality. Our human thought is beginning to recognize this, and we are more and more defending ourselves against aggressive mental suggestions.

Someone may ask, Why do evil suggestions come to us? They come to us because we believe in evil. As long as we believe in evil, evil suggestions will come to

us. Mrs. Eddy says, “Error comes to us for life, and we give it all the life it has” (from a letter quoted in *The Christian Science Journal*, August 1912, in an article “No Evil Power.”)

It is our belief in evil as entity that causes us to respond to the suggestions of fear, jealousy, sickness, pain, poverty, age, war, and so on. It is our individual belief in the reality of these things that causes us to respond to these suggestions, and they immediately determine our so-called suffering; whereas we, as Christian Scientists, should rise above these suggestions and not be influenced by them. If we respond to them, then our thoughts become confused, we do not think clearly, and we are not able to do our work at hand in the best way. We need to be awake to the malpractice within our own thinking. This is all the malpractice there is — the malpractice within our own mentality.

### *Handling Aggressive Mental Suggestion*

It is not so much our lack of understanding that makes aggressive mental suggestion hard to handle, but it is the unwillingness of the human mind to yield its belief in evil. The more aggressive these suggestions are, the more mesmeric they seem to be. They at times seem to take possession of our thinking. We all know how unwilling mortal mind is to yield its belief of lack, fear, war, pain, sickness, old age, or death. Mortal mind says “These things are so, because I see, feel and experience these things, and therefore they must be real.” And yet all these things mortal mind sees, feels and experiences as real are just mental suggestions, and are as substanceless as the mirage of water on the highway ahead of the motor car.

We all know how persistent mortal mind is in its belief that there is no activity in business. Mortal mind says, and says it emphatically: Why, there is no business, and then proceeds to mesmerize itself with self-made mental conditions. It says, Under these circumstances, it is impossible for business to operate. Yes, mortal mind makes and sees and feels and experiences its own ‘no business,’ and when we try to turn away from these falsities, we see how unwilling mortal mind is to accept the truth that business, being divinely mental, is therefore always active and always good.

We all know how mortal mind persists in its belief that there is inability, incapacity, insufficiency and incompleteness. But the most unyielding mesmerism of mortal mind is its belief that there is a selfhood apart from God; its belief that individual man is a person, a corporeal material mortal with life and intelligence within himself; its belief that mortals can rob each other, and hinder each other, and displace each other, and think evilly of each other, and disturb and control each other’s mentalities, thereby producing inharmonious conditions on the body. Mortal mind’s self-love seems adamant. Is it any wonder Jesus said, “If any man will come after me, let him deny himself”?

These aggressive mental suggestions, if accepted as real, always leave a marked effect upon us individually; they not only dull our thinking, but they cause us to become negative, sleepy and indifferent to things in general. When we hold to the mortal mind suggestions that we have a material, personal existence, and a personal, restricted mind with which to apprehend all that is, we at once lose our standard of divine Science, and cease to apprehend all from the standpoint of divine Mind and through divine Mind.

Mrs. Eddy says in *Science and Health*, “If mortal mind knew how to be better, it would be better.” One of the chief functions of Christian Science is to inform mortal mind, or this false personal mind, how to be better. We, who are enlightened with divine Science, know how to be better; and instead of being a stiff-necked and rebellious people clinging tenaciously to the testimony of the senses, we should turn from these suggestions and demonstrate the spiritual facts of existence.

The way to do this is, first, to realize the omnipotence, omnipresence, and omniscience of perfection. Then from this standpoint of the all of perfection, we let our affirmations and denials reduce that which claims to be a person with a belief of sin or sickness, to a belief without an identity. Then we inform this belief that it is only a finite, imperfect concept of a reality at hand; we are willing to give up the belief, and immediately we apprehend the perfect reality at hand.

Students, we are free to experience the allness of good, and when we once fully understand the illusory nature of aggressive mental suggestions — that they have no power, no substance, and no place — then these suggestions will have no power over us, or anybody, or anything. They are utterly false and ungrounded. They cannot touch us unless we accept them into consciousness as real, and identify them as person, power, or presence.

Let us clearly understand that suggestion is not thought; it is not idea; it is not intelligence. Aggressive mental suggestions are not formed by God, Mind, and are not subjectively in God, Mind; but our thoughts are formed by God, Mind, and therefore they cannot be touched by any evil suggestions. Suggestion or adverse thought — being no thought, having no source — cannot disturb our thinking, and thereby produce discordant phenomena on our bodies.

The suggestions that seem to assail us so aggressively are often undestroyed qualities in our thinking, either known or unknown — some longing, some fear, or some belief — which, when Truth and Love unfold in our consciousness, are brought to the surface, so that we may be delivered from them.

Jesus’ temptations, as recorded in the fourth chapter of Luke, cover all the aggressive mental suggestions that can ever assail us. We read, “And Jesus being full of the Holy Ghost . . . was led by the Spirit [not by the devil, but by the Spirit] into the wilderness.” The wilderness according to the “Glossary” in *Science and Health* is “the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence.”

The Holy Ghost, or the unfoldment of Truth and Love, that came to Jesus at the time of his baptism, uncovered the material sense of things which was still latent in his consciousness, and it is this material sense which the devil or aggressive mental suggestion claimed to use when tempting Jesus during his forty days in the wilderness.

This material sense of things was uncovered to Jesus because of his higher understanding of Truth and Love, but as yet he had not demonstrated his ascension over them. The temptation or aggressive mental suggestion could not have touched Jesus, had he risen above the material sense of things, but the temptation came because this material sense of things was still in his consciousness undestroyed.

And if temptations or aggressive suggestions seem to mesmerize us, we may rest assured that it is the Holy Ghost or unfoldment of Truth and Love that is uncovering and bringing to the surface some deep-seated, erroneous and material sense of things in our

consciousness that is yet undestroyed. We should not murmur, or grieve, or feel self-pity, or be discouraged, when these deeper errors are uncovered for us to destroy. Rather should we rejoice that Truth and Love are unfolding in our individual consciousness, and co-existently in the universal consciousness.

### *Maintaining the Spiritual Fact*

Let us, like Jesus, stand the test and not be mesmerized by the suggestions that claim to be in the universal consciousness. It is true that as we demonstrate our ascension over these claims of aggressive mental suggestion in our individual consciousness, we are at the same time helping to overcome these similar aggressive suggestions in the universal consciousness.

Just as divine ideas exist in the infinite Mind and as Mind, subjectively, before they unfold objectively as concrete things; so, as Truth and Love unfold in our thinking, the material sense of things, latent in our consciousness, becomes aggressively apparent. But these unfoldments of Truth and Love are delivering us from the mesmeric beliefs; and if we are faithful to the higher facts of existence, as was Jesus, we shall little by little demonstrate our ascension over these beliefs and work out our own salvation.

Let us as Christian Scientists maintain our balance on the side of the Christ-consciousness, so that we may stand in the time of temptation. Jesus' consciousness was filled with the Holy Ghost, and as we maintain this altitude of thought, we find that with every aggressive suggestion we master, there is less suggestion and a greater unfoldment of Truth and Love. And like Jesus, when the devil has ended all the temptations, we shall be "in the power of the Spirit."

It is not only an interesting fact, but a very significant one, that the ability to detect and defend themselves from mental suggestions and mesmerism is required of all the men who are in the service of the British Navy. These men are taught to thwart the effects of mesmeric suggestions. They are taught to turn their thought from the suggestion, and place it upon an established fact — something they know to be true, even if it is only the multiplication table. They are taught never to yield to mesmeric suggestion, and never to go to sleep until the mesmerism is broken.

Since this indicates how important it is to take this stand in human affairs, it is imperative that a Christian Scientist should recognize the great necessity of mentally maintaining the spiritual fact in the face of aggressive suggestion of sense testimony.

We can readily see that the method used by the British Navy, though patterning the divine, is not sufficient. These men work from a material standpoint only; they do not have the divine unfoldment of spiritual reality wherewith to prove the unreality and nothingness of mesmeric suggestion. But if we, as Christian Scientists, made it a point never to go to sleep until we had broken the mesmerism or mesmeric suggestions that so aggressively assail us, we would be worth as much to the Cause of Christian Science as the British Navy is to their country. To do this means consecration to the Christ-consciousness that is within us.

In her *Message to The Mother Church for 1901*, Mrs. Eddy says, "Take possession of sin [which is aggressive mental suggestion] with such a sense of its nullity as destroys it." She also says in the textbook, "The relinquishment of error deprives material sense of its false claims." To be obedient to these requirements of divine

Science, we find that it means a most rigid mental discipline, especially in these days when the so-called mortal mind is so greatly mesmerized. But let us remember that no matter how mesmeric the suggestion seems to be, our unfoldment of Truth and Love will reveal the divine reality — about which the suggestion is merely a suggestion — until finally the mesmerism melts away in the presence of the spiritual sense of things.

All there is to suggestion is our false mental sense about something that is divinely beautiful in its reality. Mental suggestion is but our educated belief that there is an opposite intelligence to God. This false mental sense which we entertain acts as an adverse influence on our so-called human consciousness, and causes the balance of influence to be on the side of the false mental picture, rather than on the side of reality. In order to defend ourselves against aggressive mental suggestion, our defense must be a mental defense, or a mental protest, and it must operate within our own mentality.

All aggressive mental suggestions are the result of an educated belief that there are minds many, and the belief that all thinking is done in and of a personal mind. There is nothing that so restricts the realization of our true spiritual state as to be mesmerized with the aggressive mental suggestion that we are personal thinkers and that everyone else is also a personal thinker.

Most of the time we are mesmerized to the hilt with what we believe other persons are thinking. We are not only concerned about what others are thinking, but we are greatly concerned how their thinking may affect us, or affect our happiness, or influence our activities — especially if we think their thinking is adverse to our thinking. How little of the time we realize the inviolate fact that there is but one thinking agent — the divine Mind; and how little we realize that our own individual thinking is the showing forth of the thinking that the divine Mind is doing or being.

What appears to be personal thinking and doing is not personal thinking or doing even in belief. Personal thinking and doing is never personal, but is the aggressive mental suggestion of a suppositional mortal mind. What appears to be personal thinking and doing, is simply the divine Mind's thinking and doing misrepresented. And no matter whether these aggressive mental suggestions seem to be our own thinking and doing, or another's thinking and doing, they are wholly mortal mind's suggestions. But if we accept these adverse thoughts and are influenced or mesmerized by them, then we are the victims of aggressive mental suggestions.

Each one of us is responsible for his own condition of thought. When we see what is called another's thinking and doing, it is our own so-called mind seeing its own thinking and doing. Each one of us sees only the quality and content of his own so-called mind. At times it may seem that we are so mesmerized with some adverse thought or distressing mental suggestion, and so mesmerized with our fear and worry of it, that we actually feel the distress that we are thinking, and thereby some physical trouble seems to be objectified or outpictured on our body.

### *Handling So-called Physical Problems*

All there is to so-called physical disorders is fear or worry or adverse thinking seen and felt objectively. There is no such thing as physical or bodily disease. The seeming physical or bodily disease is never physical or bodily. It is purely so many

mesmerized states. And because disease is not physical, but is mental in its nature and origin, its diagnosis must be mental and its method of healing must be mental.

All there is to our so-called physical ills, is our seeming ability to become so mesmerized with adverse thought that we feel this disturbed thought, and thereby our feelings are objectified or outpictured as so-called physical ills. It is self-evident that the actual claim for which we should be treated is our own mesmerism of some aggressive mental suggestion. It may be that we have accepted some individual's thinking as our own thinking.

Suppose all the world thinks or believes that I can have heart trouble. I cannot have heart trouble unless I think I can, or accept the mental suggestion that it is possible for me to have heart trouble. And suppose I really seem to have heart trouble, because the adverse thought that I have accepted as my thought is objectified or outpictured as heart trouble.

Heart trouble is not the actual claim, but mesmerism or hypnotism is the actual claim for which I need to be treated. It is the mesmeric thought of the whole world claiming to mesmerize me into thinking what others think. And this false claim never could be objectified as my heart trouble, if I did not accept the claim as my own thinking and fear it. Even if the whole world thinks that I have heart trouble, this malpractice or aggressive mental suggestion of mortal mind is powerless to make me think erroneously, and in this way, cause so-called physical ills on my body. Let us not forget we are free thinking agents — free to think as Mind.

It is not sufficient to treat or deny that I have heart trouble, because I have no heart trouble. My heart was in the beginning held subjectively within its cause, and there it remains today. What seems to be my heart trouble, is my mesmerized state or disturbed thought seeing and feeling itself. My seeming heart trouble is purely mesmeric suggestion — that is all there is to my heart trouble. The claim that I am mesmerized with the world's thinking that I can have heart trouble, or can be mesmerized by my belief that I do have it, is what must be handled specifically. My seeming heart trouble is in no way connected with my heart, but is purely an experience of mortal mind.

It is not enough just to declare that my seeming claim of heart trouble is unreal, or that it is only a lie, or that there is no truth in it, no reality in it; that is not enough to meet the claim unless my understanding of reality is great enough to wipe out, all at once, the whole claim of mesmeric suggestion. I must see that mesmerism is doing all of this — that aggressive mental suggestion is manufacturing my so-called heart trouble, and all its material accompaniments. If I have accepted all these adverse thoughts, and have become influenced by them, then I am the victim, not of my body which is purely spiritual, but of mental suggestion of supposititious mortal mind.

Just denying the claim is not enough, and this is far too common a tendency among Christian Scientists. My seeming heart trouble is a mesmeric mental condition, and I must deny that such a mesmeric state is possible. The aggressive mental suggestion of inaction, over-action, cessation of action, or impaired action, must be treated specifically as mental suggestion, and not as the objectified symptoms called heart trouble. The aggressive mental suggestions that are mesmerizing me must be discerned and uncovered in my own thinking, and are to be melted away by the unfoldment of Truth and Love in my own thinking.



## *The Christ-consciousness*

We are our own saviour. “Where the Spirit of the Lord is, (that is, where these unfoldments of Truth and Love are) there is liberty.” We must refuse to think that there is such a thing as mental malpractice, or adverse thought, or that we can be mesmerized by malicious mental suggestions. Truth and Love, being infinite, is all that is going on. And since Truth and Love bring to the surface these aggressive mental suggestions, then Truth and Love master them.

We know that the belief in aggressive mental suggestions is false, even if we seem to be mesmerized at times with these suggestions. Divine Science has revealed their falsity to us. Therefore the important thing for us to do is to discern and understand and declare that we, as the Christ-consciousness — or anyone else as the Christ-consciousness — cannot be made to believe in material suggestions such as jealousy, criticism, fear, worry and doubt, and objectify them.

When we clearly discern the falsity of the claims of aggressive mental suggestion or adverse thought, this discernment will prevent the seeming influence of error’s ways of thinking. To discern and uncover and prove the nothingness of these claims is the work of every Christian Scientist. We should not only do this for ourselves and for our patients, but we should help our patients to do this for themselves. We heal our patients by handling the claim of aggressive mental suggestion — that is, by making nothing of these claims entirely within our own consciousness. The more we make nothing of these claims for ourselves, the more we make nothing of these claims for everyone else in the radius of our thinking.

Aggressive mental suggestion or adverse thought is “the prince of this world” and has nothing in us. There is nothing in our Christ-consciousness to respond to it. These seeming mental suggestions cannot do a thing to our Christ-consciousness. As we know that we are the Christ-consciousness, this knowing is the Christ-consciousness that breaks down every mesmeric suggestion of fear, and reigns supreme in Love. Knowing that we are the Christ-consciousness frees us and vanquishes every seeming discord and inharmony. There is no other way under heaven whereby we can be saved except the Christian Science method, which is to maintain our Christ-consciousness as the only consciousness.

We understand that aggressive mental suggestions are not something to be combated, and it is our work as Christian Scientists to discern the nothingness of mental suggestions — to understand that mesmerism is not power, because there is only one power. Aggressive mental suggestions have no cause, substance, or law; therefore they have no power to act or to be; and we of the Christ-consciousness should not give them power or presence. Aggressive mental suggestions are void of intelligence, because they are only adverse thoughts of a supposititious mind. They are not Mind, therefore they cannot act as Mind or cause, neither can they be objectified as effect. They have no substance wherein to act upon the Christ-consciousness. They have no law or Principle to support them or to enforce themselves.

Mrs. Eddy in the following citations has eliminated entirely every reason for giving these seeming suggestions power or entity. In *Miscellaneous Writings*, she says, “The Lord reigneth; let the earth rejoice.’ No evidence before the material senses can

close my eyes to the scientific proof that God, good, is supreme. Though clouds are round about Him, the divine justice and judgment are enthroned.”

Again in *Miscellany* she says, “Lest human reason becloud spiritual understanding, say not in thy heart: Sickness is possible because one’s thought and conduct do not afford a sufficient defense against it . . . Only he who learns through meekness and love the falsity of supposititious life and intelligence in matter, can triumph over their ultimatum, sin, suffering, and death.”

### 3. CHRISTIAN SCIENCE PRACTICE

#### *Question and Answer on Hearing*

We will consider today a question sent to me by a student. Since the answer includes several vital points in the practice of Christian Science, I asked this student if I might discuss it before the Association.

“Dear Mrs. Wilcox: I should like to have some helpful thoughts in regard to hearing. I have seemed to have a condition of impaired hearing to disturb my thought much too long. I have tried to realize perfection, but there seems to be something that stands in the way of my realization. I have heard others say, ‘There is something in your own thought needs correcting.’ But, Mrs. Wilcox, I could not agree with that statement. We know that God is All, and all means everywhere, and everywhere would certainly be in thought, and right where God is nothing else can be. Then I came across this beautiful thought that substantiated my conviction. The thought was this: ‘There is no condition to be corrected; all one needs is enlightenment.’ It also said, ‘One does not take the position that the physical condition is the result of mental inharmony.’ Since it is enlightenment I need, will you please give it to me?”

In answering this question, let us clearly understand that the claims of mortal mind are always beliefs, and we as Christian Scientists do not ignore a belief; but we do make a clear distinction between ignoring a belief and accepting a belief. In Christian Science practice we never ignore a belief of any kind, neither do we accept it. If we accept a belief as an entity, then we become the victim of the belief. This student has accepted the belief of impaired hearing, because she says, “I have seemed to have a condition of impaired hearing to disturb my thought too long.” In Christian Science practice, we never ignore a belief. This student has not ignored the belief, but she has accepted it, and by accepting it in her thought as an entity, she became the victim of the belief.

She says, “We know that God is All, and all is everywhere, and everywhere must be in thought, and right where God is nothing else can be.” This is excellent reasoning, but if this student fully realized her statement that God is everywhere — even the substance of her thought — she would have ascended above the mortal sense of this belief. This student should awaken to the fact that so long as she accepts the belief that she is in a state of impaired hearing, and must in some way get out of this state, she will remain the victim of her belief, because the experience of impaired hearing is simply the objectification of her adverse thinking about this claim.

The student should realize and maintain the fact that her Christ-consciousness is the presence of God, or fullness of joy. There is nothing in her Christ-consciousness that can sense impaired hearing. There was nothing in the Christ-consciousness of the Hebrew boys that could sense destructive flames. They had not accepted the adverse thought of destructive flames as their consciousness; therefore they were not the victims of that belief.

This student does not have to get out of this condition of impaired hearing. She is already out, because the Christ-consciousness is not in an inharmonious state of any kind. Reasoning in this manner, this student will cease accepting the claim of impaired hearing, because she is understanding herself as one with God, good.

This student should not ignore the claim, but she should handle it specifically according to the rules in the textbook. It may take much spiritualization of thought and a steadfast endeavor on her part to maintain the actual facts of her being, but Mrs. Eddy says, "Be active, [that is, be active in true thought] and, however slow, thy success is sure." (*Miscellaneous Writings*)

We, as students of Christian Science, know that the ear has nothing to do with this claim of impaired hearing. We are told in our textbook to "detach sense from the body, or matter, which is only a form of human belief, and you may learn the meaning of God, or good, and the nature of the immutable and immortal."

This student has accepted the educated thought of the whole world that her ear is material, and that she hears by means of a material ear; that her ear has become imperfect, and thereby her hearing has become impaired. She has accepted this thought as her thought, and it has worried her and disturbed her until she feels her own adverse thought objectified as impaired hearing. Now, a material ear does not hear. It is Mind only that hears. Not that Mind is a means of hearing, but Mind is an all-hearing Mind; and Mind to itself would have to become impaired before hearing could become impaired.

Ear is never material; this so-called material ear is only the human mind's wrong way of sensing a divine idea, and has nothing to do with the function of hearing. We do not have this idea to hear with, but we have ear as divine idea, because we spiritually understand true being. This divine idea — ear — forever expresses or shows forth the true hearing that divine Mind is being. This student has accepted the world's belief as her belief, and her thought has become mesmerized, and now she must demesmerize her thought. In order to do this, she must recognize that her individual consciousness is the Christ-consciousness and has never been touched by aggressive mental suggestion or adverse thoughts of so-called mortal mind. Her Christ-consciousness stands eternally as the Christ-consciousness, and nothing can be added to it or taken from it is inviolate.

In this process of de-mesmerizing consciousness, this student should handle specifically all the *materia medica* beliefs, which are the world beliefs or opinions of mankind about ear. She should understand and be thoroughly convinced that her ear is not a material thing, but a divine idea, wholly mental and wholly spiritual. If there seems to be a roaring in the head, etc., this student should handle the *materia medica* suggestion that the tympanum, or drum-like membrane in the ear, instead of remaining taut, has become sagged and does not allow enough air in the ear. This seeming condition is not supposed to impair the hearing even in belief. *Materia medica* says this seeming

condition is caused by intense mental strain. All these beliefs are so many kinds of mental mesmerism and should be handled, not as entities, but as belief only.

In Christian Science, we learn that this particular idea — ear — in order to be what it is in its character, and to have substance and existence, must have as its essence all the qualities of its cause or Mind. For being a divine idea, it has the intelligence of Mind, the substance of Spirit, the body of Soul, the creative power of Principle, the conscious omni-action of Life, the unalterableness of Truth, the knowing and feeling of Love. These characteristics of Deity are the essential qualities that give to this infinite idea — ear — its divine character, its substance and essence.

How enlarged is this idea, when “seen through the lens of Spirit”! Surely we cannot be mesmerized with the aggressive suggestion that ear is material and finite, or diseased, or inflamed, or swollen, or congested, or paralyzed, or imperfect. All these seeming sensations are not conditions of the ear, but are merely mesmerism and must be dealt with entirely in the mental.

This student took exception to the statement, “There is something in your own thinking that needs healing,” on the ground that this statement did not tally with absolute Truth. I would like to say right here, let us be most careful never to recognize a mesmerism as personal. A mesmerism of any kind is never in nor of person, but is always mortal mind feeling its own subjective state, and seeing and feeling it objectified. If we see a claim as real and personal, either in ourselves or another, we are accepting the world’s belief as our belief and we make ourselves liable to that belief. We, as Christian Scientists, are to detect the errors of mortal mind as errors, therefore as nothing and nobody. God, good, is all.

Now this statement, “There is something in your own thought that needs correcting,” was made from the standpoint of belief, and from this standpoint it was a true statement. From the belief standpoint this was the very thing that needed to be done. She needed to clear away the mesmerism in her own thought, because if the aggressive mental suggestion that mesmerized her to the extent that she felt impaired hearing, were discerned and uncovered as suggestion only, she would be de-mesmerized, and the healing would be instantaneous.

The aggressive mental suggestions that are mesmerizing the student must be discerned and uncovered in her own mentality, and must be melted away by the unfolding of Truth and Love in her thinking. Her belief in impaired hearing is a mesmeric mental condition, and it is through an understanding of divine Truth that she can deny that such a mesmeric state is possible.

This student also said, “One is not to take the position that the physical condition is the result of mental inharmony.” Both the mental inharmony and the so-called physical condition are impossible from the standpoint of true being. But if this student takes the position, from the standpoint of belief, that she has a physical condition called impaired hearing, then she will take the position that her condition is the result of mental inharmony, because a so-called inharmonious physical condition is always a mental inharmony objectified. Since some adverse thought which this student has accepted, is disturbing her and is objectified as the physical inharmony of impaired hearing, then it is evident that this inharmony must be discerned and made extinct in her human consciousness by understanding the spiritual facts concerning God and man.

Speaking from the standpoint of fact, Mrs. Eddy says in the textbook, "Immortal Mind is the only cause; therefore disease is neither a cause nor an effect." Then speaking from the standpoint of belief she says, "False beliefs are the procuring cause of all sin and disease." In Christian Science practice, we know that claims of sickness do not exist; we know that all claims are wholly false mental pictures, false beliefs, mesmerism, and that they can be extinguished only in our own mentality. In this way, they will disappear from our bodies.

Then this student found this beautiful statement, "There is no condition to be healed; all that one needs is enlightenment." Yes, in Truth, there is no condition to be healed, and all that this student needs is enlightenment. As her love for Truth becomes supreme in her affections, it will displace whatever is unlike Christ, first mentally, then physically. The recipe for all healing is spiritualization of thought, and there must be deep consecration and faithful study on our part in order to earn our understanding of Truth and demonstrate our true being.

### *The Necessity for Christian Science Healing*

When we heal the sick, we are establishing the Cause of Christian Science. It is through our healing work that Christian Science is reaching all mankind, and will finally cover the whole earth. Healing the sick gives Christian Science permanence and strength, and to give Christian Science permanence and strength is the great purpose in our healing work.

It is absolutely essential, in this day and hour, for healing to be accomplished through Christian Science. The demand upon Christian Science is such that, in order to fulfill its purpose and accomplish its mission, we must rise to the realization that there is one Mind, and let that one Mind be the only Mind. This is self-denial, and Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

In our treatment we must see not only what Mind is, but we must see by means of Mind itself, and we must understand as Mind. We are apt to think *about* Mind, but we must think *as* Mind. If we think about Mind, that is simply suggestion; but if we think as Mind, then our thinking is spiritual law in operation. As our practice in Christian Science goes on, it is more and more possible, by means of the revelation of Christian Science, to exercise this divine power and think *as* Mind. It is not because we take a little divine power and do something with it in our treatment; but it is because our thought is like divine power that it has divine power.

We should give our treatment with the understanding that it is God, or Mind, giving it, and that He knows how to give it. We should expect no other result than the presence of God and the evidence of God, but we should not look for results so much as we should know the results. When the false sense begins to lessen, we should not stop the treatment, but we should destroy the error of belief completely by knowing its nothingness, and we should keep on until there is not a vestige of the error left in evidence.

Do not be deceived. Do not take the attitude that the work is done while the evidence of the disease is still present. Stick to the case until the evidence of the disease has vanished completely. So long as the evidence is contrary to our treatment, our work is not finished. Sometimes we hear practitioners say, "I had the realization of God so

well that the work is done.” But if the patient is not well, he might say, “That is all very well for you, but what about me!”

A treatment in Christian Science affirms “perfect God and perfect man” and that is the foundation of our denial. A denial is virtually an affirmation. As we affirm or know, that which we affirm or know acts as a denial of that which is untrue or false. Our denial should never be a fight with a false claim. Our denial, if adequate, reduces the false claim to nothingness, and this is the only adequate denial that is made in Christian Science. We are all guilty of making such remarks as, I’ll treat it (meaning the false claim) again tomorrow. Or, I’ll go at it again in a short time. When we speak of a false claim in this manner, the claim is a reality — a real thing to us. But in an adequate denial there is nothing here, there, or anywhere, but the one Mind.

It is not enough to say, “There is no disease,” or “Evil is not power,” or “My body is not material,” and still have the disease, the evil, or a material body present as a real thing in consciousness. It is not an adequate denial until we have the realization of the utter nothingness of disease, of evil, or of materiality — the realization of nothing apart from God. A claim is never a fact. A claim is not here or anywhere. It is not even something to be denied. It is not man. Our denial must reach this height in realization, or it is not a complete denial.

Our great temptation is to work through the divine Mind to cure some material thing, when there is no material thing. God is All. Our denial must be thorough, as if Mind made the statements; and if Mind made the statements, there would be nothing present but Mind. The result of all affirmations and denials should be “perfect God and perfect man.”

In our practice work, we are not looking for results. We know what is. We give our treatment with no doubt about it. It is not so much that we are treating a patient, as it is that we are knowing the truth that is present. Our treatment is never given to make a patient well, but it is given to establish the fact that he is well. Through our treatment, we find that ‘wellness’ is all there is to his being. We always use the present tense in giving a treatment — man is always perfect now.

### *Essentials in Christian Science Treatment*

There are three essentials in every treatment. We may not always say them in words, but they are present in a good treatment. These three essentials are: *cause, substance, law*. We establish these three essentials in every Christian Science treatment. Then the opposite claims of error must be denied specifically: the denial of the belief in a cause other than God; the denial of the belief in any substance other than Spirit; and the denial of the belief in any law but the law of Spirit. In every good treatment, there will also be these three denials.

In a Christian Science treatment, after we have established cause, substance and law, the first thing we handle is fear, because when we have established cause, substance and law, the thing that stands out is, “I am afraid,” and while it is only a belief, yet the whole world thinks it. Having established the divine Mind as cause, substance and law, we understand that there is no fear in man. Fear has no origin, no cause, no presence, no law. The claim of fear is a false claim without activity, being, law, or substance; without presence or place or occupancy. Being a false claim, it cannot prevent the instantaneous

effect of a Christian Science treatment. We should always handle the fear of the patient, and also the fear of the person who is not the patient. In most cases, it is the mother or father or grandmother. So, in handling any case, we take cognizance of all that might interfere, and in this way we prevent the interference.

Mrs. Eddy says that we should have confidence and dominion in our treatment, that we should give a treatment as if it were power being exercised. The only way we can possess this confidence and dominion and power is for us to realize that our understanding — no matter how little it is — is God, or Truth, with us; and this little understanding is bigger than the beliefs of the whole world, and has more power than any material law. Yes, we should have the greatest confidence in our treatment. Jesus told us, “The Lord said unto my Lord [that is, my understanding], sit thou on my right hand, till I make thine enemies thy footstool.”

Whenever we give a treatment, we should always establish the law of God for the particular thing we are treating. To establish the law of God for any particular claim, means to establish the truth about that particular claim. Mrs. Eddy says in *Unity of Good*, “Truth is God, and in God’s law. This law declares that Truth is All, and there is no error. This law of Truth destroys every phase of error.”

Students of Christian Science know that active, unalterable, conscious Truth, as our own consciousness, is what constitutes God’s law in us. Conscious Truth is all that is going on at any time or in any place; and conscious Truth is going on as law, as that which never varies or changes.

Let us take a case of cancer and apply the law of God to it. Since we know that conscious Life or Spirit is the one and only substance of all things, then God’s law governing this particular case is that conscious Life or Spirit is the substance of each and every cell and tissue in this case. And since conscious Life is the only substance, and this substance is sustained by God’s law, then there never was, is not now, nor ever can be, broken down cells or tissues.

Each and every cell and tissue is living conscious substance, conscious Life, conscious omni-action eternally. Each and every cell forever verifies the law of God in that all substance is incorruptible, indestructible, changeless and eternal. The one and only substance is always perfect as God is perfect. And we have the further statement of fact from the Psalmist David, that God will not suffer His Holy One — that is, His idea of Himself — to see corruption. (See Psalm 16:10.) What has never been seen or known of God, has never existed in manifestation or man.

### *Enlarging the Area of Practice*

In our healing work, our thought should be enlarged so that we may bring every thought into subjection to the Christ. It is imperative that we, as Christian Scientists, should enlarge our vision and broaden the base of our thinking in order that we may be active workers in our Cause. By way of illustration, I want to say a few words about our attitude of thought towards the various means of transportation in the world today.

If we listen to the general conversation, we hear that mortal mind is arranging for accidents all the time and expecting them. We hear of them on every side. Even Christian Scientists are prone to tell about their accidents and make the incidents pretty big. They seem to think that it gives them a kind of distinction.

Now a train, a bus, an automobile or an airplane are perfectly natural and desirable things to have. There is nothing in religion or Science that would deprive us of these things. They should add greater and fuller abundance in our living, and give us greater peace and security. These things are most desirable; and we, as Christian Scientists, should maintain our trains, automobiles, airplanes in absolute security; and there should be no unnatural wearing out or disintegration of these things. There would be no unnatural wearing out and breakage of these things if we interpreted them as Mind's ideas, and not as the material things they seem to be. We learn from our Bible that the children of Israel wandered forty years in the wilderness, and their shoes waxed not old.

If we perceive, even in a small degree, the nature of divine Science and its divine character of indestructibility, then when we demonstrate an automobile or any other means of transportation, we should demonstrate its indestructibility also. These human concepts or material modes of transportation that appear to meet our needs in everyday living, have greatly changed in form and power during the past ten years, and no doubt will change more and more and appear better as they approach reality.

There is an urgent need for healing within ourselves of our false attitude towards these conveniences. We should cease thinking of them as the material things they appear to be. These human concepts, when correctly understood, are divine ideas; and when so interpreted, they will always bless us and contribute to our well-being.

Because we continue to put cause, substance and law in matter or material things, we still continue to view these means of transportation from a material standpoint. It is our false viewpoint that makes these things appear material with material accompaniments; and then we automatically place them under material laws — the so-called laws of accidents, destruction, disintegration, decay, impermanency and annihilation. And while the so-called laws of matter are belief only, yet if they are not dispelled by the apprehension that substance is Spirit, and by the understanding of spiritual law, these modes of transportation will continue to be governed wrongly to their ultimate discord and destruction.

The evil or material sense that we entertain in regard to transportation, does not require matter or material things through which to express itself. No! Evil or material sense is itself all there is to matter or the material thing. The evil or material sense in connection with transportation requires belief only, and this belief fulfills all its own inharmonious conditions, all in consonance with its belief that matter is substance, that cause is in matter, that mind is mortal and that law is the activity of mortal mind.

Transportation of any kind, when considered as material, is illusion. In other words, these conveniences express only the material sense of what is actually present as the divine idea of substance, permanency, completeness, wholeness, satisfaction, ease — ideas which contribute to a perfect state of being. Again I say, there is great necessity in changing our viewpoints from belief to understanding in order to experience the blessings that these things bring us.

### *Everything Governed by Divine Law*

If all the inventions and conveniences that have been brought to light through the cultivation of human intelligence had appeared as the result of our recognition and demonstration of divine ideas, instead of the material things that they seem to be,



perfection and completeness would be the law of every one of them. Recognized and demonstrated as divine ideas, we would soon find that the so-called laws of matter governing these inventions, would give place to divine law, and while an airplane would come down, it could not fall down, and while various vehicles could move upon the earth to the great convenience of mankind, they could not collide nor operate in any way contrary to perfection, because the reciprocal law of divine being is everywhere in operation.

If we find ourselves in the presence of a great congestion or sudden danger, it is our work to see at once what governs. There is not one car governed by mortal mind and another car governed by divine Mind. There is only one Mind and every car is governed by the law of this one Mind. The only driver there is, is divine Mind, and He drives every car, and He makes no mistakes.

Dr. Lyman Powell, author of *Mary Baker Eddy, A Life Size Portrait*, quotes her as saying, "Things are not what they seem. They are figures of the true. If our faith were but more simple, we would see them as they are, expressions of the divine, in forms we call material."

When we demonstrate Christian Science along any line, let us remember that we are demonstrating in behalf of humanity. We are demonstrating not only for ourselves, but for all mankind. Whenever we declare the spiritual nature of man, let us make the law of Christian Science so practical that it is immediately available to the man who thinks he is material, as well as to ourselves who still appear to be material. We should have the truth so clear, so absolute, and so established in our thought that it is instantly available, like two plus two equals four is instantly available.

We are Christian Scientists, and we do not just happen to do these things. Our trains, our houses, our businesses, our money, our cars — they are all held in the divine order of Science, governed by this Science, controlled by this Science, regulated by its law.

Jesus came to the world and proved the power of Spirit over the flesh, and demonstrated that divine law was available to man, that it healed the sick, saved the sinner, raised the dead and did everything that ought to be done, just as if God were present and had done it. And God *is* present and doing it, because there is no other God but a present God, and what appears to be going on as accidents or inharmonies is not happening. If they appear to have presence and power, they still are not happening. We, as Christian Scientists, should maintain this perfect poise of divine being so fixed in our consciousness, and as our consciousness, that nothing can mar or disturb it.

Mrs. Eddy says that we are to find all in God. And when we do our healing work in this way, we are beginning to function in Christian Science, and will have results commensurate with our understanding. We will find encouragement, happiness and peace in our work, and our practice will not be so difficult.

### *Being a Christian Science Practitioner*

Since we are all practitioners in a greater or lesser degree, I want to talk a little about practitioners. We, as practitioners, should have newness of life. We should never let our declarations of Truth become stale. We should keep them fresh with new ideas continually flowing in; we should look upon our inspiration as unfolding inspiration

bestowed directly upon us by divine Mind. Each patient we treat is entitled to fresh inspiration. In *No and Yes* Mrs. Eddy says, "Truth cannot be stereotyped; it unfoldeth forever."

This inspiration is a steady influx of divine ideas — a new vision of the glories of real being — and brings transcendent healing. As we recognize that spiritual inspiration is the healing process, this recognition will result in more instantaneous healings. We should pray for new light on old passages, and we should find this new light streaming in from everywhere. With new light and fresh inspiration, our treatments do not become dulled from much use and constant repetition. We should pray often for new light and continuous inspiration.

In the *Manual* we find that formulas are forbidden. This is because formulas stupefy our thought and hinder the unfoldment of inspiration from the divine Mind. We have our books; let us study them.

It is not only necessary that practitioners should have inspiration, but it is also necessary to have spiritual discernment. Jesus, with the Christ-consciousness, saw instantly what the human mind was thinking, and saw the nothingness of it. Mrs. Eddy says in the textbook, "You will reach the perfect Science of healing when you are able to read the human mind after this manner and discern the error you would destroy."

It is necessary to see what others are thinking; or rather, it is necessary to perceive the thinking that mortal mind is doing, the thinking that is trying to mesmerize both practitioner and patient. We need not concern ourselves about the person who seems to be doing the thinking; it is always mortal mind operating as aggressive mental suggestion that is mesmerizing the patient. The practitioner needs to discern this false belief of mortal mind and prove its unreality and nothingness, thereby freeing the patient.

What we, as practitioners, see and do and think about what another person is seeing, doing, and thinking, must be worked out in our own selves. We must solve this problem in our own thinking, never in another's thinking. It is aggressive mental suggestion that causes us to see another doing and thinking thus and so, when the Christ-consciousness alone is thinking and doing all things. Our work as practitioners is to be this Christ-consciousness and to see the perfect man all the time.

The Christian Science practitioner must meet and overcome all seeming obstructions in his own experience and in the experience of others at the point of his own belief in them. At no other point do we have actual contact with the claim of evil. All temptations are at this point of our own consciousness, and here alone is where we overcome them.

We must make the demonstration that we are the Christ-consciousness, and that we stand as the Christ-consciousness — the only consciousness — under any seeming condition. This Christ-consciousness that we are, will break down every mesmeric suggestion of fear and will reign supreme as law. If we, in our own thinking, make the demonstration that we are the Christ-consciousness, this will solve every problem in another's so-called personal thinking.

When we as practitioners discern what our patient or any other human being is thinking, we should be very sure that our discernment is always on a scientific basis. Mrs. Eddy tells us in the textbook, "It is recorded that Jesus, as he once journeyed with his students, 'knew their thoughts,' — read them scientifically. In like manner he discerned disease and healed the sick." Now, in order to read thoughts scientifically, we

must never read them from the standpoint of minds many, but from the standpoint that divine Mind is the only thinking agent.

We can never proceed scientifically if we start from the standpoint that there is mortal mind thinking. To attempt to do so is no more Christian Science than would be the attempt to demonstrate mathematics from the standpoint of mistakes. Mrs. Eddy says Jesus read the minds of his students and he saw their sins, but he did not believe it was their minds, and this did the healing. Yes, Jesus saw their sins, but saw them simply as false beliefs or illusions; and he saw their minds as being the divine Mind, the only Mind.

How do we, as practitioners, get this discernment? How can we know what the erroneous thought is that is holding the patient? There is but one way to gain this discernment. We ask infinite Mind, infinite consciousness. We ask our own Mind — because Mind is the only consciousness there is — to reveal it to us. We could not ask mortal mind or aggressive mental suggestion to reveal this to us. We must ask Mind, the Christ-consciousness, just as we ask the principle of mathematics to reveal a mistake in our mathematical problem.

When we discern error through spiritual discernment, it never injures anyone, but blesses everyone. Surely it blesses one when the practitioner discerns the covering that needs to be removed from the face of the whole world, so that we see the face of our brother as the face of God. Such discernment would shorten the day of mesmerism that we seem to be experiencing.

All things that seem to be transpiring as our world, whether at home or abroad, whether the affairs are national or international, are never outside of us, where they are difficult to handle. They are here in our own consciousness as realities, and they need to be understood in their reality. In infinite consciousness “there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” Yes, all these in their true light are the sons and daughters of God, imperfectly known by us, because of mortal material sense. The textbook tells us, “Material sense defines all things materially.”

Scientific Christianity demands that we affirm that what we see is divine, or is the son of God, here and now; and that we demonstrate this truth instead of merely believing in it, and demonstrate it to be a present fact here and now. This is our responsibility as individual Christian Scientists.

Mrs. Eddy refers to these days — meaning the days of mesmerism and hypnotism — that they should be shortened by Christian Scientists; and Jesus said, “Unless these days are shortened by the elect, no flesh would be saved.” (See *Science and Health* 96:12-4; Matt 24:22). We, as working Christian Scientists, are the elect, and we should detect and uncover all adverse mesmeric thought — whether personal, national or world thought — and prove its unreality and nothingness. And we should do this detecting, uncovering and proving within our own thinking.

### *Slow Healing and Failures*

I want to say something about cases of slow healing. If we, as practitioners, do not meet a claim in a reasonable time, or are not doing as well with the case as we would like, it might be well for us to ascertain something specific as to the nature of the claim, or learn what it is mortal mind says when it calls a disease blood pressure, or whooping

cough, or cancer. I do not mean by this that you should have a medical diagnosis. The person who has any disease has it because of mortal mind, and never because of the human body; and mortal mind holds within itself all that the false claim is, including its name and all the beliefs connected with that name.

If we need to know specifically in regard to some form of error, we should do our work thoroughly from the standpoint of divine Principle and hold there, knowing that there is nothing wanting in our treatment, that our treatment is inspired of the divine Mind. In this way, all that is essential will come to light, sometimes in quite an astonishing way. All that we need to know will be uncovered through the action of Truth.

In every case we have, we should handle the different phases that seem to come up in connection with the case. In a case of rheumatism, we handle the belief that there are other beliefs following the original claim, such as pain and stiff joints. And we should also handle the belief that there was a cause, such as a run of fever, that could produce rheumatism in the first place.

If the patient comes to us the next day, after we have worked thoroughly for him, and says, "I am much worse," we should not treat rheumatism just at this time, but we should treat the belief that he is much worse, for this is the present claim. Or he might say, "This and this has occurred." Handle these phases of belief, and see that they do not extend or produce other beliefs. Of course, we continue our work on the original claim until it is met.

In giving a treatment, much depends on what the practitioner knows, and whether his understanding is entirely free from any belief of fear. A practitioner is not always to blame if he does not heal a case; but of this we may be sure, we should not make excuses for our failures.

It is much better not to say, "It was impossible to heal the case because he was so full of old theology." If he was full of old theology, and that was what was the matter with him, we should heal him of old theology. We sometimes hear practitioners say they could not do anything for a patient because he would not give up his drinking, or he was so stingy, or he had such an ugly disposition, or there was so much material resistance. If these were the claims, we should handle the claims and heal his beliefs. If our understanding is not sufficient to heal a case, it is much better not to make excuses or try to explain our failure. It is far better to say simply, "I'm sorry, but I didn't know enough."

It may seem to take time and much patience to work out some cases, but we are to keep on, as Isaiah says, "Until the cities be wasted without inhabitant [that is, until the false sense disappears, and until the mortal disappears from thought] and the houses without man" — which means until the material sense of a sick mortal disappears from thought.

If a practitioner who has been faithful should lose a case, he should not condemn himself; if he consecrated himself fully to work on the case, then he should not condemn himself. Mrs. Eddy admonishes us that we should not condemn ourselves, because the condemnatory thought closes the very door divine Love has provided for our escape. When we seem to have this cross to bear, we have this promise, "Surely he shall deliver thee from the snare of the fowler and from vain gossip." (Translated from the Arabic.)

To be really healed — that is, to be the Christ-consciousness — is something far greater and more blessed than any ease in matter. The need of this mental, spiritual, permanent healing is very great, and when we as Christian Scientists avail ourselves of this kind of healing, what is called physical healing will be simultaneously forthcoming.

*“Love is the Fulfilling of the Law”*

Paul, in the thirteenth chapter of Romans, urges upon the Church that its first duty is the consecration of Christian life and its service to mankind. This was a natural position for Paul to take in regard to one’s duty, because all down the ages the thought of service has been inherent in our being. “Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.”

We all know that love is a wholly mental, spiritual activity of Mind. Love is divine Mind, our Mind, that thinketh no evil. Love is that quality of our own Mind that is constant, unchanging, ever yearning to help and to protect others. The Bible teaches that in order to fulfill the law of Love, we must bear one another’s burdens. This Love is not a personal mind, neither is it for a few persons, but for all men. Love is the healing Christ and “is impartial and universal in its adaptation and bestowals.”

The world is beginning to see that all its troubles are mental troubles; that its diseases are not physical, but mental in nature. The world is seeing that its troubles are not so many physical ills, but so many mental mesmerisms; that we are no longer dealing with matter, but with mesmeric states of thought. As the individual and the world in general recognizes that all the inharmonies of the mind and body are mental in their nature and origin, they also realize that these inharmonies must be diagnosed mentally, and that the method of their healing must be Mind-healing.

Since all the world’s troubles are mental and must be healed through Mind, and Mind in its nature is Love, then all healing is accomplished by loving, not condemning. According to the teachings of the Bible, we never permit our condemnation to rest upon anyone. Another’s illusions or mesmerisms may seem to be many and very great in belief, but we who see as Mind, as Love, see their unreality and nothingness.

Since the only way we can serve mankind or bear one another’s burdens is to do it mentally, and since we know that suggestions or adverse thoughts tend to deplete the one who takes them in, then when we see our neighbor taking in the suggestions of sickness and lack, aren’t we fulfilling the law of Love when we know the unreality and nothingness of these things? It is by knowing the unreality and nothingness of any adverse thought which may be presented to our consciousness that we free both ourselves and our neighbor. By destroying these suggestions in mortal thought at the point of our own consciousness, we are helping to free all mankind.

In church matters, in home relations and business affairs, if we hold to the fact of Christian Science as stated in our textbook “that all inharmony of mortal mind or body is illusion, possessing neither reality nor identity,” this fact realized by us will fulfill the law of Love to our neighbor, and bear his burdens. But if we fail to put this fact into operation as our thought, then we are opening our consciousness to the suggestions of mortal mind that are sent out to deplete us and our neighbor. Let us be alert to recognize what mortal mind is thinking, and not let its suggestions interfere with our dominion or

our neighbor's. It is our duty, as set forth by Paul, to be consecrated in our service to mankind.

Students, it is astonishing, when we begin to experience in Christian Science the power of Love, how we readily see that Mrs. Eddy does not exaggerate when she says that Love is that Mind that 'thinketh no evil', that is not dual; the Mind that is an active, conscious mode of Truth.

If Love is understood and demonstrated, we do not doubt about the outcome of anything; we need not fear that malpractice will interfere with our practice. Our practice will be all right as we individually demonstrate the Love that is God. Every difficulty that we encounter, since all is mental, will fade away in that presence which is Love; but that presence must be our Christ-consciousness.

Divine Love is the one power in the universe. It will do everything — heal the sick, save the sinner, cast out devils, help those who despair, comfort those who mourn, raise the dead, prevent dying and establish immortality. It behooves us, as Christian Scientists, to love more all the time, and then more and more.

We should not have any sentimentality about Love. Just love; be that creature that is ever kind, not only to man and woman, but to all creatures. Be that Love wherein no one is condemned, wherein no one is even for a single moment shut out of the kingdom of heaven, but always established and maintained in heaven, harmony.

There is nothing in the whole universe in the way of evil that can withstand our understanding and demonstration of divine Love. There is no evil too great or too strongly entrenched to withstand our demonstration of divine Love, and no one can possibly escape the redeeming influence of that thought which is "Love . . . reflected in love." The concrete evidences of divine Love, expressed humanly, are pure affection, protection, provision, consideration, thoughtfulness, kindness, and above all, graciousness. Like our Master, out of the amplitude of these qualities, let us define the words — divine Love.

**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.