
THE CHRIST MIND

“Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts.” (S & H*, 261)

How shall this be done? It is certain that the human or mortal mind cannot “hold thought steadfastly” to anything, try as it may. There is no continuity in the human or mortal mind. It is absolutely no good. It cannot be good because it is not of God. It is the “tree of knowledge of good and evil” or better the “tree of right thinking and wrong thinking” and it must be cut down root and branch. It must not be cultivated, but be educated out of itself. It is utterly impossible to teach the human or mortal mind spiritual truths, and if it were possible, that mind would be just as liable to turn around and believe the very opposite, for at best the human mind can never know, but only believes, and belief is changeable. The textbook of Christian Science says on page 250: “Spirit is the Ego . . . which never believes, but knows . . .” To stuff the human mind with sage truths and expect therewith to heal the sick and raise the dead, is as foolish as it would be to stuff a turkey with sage dressing and expect it to live again and strut about the barnyard. Even Omar Khayyam glimpsed something of this when he sang:

*Myself when young did eagerly frequent
Doctor and Saint and heard great argument
About it and about: but evermore
Came out by the same door as in I went*

and so everyone will find out, that so long as he tries to solve the problems of existence by means of the human mind, like the Persian poet, he will ever more come out by that same door wherein he went.

* Wherever S & H appears in this book, it signifies “Science and Health with Key to the Scriptures” by Mary Baker Eddy.

Christ Jesus said, "Ye shall know the Truth and the Truth shall make you free," and the inspired David said, "Be still and know that I am God." How to do these things was the puzzle. It was evident that the human or mortal mind, that constituent of human consciousness which Mrs. Eddy refers to as "the unillumined human mind" (Ibid 573) could no more "know the Truth" than it could "hold thought steadfastly," and yet there was the command, direct and pointed, "Ye shall know the Truth," and if one had to do this, how could he do it, when the human mind is incapable of so doing. Apparently this was the only means available to work with! Here "confusion worse confounded" set in, for chaos seemed to reign in the vain endeavor to "know the Truth," and to "hold thought steadfastly" with the human mind, when at the same time its very incapability to do so was apparent. Nevertheless, the impossible was attempted in the vague hope that perhaps this carnal or mortal mind might in some way change or merge into the divine or Christ-Mind, even as it was hoped that the alchemists' stone would change the base metal into gold; but when the further admonition, "Be still and know that I am God" was attempted, the utter futility of such endeavor became so evident that it had to be given up in despair, for though it might be possible for the person with the human mind to "Be still," he could not by the wildest stretch of the imagination "know that I am God" because on the very face of it, that was not the fact.

What could be the solution? Certainly there must be one, for God through his inspired writers and teachers would never require something to be done which was impossible of accomplishment. The solution is simple. It is Christian Science, or the exact knowledge of the Christ; meaning by this, not exact knowledge about or concerning the Christ, as coming to a mind heretofore ignorant of the subject, and which mind must attain that knowledge, but rather the arising or coming of the Christ-Mind, or actual presence of God, which always has this knowledge—Christ's exact knowledge. We have a similar expression in Isaiah eleven, where we find, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," meaning not that those of the earth earthly shall attain knowledge concerning or about God; but that the earth, "the world

and they that dwell therein," shall be filled not with their own knowledge concerning God, but that the actual presence of God or Mind will come to pass with God's own knowledge—not something that the human mind shall attain. In fact as we shall see, the human mind with its vain struggles to know God will give place to the one Mind, God, with His, God's knowledge, and thus shall "the earth be full of the knowledge" of God—of God's knowledge, as coming from Himself, and not from the human mind in regard to Himself.

Christian Science is not a system of right thinking. It is the Science of Mind or Mind Healing. Never does the discoverer of it refer to it as the former, but one hundred and thirty-nine times in her published writing, she speaks of it as the Science of Mind or Mind Healing.

The world for thousands of years has been trying to attain and retain health. To do this it has medicined itself. First it used allopathy, and in this system, matter alone was used without regard to mind. Then Doctor Hahnemann discovered and introduced homeopathy, and in this matter was largely discarded and the human mind came into play. Then in due course of progress—at least in this country—one Phineas P. Quimby of Portland, Maine, discovered and practised a system of right thinking, wherein matter was wholly discarded and the human mind was solely relied upon, with its right thinking to overcome wrong thinking or its results which he called disease or other troubles. This man was really a magnetic healer or mesmerist, but he was a good man, never known to use his power injuriously or for aught but healing.

At this point Mary Baker Eddy stepped into the breach. She was very ill. She had attempted to get her healing through allopathy and homeopathy, but without success, so now she went to Portland seeking help from this new system. At first she thought she had received the healing, and became quite enthusiastic over it, as who would not when the goal of healing had been attained, but she soon found that it too was wanting as were the others, and she was as ill as ever.

Then through her consecrated life, she was able to receive and did receive a revelation direct from God, and gave to a waiting

world, through her teaching and her book, "Science and Health with Key to the Scriptures," Christian Science or the Science of Mind or Mind Healing. In this not only was matter wholly discarded but so also was the human mind *in toto*, with both its wrong thinking and its right thinking too, and in its stead entire reliance was to be placed upon the divine Mind, the one Mind, or the Christ Mind. (S & H, preface X—3 to 9; XI—1 to 21; 383—6 to 11; 151—4 to 7 and innumerable other instances.)

There is a vast difference between the Science of Mind (or Mind Healing) and any system of right thinking; even as there is a great gulf fixed between Dives and Lazarus, across which none may pass. Christian Science or the advent of the Christ into consciousness, produces or promotes right thinking (and right doing also); but right thinking never produces or promotes the Christ. In the textbook we find these words on page 410: "The Science of mental practice is susceptible of no misuse. Selfishness does not appear in the practice of Truth or Christian Science. If mental practice is abused or is used in any way EXCEPT TO PROMOTE RIGHT THINKING and doing, the power to heal mentally will diminish, until the practitioner's healing ability is wholly lost." Christian Science produces or promotes right thinking in the human race and in the world. It produces right thinking, but right thinking never produces the Christ.

In any system of right thinking the person tries to do some right thinking in order to counteract some wrong thinking or its results. This is not Christian Science.

In the Science of Mind (or Mind Healing) instead of the person trying to do some right thinking, he tries to get himself out of the way, eliminate self, or as the Master said, "deny himself"; he endeavors as Jesus also said to "Take no thought"—not take right thought, but to "Take NO thought", he tries to stop his own thinking, to still the human mind, or "silence the material senses" (S & H 15), whereupon just to the measure of his success in so doing, does the Christ arise in him and become his Saviour, saving him from whatever he needs to be saved.

Hear what God speaking through that transparency known as Isaiah says: "Seek ye the Lord while He may be found, call ye

upon Him while He is near, let the wicked forsake his way, and the unrighteous man *his* thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon; for *My* thoughts are not *your* thoughts, neither are your ways *My* ways, SAITH THE LORD, for as the heavens are higher than the earth, so are *My* ways higher than your ways, and *My* thoughts than your thoughts," and if this be so that God's thoughts are not our thoughts, and if not now, never will be, and if His thoughts are higher than our thoughts as the heavens are higher than the earth, surely, surely, it is high time that we cease our thinking and let God do the thinking for us! Again God says: "Surely as *I* have thought (not as you think, but as God thinks), "Surely as *I* have thought, so shall it come to pass, and as *I* have purposed so shall it stand;" and again, "I have spread out *My* hands all the day unto a rebellious people, which walketh in a way *that was not good*, after *their own thoughts*." Do we require further corroboration? But hear what the great Master has to say speaking not of himself, but by "the Father within": "Take NO thought for your life, take NO thought for what you eat, for what you drink, take NO thought for your body, or for what you put on your body, and take NO thought for the morrow" (the future). Then he interpolates and ridicules the efficacy of human thinking by saying, "Which of you by taking thought can add one cubit unto his stature?" and answers it himself in these words, "If ye then be not able to do that thing which is least, why take ye thought for the rest?" and then repeats the same instructions admonishing us that we should rather "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." And still again Jesus says, "The son of man cometh (or the real and harmonious man shall appear) at an hour when ye think not"—not when ye *think*, but when ye *think not*. Is it not wonderful!

Once become aware of this, and all effort on the part of the person to save himself by the operation of the human mind ceases. He is aware of what Paul set forth so clearly: "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God" (Second Cor. 3-5). No longer of himself does he try to "know the Truth," to "hold thought steadfastly" or "Be still

and know that I am God," for instead of a vain endeavor to do these things utterly impossible of achievement with the human mind, a righteous endeavor is made to still the human mind, to stop his own thinking, or to "silence the material senses" (Ibid), whereupon, the stone having been rolled away from the door of the tomb in his consciousness wherein the Christ has lain buried or dormant under the debris of human thinking, does the Christ arise, step forth and stretching out His hands bless one and all.

The Christ Mind takes command. Instead of the person trying to "know the Truth," now does this Christ Mind, "this Mind which was also in Christ Jesus," the one Mind, know the Truth. No longer does the person try to direct by human thinking, but rather does the Christ, now become his Mind, by its own thinking, direct the person, his environment, and associations, with resultant perfect harmony. This Christ Mind knows the Truth automatically, and says, "Peace be still" to this "unillumined human mind" by its very Christ presence, even as light dispels darkness. "My presence shall go with thee, and I will give thee rest." This Christ Mind, the actual presence of God, says to the human mind "Be still," and then this Christ Mind of itself knows "that I am God" and knows it because it is God. No longer rests the responsibility on the person to "know the Truth," but the entire responsibility is given over where it belongs, to the Christ, "that consciousness which God bestows" (S & H 573), for "unto us a child is born, and unto us a son is given, and the government shall be upon his shoulder" (Isaiah 9-6) and as and when this is done, that which is called healing takes place, or the "Truth makes free." Furthermore it operates not only to make the particular person free, but it frees anyone who genuinely turns, not to the person, but to the Christ, the universal Father, the "I",—"I and my Father are one."

As one stills the human mind by refusing to entertain human thoughts and opinions, the doctrines, theories and fears of men, and all the preconceived imaginations of the human mind and by turning to God in praise, thanksgiving and glorification, one finds that he naturally adopts a listening attitude, in an endeavor to hear what God is saying, rather than have God hear what he himself thinks or says. In the textbook (308) we find: "The Soul-inspired

patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man;" and in one of Mrs. Eddy's hymns, "I will listen for Thy voice, lest my footsteps stray;" and in another, "And o'er earth's troubled, angry sea I see Christ walk, and come to me, and tenderly, Divinely talk." As one listens God will speak to him. One must have a care, however, not to let the human mind with its thinking shut out the voice of God. As an old teacher puts it, "How can you expect to hear God speak in that gentle and inward voice which melts the soul, when you are making so much noise with your rapid reflections? Be silent. God will speak again."

In the textbook again we find this: "To enter into the heart of prayer, the door of the erring senses must be closed. Lips must be mute and materialism silent, that man may have audience with Spirit, the divine Principle, Love, which destroys all error." (S & H 15) Think of it! The human mind must be utterly stilled, consciousness must become a "sanctuary of Spirit," that man may have audience, not an audition, with God. Yet nearly all of us are constantly trying to have an audition, or have God hear us, rather than listen to Him who says, "Before they call I will answer, and while they are yet speaking I will hear," and "it is your Father's good pleasure to give you the kingdom," and "Your Father knoweth what things ye have need of before ye ask Him."

To illustrate this: There was a dear old lady, an actress, who had touched the hem of the garment of Christian Science. Her physician, one of no little prominence in New York, had pronounced her "riddled from head to foot with cancer, true carcinoma," and said that "she could not live beyond a twelve-month." The practitioner who was called on the case, at that point of his experience, believed that Christian Science was a system of right thinking. When she turned to him for help, and away from the surgeon who had done whatever he could to make her more comfortable, including the cutting away of two external growths, the practitioner in the attempt to heal her of this dread disease, proceeded with declarations and affirmations of Truth, and contradictions of error, and by truthful arguments of one kind or another, but all predicated on, based on, or instigated by some error to be eradicated. This was

without success, for though he strove mightily with right thinking to overcome and counteract the errors of wrong thinking, he inevitably came out by that same door wherein he went, because the human mind only was praying, and not the Christ-Mind. This is evident, for the human mind alone can utter a prayer instigated by a desire to eradicate an evil, inasmuch as the divine Mind, God, "is of purer eyes than to behold evil and canst not look on iniquity" (Hab. 1), and so could have no such desire any more than light could have a desire to eradicate darkness.

Then one night when the nurse in attendance was taking a well-earned rest, the practitioner was left alone with the patient—yet not alone, for God was certainly present—it seemed as though she was passing away.

What should he do?

At this point he dimly perceived the substance of the foregoing and the utter futility of his own right thinking with the human mind, and it dawned upon him that the divine Mind or the Christ Mind could not possibly pray or base its thinking on some error to be eradicated, and that consequently he was only using the human mind. He recollected also this statement in Misc. Writing, page 352: "There is not sufficient spiritual power in the human thought, to heal the sick or the sinful" and so saw that in some way he must let that Mind be in him which was also in Christ Jesus. Here was one of those instances where the evil cannot be cast out other than by "prayer and fasting." It was evident to him that if the lady was to be restored to her normal health he must "deny self", and God must come to her assistance.

So then and there he turned away from the human mind with its thinking, and turned to God.

(On another occasion he had been called in to see a woman, and found her suffering intensely, *in extremis*, and plainly dying before his very eyes. He was alone with her too. What should he do? He called to God and said, "Oh God, tell me, what shall I do?" and God said, "Son, don't *you* do anything. Leave it all to me," and in a few moments, after praising and glorifying God in song, the claim was broken, and in the morning the woman herself telephoned that she was healed of that trouble.)

On this occasion he cried out, "Here am I, Lord, send me," and "You tell me what to do Father, for I know not what" and "Speak Lord; for Thy servant heareth," and then waited for a reply. In a few short moments it came clearly and distinctly: "If a man keep My saying he shall never see death," and there flashed into consciousness, "Why of course! And not only shall I not see death in or of myself, but shall not see it anywhere" and the vision of eternal life had appeared to him.

This entirely satisfied him and he laid himself down and slept an unbroken childlike sleep, which he had not done for many many days or nights.

Next morning when he awakened he found the patient resting quietly and practically well. In a few days she left for Atlantic City for a well earned rest, and returned to her work on the stage in a few weeks more, well, strong, healthy and happy, and lived for many years afterwards to a more than ripe old age.

It is interesting to note that the same surgeon who had pronounced her as being "riddled with cancer" and had foretold her certain death within the year, examined her about a year and a half afterwards and found her to be "as sound as a dollar and without a trace of cancer."

There is good reason why His name should be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace!