

SPIRITUAL ENLIGHTENMENT
AND EDUCATION
Association Address of 1936

by

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

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

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

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1. SPIRITUAL ENLIGHTENMENT AND EDUCATION

In the thirteenth chapter of St. John we have a record of the first students' association. This association was a small group of twelve students, simple folk gathered together with Christ Jesus, their teacher, in a small upper chamber in Jerusalem.

The essential elements of Christianity, as taught in that first association, constitute the basis for the religion of the Christian world since that day. In that unpretentious place the Lord's supper was instituted. And, as their teacher explained to them, the students partook of the bread of Life — the great spiritual truths of being. They drank the wine — “the inspiration of Love,” as it is defined in our textbook, *Science and Health with Key to the Scriptures*.

It was at this first association that Jesus gave to his students — and to all students for all time — the one great lesson in true service, that of washing the disciples' feet. He said, “I have given you an example, that ye should do as I have done to you.” It was at this association that the world was given a new commandment. The great teacher said, “A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another.” Perhaps after all these centuries, we are only glimpsing the meaning of Love, and are beginning to love one another in the sense that Jesus loved his students.

At this meeting Jesus gave to his students — and all mankind — the positive assurance that the “material body [would be] absolved from death and the grave,” Mrs. Eddy writes in *Miscellany*. These impartations of divine Science given by Christ Jesus and followed later by demonstration, ultimately changed the natures of those students. They saw that to extend and perpetuate these teachings and their demonstrations was a duty that devolved upon them. So endued were they with the spirit of Truth that they gladly obeyed the command to go forth and teach all mankind, heal the sick, forgive sin, raise the dead, and establish the Christian church throughout the world.

Centuries passed and there was held a second association meeting. This association was the gathering together of a few students, simple folk, with their teacher, Mary Baker Eddy. This students' association was held at Lynn, Massachusetts, and the same impartation of divine understanding that was given by the Master centuries before was given to this little band of students. It is said that this little room in Lynn was filled with light the brightness of which was never seen on earth since the transfiguration.

The natures of these students also were changed. And the spirit of Truth that wrought that change involved the power that likewise enabled these students to go forth to teach, to heal, to forgive sin, raise the dead, and establish throughout the world divine Science, or the Church of Christ, Scientist. Thus the duty devolved upon these students

to extend and perpetuate the teachings of Christ Jesus, as given to them through the revelation of Christian Science by Mary Baker Eddy.

Today there are many, many students' associations, and these students receive somewhat of the impersonal teachings of the Master and Mary Baker Eddy. The teachers who conduct these associations are, themselves, students of the great Metaphysician and give, no doubt, to their students but a faint echo of both the letter and the spirit of what was given by the world's greatest teachers — Christ Jesus and Mary Baker Eddy.

Nevertheless, the significance and purpose for which these many students' associations were established is far from being recognized and fulfilled by the student body. From the student body of these many associations are chosen practically all of the workers who carry on the activities of the church, or the movement of Christian Science. The teachers, board members and others, are, in a large sense, members of students' associations. All these activities of the church are purely impersonal and mental. And the mentalities of these working students, in their varying degrees, are the active, true mentality that constitutes church, or the movement of Christian Science.

One of the convincing proofs of Mrs. Eddy's ability as a great religious Leader was her establishment from time to time of those denominational activities which she authorized through the Manual of The Mother Church. And one of the most important of these activities is the Christian Science students' associations, from which is supplied the mental and spiritual equipment for carrying forward the movement of Christian Science.

Both Jesus and Mrs. Eddy saw the need of sending out prepared workers to teach and heal and perpetuate the teachings of the church. In Science and Health Mrs. Eddy explains that the function of the church is to "promote the growth of mortal mind out of itself, out of all that is mortal," so that man may find himself as he already is and has always been. The Christian church was instituted that the minds of all men might be elevated to the contemplation of spiritual things; that the human mind might be roused from its materiality to the apprehension and demonstration of spiritual being.

Students, there is only one way by which the individual and mankind in general can be Christianized, and that is through spiritual enlightenment and education — not only enlightenment in spiritual things but also education in useful human knowledge. Mr. Kimball says in his book, Lectures and Articles on Christian Science, "Education is salvation," and "Wait patiently for pure knowledge to enlighten you." And in order that enlightenment and education may be carried on properly and effectually in behalf of mankind, there must be those who have been prepared, those who not only have requisites for teaching and healing and promoting the church, but also those upon whom these duties devolve.

Teaching and Healing One

It was for this very purpose that Mrs. Eddy established not only the Metaphysical College but also the Christian Science students' associations. The purpose of the Metaphysical College is to prepare and authorize teachers. The duty to hold and teach a class every year devolves upon the authorized teacher because he has been taught in the Metaphysical College. But Mrs. Eddy saw that in order that teaching and enlightenment might reach the uttermost parts of the earth the need was greater than could be supplied

by thirty authorized teachers every three years. With millions becoming interested in Christian Science it was clear that class teaching was not available to all of them.

So Mrs. Eddy established the Christian Science students' association in order that class-taught students and registered practitioners might be an added means for carrying on the work of teaching and healing, and the perpetuation of the church. And this is a duty that devolves upon the students and practitioners because they are class-taught teachers as well as healers. It is well to remember that every class-taught student, as well as every registered practitioner, is a teacher of Christian Science in a very specific and important sense. In *Miscellaneous Writings*, Mrs. Eddy says, "Any student, having received instructions in a Primary Class from me, or from a loyal student of Christian Science, and afterwards studied thoroughly *Science and Health with Key to the Scriptures*, can enter upon the gospel work of teaching Christian Science, and so fulfill the command of Christ."

Mrs. Eddy never placed any limitations on Christian Scientists. But in a very large way she authorized every class-taught student and practitioner to be a teacher. Mrs. Eddy stresses the fact that teaching and healing go hand in hand, whether they are carried on by an authorized teacher, a registered practitioner, or a class-taught student. In the same book she says, "The student who heals by teaching and teaches by healing, will graduate under divine honors."

We find that the students of Jesus and of Mrs. Eddy did not separate teaching and healing, but today, all too often, the class-taught student takes advantage of the fact that he is not a registered practitioner. All too often, when the person to whom the class-taught student has been instructing and explaining Christian Science asks him to take the case, the student refers him to a registered practitioner, implying that only practitioners are able or authorized to undertake the healing work.

Now, the student who is able to teach understandingly — and every class-taught student should be able to do so — is also able to heal, and should avail himself of the opportunity to prove the fact that since Truth is present, as he states and believes, then also the manifestation of Truth is co-existently present. The healing, as well as teaching, should be done in the majority of cases, but there are exceptions to all rules.

In the Manual of The Mother Church Mrs. Eddy says, "Healing the sick and the sinner with Truth demonstrates what we affirm of Christian Science, and nothing can substitute this demonstration. I recommend that each member of this Church shall strive to demonstrate by his or her practice, that Christian Science heals the sick quickly and wholly, thus proving this Science to be all that we claim for it." The Protestant world is turning to Christian Science, and to see that teaching or instruction in Christian Science is given to them correctly, step by step, is a duty and a responsibility that rests chiefly upon practitioners and class-taught students.

The teaching required of the practitioner and class-taught student, while basically the same as that required of the authorized teacher, is found to be altogether different in practical detail and consecutive unfoldment. An authorized teacher is instructing the prepared thought for the actual practice of Christian Science, while the practitioner and class-taught student is awakening and strengthening the unprepared thought for the acceptance and study of Christian Science.

There is no duty devolving upon the practitioner and class-taught student that requires greater wisdom, and is more important and exacting, than this teaching. To have

the wisdom to say just enough at any given time; to say it with unmistakable clearness; to observe whether it is understood by the patient; and above all, to avoid saying too much — surely this calls for judgment of the highest order. The teaching given by practitioners and class-taught students should never be given to groups of persons. This teaching should always be in the nature of a practical, audible treatment to one person at a time.

Requirements for a Christian Scientist

Students, we have considered, quite at length, the duties that devolve upon the practitioner and class-taught student. Now let us consider some of the requirements that are necessary to fulfill these duties.

Because the Church of Christ, Scientist, or the Christian Science movement, is purely mental and spiritual, the requirements of the practitioner and student are educational and spiritual. The requirements set forth in the Manual of The Mother Church for all active workers are basically the same — educational and spiritual.

We learn from Mrs. Eddy's writings and from the Manual that some scholarly equipment is required of all students of Christian Science. We read in the Manual, "The Directors shall select intelligible Readers who are exemplary Christians and good English scholars." And one of the requirements for acceptance into the Metaphysical College is that all members of the class must be thorough English scholars.

Christian Scientists do not undervalue the ordinary educational equipment. On the contrary, Christian Scientists must earnestly desire that education, according to the highest human standards, should be more general. Our movement is entirely educational, developing the intellectual, moral and spiritual qualities of thought and character.

In order to do our best work along any line of achievement, we need to be educated in the true sense of education. We all should improve even advancing human beliefs, because intellectual and moral advancement is essential to the thorough intelligent development and perpetuation of the Cause of Christian Science.

Anything that serves to maintain the standard of Science will inevitably increase the respect of mankind for Science. And in order that there may be an intelligent development and perpetuation of our Cause — to say nothing of the individual's benefit to himself — all teachers, practitioners and class-taught students should keep abreast of the things that are of general interest. To do this, there must be some time for reading works other than those that deal with Christian Science exclusively. There must be some time for self-improvement because it is essential that students keep up and improve such educational advantages as they already have. Where they have lacked such advantages, they should proceed in a systematic way to supply this lack.

Students, we have at hand, according to the highest standards of education, one of the greatest means for adult education. Our daily *Monitor* will supply much of what one may lack in scholarly equipment. The *Monitor* is ultra-educational along intellectual, cultural, moral and spiritual lines. Mrs. Eddy said, in substance, that in the establishment of the *Monitor* she had taken one of the most important and progressive steps since she gave *Science and Health* to the world. Mrs. Eddy established the *Monitor* as one of the means that would enable Christian Scientists to prepare themselves to deal intelligently with world problems — whether religious, political, social, or economic.

Ordinary educational equipment, although highly advantageous and helpful, is inadequate when it comes to working out the problems of being. A merely intellectual application or presentation of Christian Science is not of itself sufficient. We must have both the letter and the Spirit. The spiritual animus is very important. Those who teach others must ever, in increasing measure, be gaining the wisdom of Mind and Spirit, but when doing this teaching, some point of intellectual contact must be found.

The nature of every student in this association and in every other students' association should change intellectually and spiritually from the mediocre to the efficient. We are not just an assemblage of ordinary human beings that have come together on a low plane of thought — far from it. We are the salt of the earth, the light of the world. And whether a student is on the farm, or in his place of business, or in a place of worship, or whether we are assembled here in this meeting or at our luncheon or for just a little visit together, it is well to remember “what Spirit [we] are of.”

2. EVIL OBSOLETE

“Evil obsolete” is a marginal heading on page 330 of *Science and Health*. In other places Mrs. Eddy says that error or sin is obsolete. In *Science and Health* she states: “Spirit and its formations are the only realities of being,” and in *Miscellaneous Writings*: “If God is Mind and fills all space, is everywhere, matter is nowhere and sin is obsolete. If Mind, God, is all-power and all-presence, man is not met by another power and presence, that — obstructing his intelligence — pains, fetters, and befools him.” Why does she admonish us to see that evil is obsolete? Because Christian Science gives overwhelming proofs that there is one Mind. This Mind is never absent, and it can have no opposite, because it is infinite. There can be nothing outside of or opposed to infinity, and when this fact of Mind’s infinity is once understood, belief in the reality of evil ceases — it is obsolete.

Because of the progress of Christian Science many theories which seemed to be true in the past are now obsolete, and so it is with the theory that evil and sin have reality and identity. Only a short time ago all ministers and Christian people held evil as the point of attention, and the more pronounced they made evil, the better Christians they were supposed to be. Today this theory — that evil is real — is obsolete, and now the point of attention is that infinite good is all.

Mrs. Eddy makes the following statements in *Science and Health*: “Error is the contradiction of Truth. Error is a belief without understanding. Error is unreal because untrue. It is that which seemeth to be and is not.” “All reality is in God and His creation, harmonious and eternal. That which He creates is good, and He makes all that is made. Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise.”

The textbook further states: “Evil is nothing, no thing, mind, nor power. As manifested by mankind it stands for a lie, nothing claiming to be something.” The claim is that mankind lets into consciousness the opposite of Truth, called evil, and this evil manifests visibly as “lust, dishonesty, selfishness, envy, hypocrisy, slander, hate, theft, adultery, murder, dementia, insanity, inanity, devil, hell, with all the etceteras that word includes.” But Mrs. Eddy says these “are not true because they are not of God. We learn

in Christian Science that [these evils possess] neither reality nor identity . . . The Science of Mind disposes of all evil.”

God is everywhere and all. And can there be anything outside of everywhere and besides all? There has never been a moment when evil was real and there never will be such a moment. Evil is not real now. No kind of evil is real or has any aspect of reality.

Humanly speaking, it seems that evils of every name and nature abound as never before. It seems that there is much besides good. It seems we are in a realm of belief that depicts itself as materiality and evil of all kinds. Many Christian Scientists demand an explanation of evil — where it comes from and why it seems to be. One cannot explain where 2 and 2 are 5 comes from. One can only explain something which is true. Evil can be overcome, and there is no other explanation than the overcoming of it. The only primal existence is God, Mind, Principle. Christian Science is predicated upon self-existent Principle.

Students, we must know something of the science of mathematics before we are sure that a mistake is a mistake. We must know that 2 and 2 are 4 before we can know that 2 and 2 are not 5. We may even use 2 and 2 are 5 in our mathematical problem, but all the while it is a mistake — nothing. In Christian Science we never ignore mistakes or evils. We detect them, but we never admit them to be something. We reject them, just as we reject 2 and 2 are 5 as nothing.

Now, to know that evil is neither reality nor identity necessitates our understanding of, and approximation to, divine Principle in our thinking and living. This understanding and the way of approximation to Principle is set forth in the Bible and Mrs. Eddy’s writings, and can be found and followed by anyone who earnestly and studiously seeks it.

The Principle of Christian Science is infinite Love and it is impossible for infinite Love to evolve itself into anything contrary to the eternal, harmonious unfoldment of good. We, as Christian Scientists, are to reject evil. We are to refuse to accept the temptation to believe in any form of evil, whether it is of sin, disease, worry, lack, or any other form. A Christian Scientist must be a Scientist all of the time. As in any other science, we use the truths continuously, not just occasionally. It has been said that we must live a science, and this is an accurate statement.

Students, each one of us should daily and persistently reject the universal mesmerism of belief in the reality of evil. If a Christian Scientist rejects the presence of evil as a reality, it will fade out of consciousness, and in its place will be a normal condition. But in order that our improved steps may be of great value to us, this work must be done persistently and it must proceed from the standpoint of universal good or the one Mind.

In educating a student in Christian Science, the first thing we do is to help him to comprehend that evil is not a thing or condition, but a belief. And we help him to see the truth of what he is believing. Our next step is to help him to comprehend that belief is always mesmeric. By this we mean that the belief of so-called mortal mind is that it sees and feels its own formations of evil and binds itself with them, thus becoming mesmerized. We help him to see that Mind is God, and that it is impossible for Mind to see or feel evil.

Then there is the belief of what is called thought-transference — a belief that if one person is seeing and feeling evil, soon everyone around him seems to be seeing and

feeling the same evil. We must help the student comprehend that everyone's thoughts and feelings have their source in the one Mind and that no one sees or feels evil.

Much of our handling or denying evil rests upon the erroneous assumption that God, Truth, has a competitor — that there is a law of contention always going on between Truth and error. Now, there is no more contention going on between good and evil than there is going on between the understanding that 2 and 2 are 4 and the belief that 2 and 2 are 5. Understanding excludes the belief of evil as real, or as existing at all. Yet it seems that we all, to some degree, need to handle or deny evil, not as a reality, but in order to see that it does not exist as a belief, or at all. If evil is to be overcome, it must be overcome by refusing to give it recognition as anything, either to love or to fear.

Evil Has Neither Reality nor Identity

Students, as has been brought out before, the purpose of our annual association is educational. The work given out on these occasions presents certain lines of thought that are basic, and these are to be enlarged upon by the individual members. We all find that the use of the concordances helps greatly when it comes to enlarging and enlightening the thought on any particular subject. And I especially recommend the concordances for our study of the subject, "Evil has neither reality nor identity."

Mr. Bicknell Young gave much time in his last association to the thought of identity. It was the theme for the day. Especially did he emphasize that "evil has neither reality nor identity," showing that students are quite willing to say that evil is unreal, but they are very apt to make that which identifies evil a reality. They are very apt to continue the identity in consciousness and try to heal it instead of replacing it with the reality.

It might be helpful to some in the association to consider the meaning of the word identity and to learn just what constitutes identity. Identity means absolute sameness. That is, a person and his identity are absolutely the same — one person. A person and his identity are absolutely indistinguishable. In Christian Science the word identity refers to that which identifies God, or Mind. It refers to that which makes God, or Mind, evident to our sight or understanding. The identity of God, or Mind, is His creation — the universe and man. The unseen God, or Mind, is identified by His creation — the universe and man; they are identical. God, or Mind, is indistinguishable from the universe and man. They are cause and effect — one being.

Students, we should understand that all forms of life that we see as creation identify the universal I AM. In the textbook Mrs. Eddy says, "The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal." We see God, or Mind, identified in His smiles, in the flowers, in His shining in the stars of the heavens, in the blue of the skies, or the green of the grass. As we look at the grass and the flowers, the sky, the birds, the water, and feel the air, we realize that all these forms of life identify the great I AM. These are the same as God, or Mind. They are the effect of the one and only cause.

In my relationship to God, or Mind, am I not, as man or compound idea, His complete identity? Am I not all identities — the full expression of Mind? The particular form of life may be named a bird, but there am I as that form, as life, as joy, as song and beauty. Man is all that identifies Mind. The form may be called man, but there am I

forever the conscious identity of God, or Mind, expressed as power and love and truth and perfection.

God, or Mind, exhibits Himself as man in seeing, hearing, knowing, feeling; in all form, color, beauty and loveliness. God, or Mind, identifies Himself as health and strength, power and capacity, peace and satisfaction, and all that He is. That Life which is seen in bird, beast, or man is not a personal, separate life, but identifies the divine Life seen in eternal continuity in nature.

The compound idea man, or earth, is the identity of heaven. Heaven and earth are identical — one and the same thing. So, also, our highest sense of concrete human good is the identity of reality. Human good and reality are identical — one and the same thing. Let us cease separating earth from heaven, and know that we find heaven as we recognize it here as earth. Let us cease separating our human good from reality, and know that we find reality as we recognize it here, as human good.

We are all convinced that only God, or Mind, can evolve Himself into all identities, and these identities are the same as God, or Mind. These identities are mental and good, and are all. Then what and where is evil and what and where is that which identifies evil? No doubt you will say, “Evil is belief, and the identities of evil are the exhibits of belief.” But if there is no reality in evil or belief, then that which identifies evil or belief is unreal also. Both evil and its identities are obsolete. It takes an understanding of the Science of Mind and its character as omnipotence, omniscience, and omnipresence to enable us to see that evil has neither reality nor identity. It takes understanding to unsee the belief of a supposed opposite or so-called mortal mind and its supposed identities.

Students, let us understand and clearly see that mortal mind is the opposite of Mind — therefore no mind. Mortal mind can no more be Mind than darkness can be light. Then no mind is evolved into evil identities, as persons with feelings of limitations and incapacity, sufferings, want and woe. So-called mortal mind or belief, being no mind, has no identities. All supposed identities as evil are not, because they are not of God, the only Mind. Evil and its identity is one and the same thing — absolutely nothing. I repeat Mrs. Eddy’s words, “We learn in Christian Science that all inharmony of mortal mind or body is illusion, possessing neither reality nor identity.”

So-called mortal mind and its identity, mortal man, is an illusion, and in our treatments we are always quite willing to argue to the effect that mortal man or personality is unreal. But are we just as willing to see and argue that mortal man does not identify the one and the only Mind, and therefore is no identity?

Suppose a man came to me with a claim of pneumonia. How prone I am to believe there is present a mortal mind, and to give this mind an identity as mortal man with pneumonia, thus making this supposed man a medium for sickness or health, life or death — something to be healed or restored. What I should know is that right in the very place where this mortal man seems to stand is the only Mind and His full identity or reflection, man, eternally perfect in life and health and all that identifies good.

In the case of the man with pneumonia, suppose the members of the family are much concerned and seem to be making a great reality of what seems to be going on. All this, too, must be seen as evil, and this seeming evil Mrs. Eddy tells us, “should be denied identity or power, because it has none of the divine hues.” (*Science and Health*)

We can believe in — that is we can see and feel — evil only so long as we are ignorant of God’s infinitude — ignorant of divine Science. Jesus’ mission was to introduce to the world the Principle of Christianity both in statement and in proof. And he established this Principle and proved it because of his thorough understanding of divine Science.

An understanding of God’s allness can only be reached through demonstration, and what Jesus proved by demonstration was of higher importance than what he said. So with each of us. We must give proof that evil is unreal and obsolete, and we do this through the understanding of divine Science or the infinitude of good.

3. TREATMENT AGAINST MALPRACTICE

Students, our next subject is “Treatment against Malpractice,” and if one is to treat against malpractice, what is he to treat against? What is malpractice? In *Miscellaneous Writings* we read, “Mental malpractice is a bland denial of Truth, and is the antipode of Christian Science.”

Christian Science is Truth, and the antipode of Christian Science is a supposed mental state that opposes Truth. And if one believes that there is a mental state in operation that denies Truth, or believes in malpractice, then that one also believes in a malpractitioner. A mental malpractitioner is a supposed personality whose identity is everything that opposes Truth.

Mental malpractice is the belief — and let us remember that it is always belief — that the supposed mind of a supposed personality can, through argument, enacted by will-power and its own desires, send out hate and resentment and harm — and even murder. Mental malpractice is the specific belief that one person can mentally manipulate and govern the mind of another person even to the point of extinction. Many believe that the personal or mortal mind is an evil force and that it can influence another person’s mind and change it for the worse, and thereby make his body sick.

There is not one iota of truth in such a belief, and Mrs. Eddy says that if we believe such things we are on the broad road to destruction. In *Miscellaneous Writings* she also says “Its claim to power is in proportion to the faith in evil, and consequently to the lack of faith in good.”

Mental malpractice, or that which denies Truth, is not one’s own mind, because God, or Truth, is one’s own Mind and is the Mind of every individual. The belief in another mind — a personal or a mortal mind — is the supposititious opposite of Truth, or the one Mind. And mortal mind is a term “meant to designate that which has no real existence,” according to the textbook.

Everyone in the world except Christian Scientists — and many Scientists themselves — believe that there is a mind other than the one infinite Mind. They believe that there is a personal mind or force going on as evil thinking that can influence and harm them. We very often hear this much talked about by Christian Scientists and they often believe it.

But, students, it is not persons who think either rightly or wrongly. God, or Mind, thinks, and Mind cannot operate as evil. Neither the real man nor so-called personal man originates thought. Only God, or Mind, can evolve thought. Man thinks by reflection,

and it would be much more interesting and in line with the truth if Christian Scientists talked more about the good that God evolves and believed that.

Christian Scientists often assume that there is a personal mind that is active and powerful evil, and desire the practitioner to stop or render powerless the evil thinking of such a person. But it is utterly impossible for the practitioner to do this, for this assumption is never external to the Christian Scientist's own mind, and is belief only; and the belief must be dispelled from his consciousness. The Christian Scientist himself must rise in the conscious understanding that all power and action is the power and action of the one infinite Mind and is never man or person.

Once when someone spoke of malpractitioners as being very vindictive, Mr. Kimball answered, "Well, they are only thinking that they think, but we can think — and we think by reflection."

Mrs. Eddy once said, "Mortal mind assumes a power to hinder that it does not possess. Nothing can keep us from our birthright." She also tells us that "the basic error is mortal mind." And this basic error must not be given power or reality, nor given identity as thought or experience.

Whenever we deny malpractice, if we want our work to be effective, we must understand that that which denies Truth is not from ourselves personally nor from some other person. We must see that what denies Truth is a lie of mortal mind. All mental malpractice is mortal mind arrayed against Truth or our own right Mind, and is never a person or a lot of persons arrayed against us.

Students, whenever the opposite of Truth suggests itself to you in your thinking, do not think of these suggestions as something that must be put out, but think of them as never having come into consciousness because impossible to Mind. See these suggestions which deny Truth as nothing, because Mind could not evolve them as something. Never think of them as something that actually opposes Truth or contends against Truth.

A good treatment against malpractice is the knowledge that the lie in thought, when side by side with the truth in thought, is nothing. The lie has no presence, power, action, and has nothing that it can act upon. If someone believes that he is in a belief of sickness because of mental malpractice, the mere knowing that there is but one body is sufficient to break the claim, because malpractice cannot act where there is no belief of a material, private body. A treatment against malpractice should always include handling the fear of malpractice. This is important, for the first thing to break in connection with any claim is the fear of it.

Elaborate arguments against malpractice are futile, because they often make quite as much of evil as of good, and perhaps even more. The belief that malpractice in any form is really something, or that we must carry on a prolonged warfare against it, are errors to be rejected. But if the denial of Truth — or the opposite of Truth — still seems real to us, then we have not reached a point where the denial of error is unnecessary.

A real Christian Science treatment is necessarily an adequate denial of error or malpractice. Omnipresence, in the measure that it is attained through understanding, necessarily involves the human being in the rejection of everything unlike omnipresence.

Students often ask the question, "How often should one handle malpractice?" The answer depends upon what is meant by the question. If one means the handling of malpractice by affirmation and denial — that is, to argue back and forth in consciousness

until the error is seen to be nothing — then the answer should be, “Perhaps everyone needs to handle malpractice every day or nearly every day. But never handle it in connection with a person.”

But the question involves something more fundamental than this. And this fundamental meaning in the question is, “How often shall one know the truth so clearly that the nothingness of error, even the error of malpractice, has no semblance of somethingness?” Accepting the question with this meaning attached to it, the answer as to how long to handle malpractice obviously should be, There cannot be a single moment when a true Christian Scientist can afford to be otherwise engaged than in knowing the truth so clearly that that which opposes Truth in his thought is nothing.

In the light of pure Mind, our thinking has the character of omnipotence, and malpractice has no character at all.

Handling Personality

Students, a Christian Scientist finds that the greatest obstacle to spiritual progress is his own mistaken sense of himself — a personal sense instead of an individual sense of himself.

The mortal or personal sense of one’s self, together with the belief in material laws, permeates the world’s thinking today. So much so, that each time anyone overcomes some phase of mortal mind or self-will in himself, he has, to that extent, helped to overcome it for the world. Christian Science teaches us to lose, in so far as possible, the personal sense of anyone, thereby removing much which might cause unwise adoration on the one hand or resentment or hate on the other.

To think of others as spiritual and individual, instead of physical and personal, is to understand better our fellowman, and it enables us to displace more easily the mortal concept of man with the immortal idea of God — which is the ideal man.

In Christian Science we are taught that God is individual and that man is His individualized idea. For God to be individual means that He is of such kind, or a unity of infinite kinds, that He is impersonal, universal, and is All. God’s individuality or kind is expressed as infinity. So, in reality, individuality means infinity.

Man, instead of being a person or one of a series, is like God; and God, being individual, man must be the individualized manifestation of God. And because man or manifestation shows forth consciously all kinds of characteristics that God is, it makes man the conscious identity of God. Understanding God as individual and man as individualized idea, takes away the false sense of God as a person and also the false sense that we, as individuals, are personal.

Mrs. Eddy says in *Miscellany*, “This great truth of God’s impersonality and individuality and of man in His image and likeness, individual, but not personal, is the foundation of Christian Science.” She also says, “Science defines the individuality of God as supreme good, Life, Truth, Love.” (*Rudimental Divine Science*) If God’s individuality is supreme good, Life, Truth, Love, then man — that is, each one of us — as individualized idea, must actively and consciously be the same supreme good, the same Life, the same Truth, the same Love, because God and man are one being.

Our textbook tells us, “The individuality of man is no less tangible because it is spiritual and because his life is not at the mercy of matter. The understanding of his

spiritual individuality makes man more real, more formidable in truth, and enables him to conquer sin, disease, and death.” And again, “Personality is not the individuality of man.” Then personality is a lie about individual man. Personality is man as he appears to the physical senses, but impersonality or individuality is man as he is.

Students, that which is mortal, that which belongs to the dream of life, that which has beginning and ending, that which is capable of change — that is not man at all! It is a misstatement of man — a misconception of man.

An understanding of individuality and identity is of the greatest benefit to the student. If the one being is all being, and there is no personality, this automatically dispels the deceptions called disease, fear, lack, loss, hate and grief. Our vision should be the vision of the one being. Then we would see only a great family of brethren, each the same Life and substance, the same being. Our great need is to practise this vision and live this understanding.

Mrs. Eddy, when teaching her class in the Metaphysical College, once said, “If you dwell in thought upon any person, it will hinder you from overcoming personality in your healing and casting out sin.” She further said, “There is no personality, and this is more important to know than that there is no disease. Drop it, and remember that you can never rid yourself of the seeming effects of a personality while holding that personality in thought. The way is to put it out — get it wholly out of mind and keep before you the right model.” And we know that to have the right model is to have man as individual, not personal.

The fictitious and supposititious mind called mortal mind outlines itself in belief as a material personality with laws, shapes, forms, conditions, circumstances, events — all the phenomena that are embraced in what is called personal existence. This belief comes to us for us to accept it as our own thought, and it seems to us that it is we, ourselves, saying and thinking and being all the phenomena that constitute material existence or personality. If we accept this belief as our own thought, then mortal mind is using us for a name, for a representative, for a witness, for action and power, and our acceptance of it gives it all the life or existence it has.

None of the testimony or identity of mortal mind is true. Not one thing, thought, or assumption is true. Not one of its so-called events is true. There is not one solitary fact in the whole fabric of evil or the identity of mortal mind as personality that is true.

In this same college class, Mrs. Eddy declared: “There is no mortal mind to embody itself and call that embodiment by my name and hold over it the law of limitation.” She also said, “Do not give life to evil by attaching it to personality or things.” Let us keep all evil as a lie — as mortal mind — then we will not be a witness for evil as a personality. If we give evil all the life it has by attaching it to things and to persons, then how are we to deal with what seems to be a wicked, unkind, unscrupulous person? The thing to do is to look through this evil appearance and see it as a claim, not as a fact. We should understand that that which appears to be a wicked person is mortal mind’s inverted picture of man — in us. There seems to be a claim of mortal or carnal mind in us which outlines the mental picture of a wicked person. The man of which there is this false picture is the divine man. And we are to love this divine man because he is what he is — no matter what the false picture makes him out to be. There is no other way of meeting the claim that man is a wicked person.

In *Science and Health* we read, “Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God’s own likeness, and this correct view of man healed the sick.” If I see a sinning mortal man present where a sinning mortal man is not present, but where the perfect man is present, then it is for me to attain the Christ-understanding within me. And this Christ-understanding within me always has the correct view of man as God’s image and likeness and sees man as sinless and perfect as his Maker. The divine fact is that each of us, right now, is the divine Mind manifested, and this Mind cannot be handled to accept any false picture. It cannot be darkened nor deceived.

Each of us exists in God, or Life, as Life itself. Each one is the ever-presence and full expression of divine Mind. Therefore, each one of us always has been and is now a living, conscious, harmonious existence, completely and forever conscious of our own true individual selfhood. We never for a moment have been other than perfect existence. There has never been a relapse from perfect existence, and there will never be a return to it. The harmony and immortality of our existence is forever intact, and our only need is to awake and find our glorious individuality at hand.

There is a great need today for impersonalization of both good and evil. To impersonalize good, we must transfer the source and cause of good from personality — where it is often believed to be — to Mind, or God, where it now is and always has been. To impersonalize evil, we must transfer the source and cause of all evil from things and persons to mortal mind, which is the seeming source and cause of all evil.

When we seem to experience some form of evil, we may think this evil has its source in the weather, or in food, or in an automobile, or in some person, but this is not true because all experiences of evil have their seeming source in mortal mind. So-called mortal mind is always the culprit and evil once reduced to mortal mind can be proved to be nothing.

Students, it is most important to impersonalize evil. When we detach the source and cause of evil from things and persons, and keep evil as negation, as mortal mind or lie, then evil does not have a foot to stand on and fades out of consciousness, having neither power, nor place, nor existence.

Mr. Young told us in *Metaphysical College*, in substance, that if all down the centuries people had realized that all the good expressed humanly — whether literature, art, or otherwise — had its source in divine Mind, the millennium would have been here long ago. But all down the centuries until the revelation of Christian Science people believed that all concrete good had its source in personality, and they believed that the extent of good that one could experience concretely also depended upon personality. Even today this belief, more or less, results in the tendency to look to personalities for our good — for our positions, our maintenance, our health, for our very being — instead of looking to the one source of all good, our own right Mind, God, and then expressing the good we find there.

Opposing Thought

There is a very prevalent belief among Christian Scientists that there is an active, directed opposition to their individual efforts to demonstrate Truth. A Christian Scientist often expresses the belief that some member of his family has an opposing thought that is

preventing him from making a greatly desired demonstration. Another expresses the belief that some member of the church, through opposing thought, is preventing individual progress in realization and demonstration. Or it may seem that some member of a business firm opposes one who is striving to work out many things in Christian Science. A practitioner is confronted with this phase of belief on every hand.

The truth about it is that a Christian Scientist cannot see or feel opposition to his endeavors except he first believes in personalities or minds many. One always sees and feels what he believes or else experiences what he understands in Truth. In the case of opposition, the Christian Scientist sees a personality with the power to oppose and prevent his demonstration. This is because he still believes these exist and are in operation. Then it is within his own self that the Christian Scientist must meet and master this error of belief.

The textbook tells us, "It should be thoroughly understood that all men have one Mind." Then, students, if all men think by reflection, there can be only equality of thought, and there can only be the one-mindedness of all men. As we individually understand ourselves to be — in Truth — so should we understand all mankind to be.

Suppose a wife comes to me with the seeming problem that her husband is opposing her progress in Science. Instead of her knowing that both of them have one Mind, she believes that her thought is spiritually superior to her husband's thought, and it is evident that her own opposition to her husband is the opposition she feels, rather than his opposition to her. On the other hand, if the wife feels her husband's thought is spiritually superior to hers, then her sense of her own supposed inferiority is the distinction which she resents. Then her sense of her own personality creates the opposition.

Students, since, to each one of us, the only consciousness in the universe is our own, and we see and feel only the contents and qualities of our own consciousness, it is evident that if we see and feel opposition, it is mortal mind's opposition to others that we feel, rather than their opposition to us.

Whenever we attribute our failures in making our demonstrations to the opposition of others, we are attributing to others our own erroneous sense. The trouble is really within ourselves. By laying the responsibility for our failure in demonstration on others, the error in us is doubled. Paul said to the Galatians, "Who did hinder you that ye should not obey the truth?"

In the realm of belief — and only in this realm — there seem to be great differences in the mental qualities of the students of Christian Science as well as of other individuals. The belief is not one to be ignored, rather is it something about which one is to know the truth. The worker in Christian Science is to know under every circumstance that "God, good, is the only Mind, and that the supposititious opposite of infinite Mind — called devil or evil — is not Mind, is not Truth, but error, without intelligence or reality." (*Science and Health*) Elsewhere Mrs. Eddy quotes Plato's saying, "What thou seest, that thou beest."

A worker in Christian Science has, as his own Mind, God; and this Mind is "of purer eyes than to behold evil." When a Christian Science worker sees as God sees, he begins to look upon another as being himself. Each individual includes all men. Students, our consciousness is the kingdom of heaven within us, and includes all men as the expression of the one Mind. If there is only one Mind, and all men have the same Mind by reflection, then there can be no opposing thought.

To attribute power to any cause but God is to declare our own powerlessness and to manifest it as well. If we believe that another's thoughts can influence our demonstrations, we manifest the effects of our belief. In proportion as we transfer to another the power which should be reflected by us, in that proportion we take away from ourselves the power to demonstrate. The mighty Samson became weak because he gave to another the power to deprive him of his strength. We weaken ourselves by believing in any influence over us apart from the divine Mind.

Each student should realize that the mighty power of his own thought is reflected from God and from no other source. We, as students of Christian Science, are demonstrating the scientific truth of the omnipotence of God, and we should never allow any fear of opposition to enter our thought. If we let in fear of some opposition, we mesmerize ourselves in the name of a supposed foe. Then we feel the effects of our own fear and unbelief in the supremacy of God.

To know that there is one power, and this the power of God, should be an ever-present fact to us. The only carnal sense we have to overcome is our own. We never need to be troubled with the sense of some external power. In our individual thought lurks the belief in opposition and also the fear of it! We must realize that the seeming opposition to us is never external to ourselves. It is internally that this error in belief must be met and mastered. We should strive to know that all mankind is spiritual, and all have one Mind. Then there can be no suggestion of opposition from others.

Students, we should be one with God, Truth, not one with the world or our own mortal thoughts. As we rise superior to the belief that mortal thought can influence us or hinder our progress or demonstration, a mighty transfiguration begins to take place in our lives.

4. THE AGGRESSIVE FEATURES OF ANIMAL MAGNETISM

Students, our next lesson today is on the aggressive features of animal magnetism. All students know the term animal magnetism stands for error or evil of every name and nature. It is the specific term for mortal mind or personal sense — the name for all erroneous thoughts or beliefs. And while we recognize, in a way, the mental nature of animal magnetism, or evil, yet we are not fully awake and alert to the fact that any error, no matter what its nature, is where our own thinking is, and is our own erroneous thoughts or beliefs objectified.

Every error that presents itself should be handled as erroneous thought, just as 2 times 2 are 5 is erroneous thought, and we handle 2 times 2 are 5 where our thinking is. But if suffering, or fire, or flood, an accident, war, or lack presents itself, we often fail to deal with those things as our own erroneous thought objectified. We are very prone to think of these things as apart and external to ourselves and disconnected from our thinking.

It is our ignorance of the mental nature of evil, and of how it is that there seems to be evil, that makes us believe in evil and consequently see and feel it. All so-called errors and evil (and so-called mortal mind in its entirety) is the God-mind, or good, seen by us in reversion. It is our ignorance of this truth that causes us to believe in evil and to see and feel evil.

All that the unillumined mind has believed to be evil is, in reality, the full manifestation of the God-consciousness at hand. Reality seen through a glass darkly, or seen according to material sense, is all there is to what we call evil. Mrs. Eddy says in *Science and Health*, “Evil is but the counterpoise of nothingness. The greatest wrong is but a supposititious opposite of the highest right.” She also says in *Miscellaneous Writings*, “The diabolism of suppositional evil at work in the name of good, is a lie of the highest degree of nothingness.”

So the greatest evils, if correctly understood, are, instead, active, conscious, present good. And any problem that presents itself to our thought is in truth only our ignorance of some actual, active, divine good in consciousness. So if evil seems aggressive, it is only because active good is unfolding to a greater degree as our consciousness. As Mrs. Eddy says, it is “divine law . . . stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness.” (*Science and Health*)

We are all aware that all forms of evil are becoming more aggressive, for our textbook tells us, “The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front.” But all this aggressive evil is taking place as belief, and belief will continue at the point of thinking until we do something about it — until we replace the ignorance in our thinking with the understanding of the infinitude of God.

Mrs. Eddy writes in her *Message to The Mother Church for 1901*, “The whole world needs to know that the milder forms of animal magnetism and hypnotism are yielding to its aggressive features.” These aggressive features are not all hidden by any means, but are evidenced forth as storms, floods, earthquakes, pestilences, and wars — not only military wars, but commercial wars and expressions of greed. The business depression under which the whole world has been groaning is the result of malicious animal magnetism. And until we recognize the mental nature of this — until we recognize that it is erroneous thought objectified — we will never free ourselves from its effects.

Our newspapers record these conditions daily and every Christian Scientist should recognize the signs of the times and understand and demonstrate the higher degrees of reality that are appearing in consciousness. We, as students of Christian Science, should keep abreast of the times. Not that we need to read everything that the newspapers say about socialism or communism or fascism, capital and labor, but we do need to recognize that back of all these things is mental resistance to government by Principle.

Students, as in the days of Samuel, we, too, are saying, “Nay; but we will have a king over us,” and we reject God — reject government by understanding — and look to persons and beliefs instead of the one divine Principle. We forget that when man is God-governed he is self-governed.

Our Master, Christ Jesus, in his discourse on the Mount of Olives, as recorded in the twenty-fourth and twenty-fifth chapters of Matthew, outlined specifically the conditions that would be prevalent in our day — wars and famines and earthquakes. And after his recital of the phases of error that would appear, he declared, “Then shall appear the sign of the Son of man . . . coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”

The second coming of the Son of man is taking place now with great power; and this power is the might of Mind appearing as individualized understanding, and nothing can stay this power. The second coming of Jesus, or the Son of man, is unquestionably the spiritual advent of the advanced idea of God — the understanding of God as set forth in Christian Science.

One might ask: What is the nature of the Son of man? What are his characteristics, so that we might recognize him? The Son of man is the active expression of that which we may term the “Jesus” consciousness or individualized understanding. The Son of God — reality — is again appearing as the Son of man, or as true humanhood. The Son of God is appearing as the individual who walks the earth among men, but with his consciousness forever in heaven, in Truth. This individualized understanding is dissolving ignorance and belief in a great mental chemicalization.

The Mental Nature of Evil

Students, let us not forget for one moment the mental nature of evil, and where and how we are to meet it. Every form of evil is belief only, and is always at the point of one’s thinking. Evil is never to be disposed of as something. It has no identity. Evil is now, always was, and always will be illusion, nothingness — without substance, intelligence, law, action, initiative, continuity, expression, or cause. It is obsolete.

We must remember that evil has no identity and therefore there are no erroneous thoughts to be objectified. Both the erroneous thought and its objectifications are mental illusions. To give a treatment to protect ourselves from accident or calamities is mental quackery. There is no objectification to an illusion.

The belief is never an accident, never a calamity, never a limitation, but a belief of two minds — or a mind that can be ignorant of the omnipresence and omnipotence of God — which we call animal magnetism or mortal mind. Such a belief is pure illusion because all is the one, infinite Mind, infinitely expressed, regardless of what appears. The belief in evil can be disposed of only by the activity of understanding in our consciousness, by the activity of right ideas.

These right ideas dispel the ignorance which caused the belief in evil claims or temptations. With the coming of the Son of man all forms of erring belief will disappear and the so-called human consciousness will be divested of all the claims to be something as error or sin. With the influx of pure knowledge, or a correct estimate of ourselves and others, the coming of the Son of man will be accomplished.

Students, we should be awake and alert and handle the claims of evil without building them up and making evil greater than good — without making the claim of evil greater and more powerful than God. We must give God, good, the kingdom, the power, and the glory everlastingly due His holy name. In order to do this we need to realize the great value of an affirmative condition of thought. To affirm the truth of any seeming situation opens our mentality and makes it more receptive to the right idea. We need to realize that through Christian Science we are constantly gaining an understanding which will do everything for us, and we succeed according to the degree that we gain this understanding.

An erring belief does not know enough to give itself up, any more than 2 times 2 are 5 knows enough to give itself up. It takes understanding that 2 times 2 are 4 in order

to give up the belief that 2 times 2 are 5. Likewise, our erring state of human consciousness does not know enough to give itself up, even if it wants to. A purely human giving-up endeavor does not give up, but involves the student in a greater sense of fear.

We need to desire and seek the scientific right idea about everything because it is the right idea or understanding that silences the false concept or belief. The statement, “The government shall be upon his shoulder,” means that the right idea does the work; it means that the right idea is living and conscious and asserts itself as the infinite all. This knowledge — this presence of infinite good — dispels any belief.

Problems

Students, before we can be free to take progressive footsteps, we must free ourselves from error’s insistent demands that we accept the objectifications of erroneous thought as facts or as real experiences. Mrs. Eddy, when speaking to us on this subject in class, once said, “When Christ [understanding] has made you free, then you are free indeed, and not until then.”

The appearing of a problem, in a sense, indicates an individual’s readiness to handle it; and certain problems avoided now must be met and mastered later. It is a truism that problem dodging just delays problem solving.

I am not wise enough to advise a student concerning his footsteps — whether he should stay in a certain church or go to another church, or whether he should stay in a certain position or environment or move on to another — when the malicious claims or beliefs of personal domination, and so on, seem to present themselves to his consciousness. But this I do know: when these seeming malicious claims of personal error, which sometimes almost overwhelm us, have once been met within our own consciousness as belief — have been met through the divine understanding that evil or an evil person is obsolete, having neither reality nor identity, but are, instead, reality seen inverted because seen through the lens of false material sense — then the clouds of material sense dissolve, and the activity and presence of reality alone is found to be our individual consciousness operating as our progressive good.

The erroneous thought objectified as an evil person is neither to be feared nor honored, but the malicious mental operation that takes place where thinking is, must be understood as nothing — as belief only — in order to dispel the erroneous objectification and its effects. And we must work this out quite apart from persons. It is wholly a question of either our ignorant belief in error or our understanding of the presence of Truth.

To push aside these seeming evils or to be indifferent to the claims of evil is not in any way our protection from these evils. Our textbook tells us, “The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good. . . . The Christian Scientist knows that they are errors of belief, which Truth can and will destroy.”

Students, if the textbook tells us “every day is making its demands upon us for higher proofs rather than professions of Christian power,” then today must make its demands for higher proofs in whatever position, condition or environment we may find

ourselves. Obviously we need to meet today's demands for higher service before we can expect to qualify for higher opportunities tomorrow.

If we believe it is impossible to know the truth — impossible to avail ourselves of this revelation vouchsafed by divine Love, impossible to make this teaching practical in our daily life — then by entertaining such doubts and fears we close the door of our consciousness, shutting out the light, and we dwell in the darkness of our own making. It is a misconception of divine intelligence and its representative, man, that leads the Christian Science student to declare that he cannot know the truth and live in accord with it. Such statements are denials of the Christ. This is aggressive mental suggestion, and, when operating as our thinking, is malpractice against ourselves and others.

Mrs. Eddy defines mental malpractice as “a bland denial of Truth.” “Bland” is defined by Webster as gentle, suave, having soft and soothing qualities that put one to sleep. This bland denial of Truth, this quiet acceptance of the suggestion, “I am not a child of God but a sorrowful sinner, unable or unworthy to let Truth operate in my thinking” is both active and passive sin.

Students, we need to be on guard against aggressive mental suggestions. If we use our God-given capacity to think, we will cease letting this evil current of thought find activity in our mental processes, making us voluntary and involuntary hypocrites. We should cease entertaining misconceptions and “realize the ability of mental might to offset human misconceptions and to replace them with the life which is spiritual, not material.” (*Science and Health*) This will uncover for us, individually, the universe of Spirit in all its majesty, power and beauty.

We find in our textbook the statement, “Like the archpriests of yore, man is free to ‘enter into the holiest,’ — the realm of God.” This freedom is yours and is mine, but we experience it only as we avail ourselves of the divine authority bestowed upon us as the sons of God. God's law is: “Be ye therefore perfect, even as your Father in heaven is perfect.” Today we must heed this command, and claim our perfection, casting out everything in thought that denies it.

The greatest question for each one of us to ask is, How is this to be accomplished? How are we to put off the old man which seems so entirely our selfhood, our natural mode of thinking and living? Evidently this came to St. Paul when he cried out, “O wretched man that I am! Who shall deliver me from the body of this death?”

Our beloved Leader and guide has given us definite instructions so that we cannot mistake the way. She writes in *Science and Health*, “It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality and find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator.”

Thus and thus only are we Christian Scientists, loyal to Principle and to the Leader whom we see in her inspired writings. Thus will we rise through consecration and purification to the heights where we behold the Son of man — the highest human concept of the individual idea of Life and Love. The Son of man walks on earth among us, but he has his dwelling-place on the plane of spiritual understanding.

5. METAPHYSICS OF THE BIBLE

Mrs. Eddy says of the Bible that it “is the learned man’s masterpiece, the ignorant man’s dictionary, the wise man’s directory.” She also calls the Bible the supreme statute-book, saying that the Bible is a better authority than Blackstone on the rights of man. Mrs. Eddy has enjoined all students of Christian Science to study the Bible habitually. We read that for three years she withdrew from the world to pray and to search the Scriptures. During this time the Bible was her only textbook and her sole teacher.

Mrs. Eddy says, “The Bible has been my only authority. I have had no other guide in the straight and narrow way of Truth” In her writings she tells us, “It answered my questions as to the process by which I was restored to health; it came to me with a new meaning, and suddenly I apprehended the spiritual meaning of the teaching of Jesus and the Principle and the law involved in spiritual Science and metaphysical healing — in a word — Christian Science.” (*Pulpit and Press*) “In 1895 I ordained that the Bible, and *Science and Health with Key to the Scriptures*, the Christian Science textbook, be the pastor on this planet, of all the churches of the Christian Science denomination.” (*Miscellaneous Writings*) The tenets of The Mother Church, to which all Christian Scientists subscribe, begin: “As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.” (*Manual*) Mrs. Eddy also says, “the Bible was written in order that all peoples, in all ages, should have the same opportunity to become students of the Christ, Truth, and thus become God-endued with power (knowledge of divine law) and with ‘signs following’.” (*Miscellany*) “The central fact of the Bible is the superiority of spiritual over physical power.” (*Science and Health*)

Students, there is a literal meaning to the Scriptures, and there is what we as Christian Scientists understand as the spiritual, or metaphysical, or scientific sense of the Scriptures. Mrs. Eddy writes: “Jesus said, ‘Ye do err not knowing the Scriptures.’ The spiritual sense of the Scriptures brings out the scientific sense, and is the new tongue referred to in the last chapter of Mark’s Gospel.” Because we understand in a measure the spiritual, or metaphysical, or scientific sense of the Scriptures, we are doing healing work. Mrs. Eddy says “The Bible contains the recipe for all healing.”

Mrs. Eddy herself was healed through the right interpretation of the Scriptures. She saw that the underlying reason for her long years of invalidism was the misinterpretation of the Scriptures resulting from her early training; but when Truth dawned upon her understanding through right interpretation of the Scriptures, there came also the physical rejuvenation, and she found that “the uplifting of spirit was the upbuilding of the body.” The Bible teaches transformation of all things by this renewal. The Psalmist sang: “Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.” “Thy youth is renewed like the eagle’s.” Paul tells us, “The inward man is renewed day by day.”

Eminent divines of the world have concluded that there is a dual meaning to every Biblical passage. Therefore the truths taught in the Scriptures must be spiritually, or metaphysically, discerned before we can be healed by them. These truths in the Bible came through inspiration and need inspiration to be understood. It is most necessary to read rightly what the inspired writers left for our spiritual instruction. In *Miscellaneous Writings* Mrs. Eddy says, “The literal rendering of the Scriptures makes them nothing valuable, but . . . the metaphysical rendering is health and peace and hope for all.”

One might ask, What is meant by the metaphysical interpretation of the Scriptures? In *Miscellaneous Writings*, Mrs. Eddy says, "Divine metaphysics is that which treats of the existence of God, His essence, relations, and attributes . . . Christian Science is the unfolding of true metaphysics; that is, of Mind, or God, and His attributes." It is our Christian Science textbook which gives us the spiritual, or metaphysical, interpretation of the Bible. There is a wealth of spiritual facts in the Bible and there is also a lot of human history, and in our study of the Scriptures it is necessary to separate the merely historical from that which is metaphysical. Metaphysical understanding is not only the basis for all healing, but all moral and religious codes of action are based on our spiritual concepts of the Bible. Our concept of the Bible as literal or as metaphysical influences our human thought, establishes our code of morals and our rule of religious action, and becomes the dominant factor in our daily living.

It is through the study of *Science and Health* that our understanding of the Scriptures becomes spiritualized. This rise of human thought from the literal to the scientific sense of the Scriptures is seen everywhere in the rise of every human being Spiritward. The Bible is a record of the evolution of the concept of God in the human mind, from its first inception down to the present time. In ancient days the people on the earth felt an influence or a great power for right and good — something outside themselves. This was the first concept of God. The people who most clearly grasped and best reflected this power, or God, were the ancient Hebrews, later known as the Israelites. But the thought of these ancient patriarchs at its best was hardly less material than the thought of other people of that day.

The ancient patriarchs soon began to record their concept of this great influence, or God. Their concepts were very crude — now anthropomorphic and wrathful, then just and paternal; now jealous, then pitying and repentant; but always their concept of God was human, like themselves. Presently the Israelites conceived of this power, or God, as in nature, and they saw their concept — which was their God — everywhere, and heard His voice in every sound of nature. And as they saw and heard and experienced God, according to their belief in God, they wrote and recorded. The Bible sets out the rise and fulfillment from the first inception in the human consciousness of God as a person, up to the conception of God as the impersonal Truth, and the demonstration thereof.

The Bible is referring to modes of thought when it speaks in terms of people and things, and we should read the Bible with no thought of people in it. Many things are described in the Bible as persons, or as personal, when in reality they are certain modes of the thought being presented and emphasized. The ancients personified both things and experiences. Abraham, Lot, Moses and Elijah — all human beings — perceived divine facts and stated these facts as coming from God as a person. And God, as the Mind of these patriarchs, did save them — but not God as a person.

The Bible states that Abraham talked with God, but Abraham was only reasoning within himself and thinking out facts of being, or Truth, as they appeared to his consciousness. When we read such statements as "Thus saith the Lord" or "God said unto Abraham" or "Abraham said unto God," what was really taking place was the perception of divine facts in the consciousness of Abraham. The proper nouns in the Bible, such as Abraham, Lot, Moses, and the pronouns he, his, him, standing for these proper nouns, should not be misunderstood as referring to persons. Metaphysically these names and pronouns relate entirely to certain specific modes of thought.

The Word 'God'

Perhaps the word "God," more than any other word in the Bible, has taken on a new meaning and has become to the student an ever-present, active power and might when he understands it metaphysically. The word 'God' is gradually losing its personal sense and we are learning that the only God we can ever have is our own right Mind, and the only man we can ever be is the intelligence or consciousness of our own right Mind. In order to find God we never need to go farther than our own Mind. The instances recorded in the Bible where God seems to be a person instead of impersonal Truth, all fade out as we come to know the spiritual, or the metaphysical, meaning of the Scriptures.

Every Reader and Sunday School teacher — indeed, all Christian Scientists — should have thought so imbued with the metaphysical fact that God is impersonal Truth that the impersonal sense of God will appear instantly to the mind of all hearers. When the Scriptures refer to God, it means the I of each one of us; and the I of each one of us is Truth. All there is to God and man — as one being — is what Truth is to Truth or what God is to God. God, or Mind, is everywhere, face to face with us, to the extent that we understand God to be our own Mind and ourselves to be the intelligence of that Mind.

We should all have a more spiritual or scientific sense of the word God! We should never associate God in our thought with the masculine pronouns, him or his. We do this only through habit. It has been done throughout the ages, because the human race, in early times, had respect only for the male — in animal and man. In Old Testament times, there was a certain respect for woman, but great respect and reverence associated with those of learning, and learning was supposed to belong to men only. Consequently from that time on, the personal pronouns used in relation to God were masculine. But God is not limited. The infinite includes all that exists in the universe that is true and real and good, and this includes female as well as male. It is not possible to conceive of God as having only one kind of idea. If we think of God correctly, He is as much Mother as He is Father, as much female as male. The male and female of God is Life and Love, or is the quality of knowing and feeling.

There can be no intelligent study of the words of Jesus in the Gospels unless we constantly perceive the relationship of Mind and its ideas. In Mrs. Eddy's classes, she often called upon members to give the metaphysical, or scientific, meaning of a certain passage of Scripture, as for example, the scientific rendering of the 5th chapter, 19th verse of John: "Then answered Jesus and said unto them, Verily, verily I say unto you, The Son [meaning idea] can do nothing of himself [as reflection], but what he seeth the Father [meaning Mind] do: for what things soever he [Mind] doeth, these also doeth the Son [idea] likewise."

The human mind is apt to rest content with the generally accepted readings of the Scripture, instead of individually meditating upon them in order to gain the deep and practical metaphysical significance. It is through the apprehension and demonstration of the truth about God and man that human thought is educated to understand spiritual law; and where shall we turn for this enlightenment, if not to the Bible and *Science and Health*?

What Kept Moses Out of the Promised Land

The promised land that Moses did not enter is the name that stands for a state of perfect understanding; a name that stands for that state of consciousness which is the kingdom of heaven within us. This true state of consciousness was the promised land that Moses failed to attain, and the Scriptures state that the failure to attain it was due to a lack of sanctification on the part of Moses himself: “And the Lord spake unto Moses and Aaron, Because ye believed me not [meaning Truth], to sanctify me [Truth] in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.” Moses had not sanctified God, or sanctified Truth, to the Israelites to the extent that God, or Truth, was the whole, the all, or the only. Moses failed to demonstrate to the Israelites the fullness of God’s revelation to him, and thereby evoke, in the minds of the Israelites, the reverence and adoration for God as the one and only being.

Moses must have had an extraordinary sense of discernment, because God, or Mind, revealed to him, first of all people, the great Truth or true idea that God and man is one self-existent being, or the I AM THAT I AM. But when it came to the concrete demonstration of this revelation, Moses seemingly fell short of its attainment. While the incident of Moses leading the children of Israel on a journey from Egypt to the land of Canaan is historically true, the great significance of this incident lies in its spiritual value to the ages.

It is a fact that the true idea of God and man as one being had been accepted in the consciousness of the Israelites and was being developed under the leadership of Moses. No doubt Moses literally went up from the plain of Moab unto the mountain of Nebo — even to the top of Pisgah’s height; but all of this typifies Moses’ rise into advanced revelations of Truth where he visioned the Most High, or visioned the perfect state of consciousness, which is the Christ. Moses discerned the Christ, or the I AM, and as long as this discernment of the Christ remained unimpaired in his consciousness, this discernment acted in accord with God, or Mind, its source. And this discernment was present as God and His Christ, or as I AM THAT I AM. This discernment was present as Mind and true intelligence, or as Mind and Moses.

Moses claimed man’s oneness with Deity, and he held his vision — or his discernment of Truth — until it demanded of him that he make the concrete demonstration of human law and order, and the concrete demonstration of human needs. It was when Moses tried to harmonize his understanding of Truth with humanity’s needs that he failed to demonstrate his vision of man’s oneness with the Father; he failed to demonstrate the truth of one all-inclusive self-existent being — the I AM THAT I AM. So, literally, Moses sacrificed his promised land — perfect consciousness — through his false concept of the Israelites as separate and apart from God, or Mind. He saw them as sinful, disobedient, sick and lacking, and he saw himself as a personal savior. Moses thought he could do something that was not already done — so he smote the rock.

Isn’t this just what we — especially we as practitioners — so often do? We try to reconcile error with Truth; we try to harmonize our understanding with the needs of humanity; and so we, like Moses, sacrifice our promised land. Christian Science teaches that Truth and error are irreconcilable. We supply humanity’s needs only as we

demonstrate that humanity — when viewed correctly — is divinity, and that man's needs are already supplied by virtue of the fact that God and man is one being.

Moses demonstrated God and man as one being for a very long time, then finally he began to make, within himself, concessions to the mortal mind sense of man and things. Truth spoke to Moses and commanded him not to smite the rock — that is, not to have in consciousness God and the Israelites besides God — that is, not to have the vision of both evil and good and then endeavor to overcome the error in consciousness with the good in consciousness.

The use of arguments is permissible in the beginning of our journey from sense to Soul, but Truth demanded of Moses to rise to his perfect state of consciousness — his promised land — wherein one speaks the Word, or is the Christ; wherein the state of consciousness is Truth only, the kingdom of heaven within us. With the exception of Jesus, Moses is considered the greatest character in history. Jesus stands alone, as having made the complete demonstration of the oneness of God and man. Moses fell short of this demonstration because of his disobedience to Truth. And if we fall short of perfect understanding, or true consciousness, it is because we are not obedient to our heavenly vision. Students, the same false belief that presented itself to Moses — the belief of minds many, the belief of both good and evil — is presenting itself to us today, and it is our acceptance of this belief that is keeping us out of the promised land.

It is necessary to have the vision or revelation before we can practice it; and we may often have the vision or revelation — and we may even, like Moses, rise to Pisgah's heights — and yet we may fail woefully when we try to express our vision in life practice or in concrete demonstration. The expression of our vision in concrete demonstration is merely a question of maintaining the absolute Truth, the Christ, or promised land within us, individually. This has been the requirement throughout all ages.

Let us “return every man to his house” — perfect understanding — and “Let him which is on the housetop [he that has this perfect vision] not come down to take anything out of his house [the evidence of the senses].” Let us abide in the secret place of the Most High, and let our lives attest our oneness with Truth.

The Office of Angels

We find recorded in the Bible many instances where angels appeared to the patriarchs as persons. In the popular mind of that day there was a strong belief, or an actual fear, that the individual might contact a personal God, and because of this intense belief or fear it is quite possible that an individual might have projected an apparition or have met with a psychic experience similar to any that have occurred in human history. The ancients personalized both things and experiences. As we have already discussed, many things are described in the Bible as persons or as personal when in reality certain modes of thought were being presented and emphasized.

The angel of the Lord has been familiar throughout the centuries, and to the Oriental was almost as familiar as his family or his friends. But what did the Oriental understand by the word angel? To him, an angel was a powerful impression of good, and he called that impression a heavenly visitant. The Hebrew Scriptures were written by Orientals and therefore they abound in metaphor and imagery that the Orientals themselves perfectly understood as such. The angel of the Lord came to these people as

mental impressions to guide them, to warn them and to protect them at all times of difficulty and danger.

The world for centuries has been deceived by the Orientalism of the Bible, and has degraded this inspiring and comforting part of Biblical teaching into mere superstitious belief of an impossible creation of winged beings with flowing robes. This superstitious belief has resulted not only in a great loss of intellectual and spiritual inspiration from a real and great truth, but has opened the door for other superstitions and spiritualism.

Because of the spiritual receptivity of the patriarchs, these powerful impressions for good came to them at certain times as distinctly as the sound of a human voice, or as the voice of a person speaking to them. To mentalities so in tune with God, this does not seem improbable. Metaphysically understood, angels are as real as any other of God's creations. Angels are His presence as true thought appearing in human consciousness.

Today, angel visitants are innumerable if we only recognize them as such. They are the incidents of every hour, and the privilege and lot of every individual. The angel of the Lord will come to us when the way is mentally prepared for his coming. The angel of the Lord will be externalized in good that can be seen.

Our angels come, as a rule, unexpectedly but always at the right time, and they appear to us as promptings or as restraining intuitions. We have all entertained angels unawares. They come as the still, small voice within; as unfoldment or inspirations or urges; as recalling or remembering of a certain right thing; or as presentation in thought of the right thing to do.

Angels are messengers, and since God as Mind must express Himself as ideas, His messenger, or the angel of the Lord, is truly mental and is mentally received by the individual in his own thought. Our angel visitants, thus understood, cease to suggest supernatural or personal beings for which there is not the slightest warrant in intelligent interpretations of the Scriptures.

There are many beautiful things written in both the Old and New Testament concerning angels. The angel of the Lord went before the children of Israel as they journeyed to the Promised Land to keep them in the way and bring them to the place prepared. The angels are doing likewise for us today. King David said, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Daniel, mighty in spiritual understanding, and triumphant under the assaults of error, answered his King, "My God hath sent his angel and hath shut the lions' mouths, that they have not hurt me."

The angels of olden times did something definite. They delivered; they led the way; they shut the mouths of the lions; they ministered. Students, what could be more angelic? What could be more practical? These angels were not just visions; they were actual saviors. And that is what our angels are today — actual saviors. In Mrs. Eddy's definition of "Angels" she tells us that angels are spiritual intuitions of goodness, purity, and immortality, and come to us to counteract all evil, sensuality and mortality.

Mortal man has no element within himself with which to counteract the evil, sensuality and mortality of mortal thought. Mortal man must have something higher than himself — something sent direct from God, or sent from his own right Mind, with which to counteract all evil, sensuality and mortality. And this something — no matter how small the whisper of good — is the angel of spiritual understanding and corresponds in nature, if not in the manner of its appearing, to the angel of all times and all generations.

The spiritual understanding of man's true selfhood is in God and is the angel of deliverance that Christian Scientists are entertaining today. This angel of spiritual understanding which counteracts all beliefs in evil does not originate in mortal man but originates in God. Emanating from God, it is the impartation to man of all that is true about himself as God knows him to be. This spiritual understanding is the angel that encampeth round about us. It is the revelation of absolute Truth to mankind. It can be brought into each human being's experience through honest, intelligent, consistent and persistent prayer.

This angel of spiritual understanding is to be cherished, for with it we can truly stop the mouths of the lions of our own evil natures, from which come aggressive suggestions of sickness, sorrow and disaster. Yes, students, these are all stopped by the angel of the Lord, to the degree that we can answer, as did Daniel to the king, "Forasmuch as before him innocency was found in me." Spiritual understanding must be steadfast; then the heavenly host will enter and abide, and all evil will be undone in their shining presence.

The very angels of His presence stand guard over every upward step in Christian Science healing. By knowing this we prevent the possibility of fluctuation or relapse in our healing work. An improved condition is something that God, or Truth, establishes, and is the angel of His presence. Therefore we know that it will never be less good than at the present moment. And we know it will grow better unto the perfect day because the infinity of God knows only its own infinitude, and God knows how to go on forever and ever only as good.

God, good, never relapses, but is always unfolding more and more from the standpoint of the absolute Principle of perfection. The appearance of improvement which takes place in Christian Science treatment is law. Therefore the improved condition is safe — it is permanent. If we understand that improvement is law — and we do understand it — then we know that the angel of His presence is right here protecting every improved belief. What God, or Truth, accomplishes, God, or Truth, maintains.

Students, the angels of the Lord encamp round about us, to deliver us from all evil. Let us recognize and entertain these angel visitants as the very presence of God, or Mind.

Michael and Gabriel

"But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus." (John 20) Then Jesus talked with her. This incident recorded in the Gospel of John is a definite proof of the victory of life over death, and the immortality of individual man.

In the Gospel of Luke the narrative is more complete than in John, and reveals that there were others at the sepulchre besides Mary Magdalene. It reads "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the

stone rolled away from the sepulchre. And they entered in and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words.”

We have no reason to believe that the two angels in the sepulchre were persons. These two angels were Michael and Gabriel — messengers of Almighty God. The angel Michael’s characteristic is spiritual strength, and the angel Gabriel gives a sense of ministering Love in which is no contest or opposite. These were the two angels present at the resurrection, and they are ever-present with us and care for us in all times of stress and trial. Michael and Gabriel were present as the consciousness of Jesus. This consciousness counteracted the universal and collective belief in the so-called law of inevitable death, and culminated in the everlasting victory of Life over death and the proof of individual man’s immortality.

To the patriarchs, the angel Gabriel was the might of Mind. This angel of divine Love was always present under circumstances which were beyond the control of human power and law. And, students, when we find ourselves in circumstances which are beyond human control and power, we find the angels of deliverance. The angel Gabriel always appeared to human sight and sense as a definite concrete answer to a longing heart, or as a concrete answer to honest, persistent prayer. The definite concrete answer was, at one time, John the Baptist, at another, the world’s Saviour, and now it appears as the resurrection for all men.

The attention of the whole world was first called to the angel Gabriel, or this angel of Love, when this angel brought to human consciousness the true idea of a Saviour, cognizant as Christ Jesus. God sent this angel of Love in the form of the new dispensation — the dispensation of God and His Son. This was at a time when the Israelites needed deliverance from the Romans — when the Israelites had the unquenchable hope and longing for a Messiah, or Saviour. It was in this hour of stress and trial that the angel Gabriel was sent to Zacharias. As the old priest struggled to come into his spiritual understanding, the angel of the Lord said unto him, “I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.”

The angel Gabriel operated as the spiritual law of Love or the omnipotence of ever-present good in the consciousness of Zacharias, and so-called material law was put to silence. “But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. For he shall be great in the sight of the Lord . . . and he shall be filled with the Holy Ghost.” And, students, because nothing is impossible to Love, the definite need of Zacharias, and the definite need of that age, was supplied in the appearance of John the Baptist — the messenger who was to prepare the thought of the people for the coming of Christ Jesus.

It was Mary, the mother of Jesus, who realized that the long-expected Saviour of Israel and of the world, must be set forth concretely to the people as the real man, or as man in God’s image and likeness. How could she realize this? “And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin

. . . and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord [meaning the right idea of man] is with thee: blessed art thou among women." In this problem which transcended any human power of solution, Mary communed with the angel Gabriel. Her communion with the angel was communion with her inner self — communion with God, as ever-present Love. And as the result of this communion, the Lord, or the divine idea of man, appeared to human sight and sense as Christ Jesus — a definite Saviour for all ages.

The divine idea, appearing as Christ Jesus, was encompassed by angels from its first inception in human consciousness, on through the different stages of development to the final appearance of that divine idea to human sight and sense as finished and complete, absolved — released — from death and all evil. Angels heralded the birth of the divine idea, concretely known as the infant Jesus. The angel of protection prompted Joseph to take him down into Egypt until the death of Herod. Later we read that Jesus was "in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. "And now at his resurrection — his last and highest proof to all ages of man's immortality here on earth, even as in heaven — it was divinely natural that Michael, the angel of spiritual strength, should be with him to roll away the stone. And it was divinely natural that Gabriel should be present at the final triumph of Jesus as a state of consciousness in which was no contest. "The Gabriel of His presence has no contests. To infinite, ever-present Love, all is Love," the textbook tells us. He that had begun a good work in Jesus had performed it unto the end, and Jesus was free to progress without the sense of opposites, and without the sense of limitation.

The disciples of Jesus had so come under the mesmerism of the events of the hour that they had forgotten what Jesus had taught them. They forgot that he had said that the crucifixion would be translated into the resurrection for all men. The devout women who had followed Jesus about in Galilee, and had heard his words and seen his marvelous works — they, too, had forgotten the import of this particular occasion. They, too, believed Jesus to be dead and forever gone from human sight. But Michael and Gabriel — God's impersonal angels of spiritual strength and Love — were present, awaiting this opportunity to counteract the mesmerism of the material senses.

Students, Michael and Gabriel were the incidents of that hour, not only as the triumph of Life over death, and of Love over all evil, but also as their concrete human appearance. The hour had come when the fact that man is an immortal, or God-being — present as Jesus' consciousness — was to become a fact to human sight and sense. What would have been the value of the fact of man's immortality, and of man's freedom from limitations, if these facts had not been recognized by Jesus' followers and by the world at that hour? Surely it took the might of Mind, the Gabriel of Love, to counteract the mesmerism of the world's belief in death and all evil, and open human eyes to see man as immortal, perfect, and at hand.

We need to bring to our remembrance the fact that man is finished and perfect now, and have him present to our human sight and sense according to our highest comprehension of being. We need the angel of His presence to keep us in the way. In *Miscellany* Mrs. Eddy says, "And how is man, seen through the lens of Spirit, enlarged, and how counterpoised his origin from dust, and how he presses to his original, never severed from Spirit! O ye who leap disdainfully from this rock of ages, return and plant

thy steps in Christ, Truth, ‘the stone which the builders rejected’! Then will angels administer grace, do thy errands, and be thy dearest allies.”

It is the spiritual understanding of man’s true selfhood in God that is our angel of deliverance — the angel that Christian Scientists are entertaining today. The angel Gabriel is forever saying to us: There is but one Mind, and this Mind is God Almighty; this Mind thinks and knows only wholeness, harmony, perfection, peace, joy and immortality, always and continually, and beside these “there is none else.” The infinite ideas of Truth are the heavenly host that encompass us always, to keep us in the way. In the words of Paul, “He which hath begun a good work in you will perform it until the day of Jesus Christ.”

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.