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Address to her Association
by
Mildred L. LeBlond, C.S.B.
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PREFACE to 1940

Recurring annual meetings serve to remind us of the duties that are ours; *namely*, to go persistently forward and upward and to deepen, sweeten, and perpetuate the joys of our unfolding understanding.

This coming together year after year is not a repetition. Each year we come together on a higher basis. Mind expresses Itself infinitely and never repeats Itself. As there is but one Mind and that Mind our Mind it would not be sacrilegious to know, because of this fact, that we need not repeat ourselves.

We might ask ourselves would there be any objection to thinking as Mind thinks – not merely about Mind, but exactly as Mind, God thinks? Not merely about Truth and Love, but as Truth and Love?

Are we being good human beings endeavoring to do our best in knowing that God governs? If we are doing only that, it is not enough. There are too many good people who seem to be sick. It is not sufficient to heal. Our goodness must be the goodness which is God. Our being must be the Being which is God. Is there more than one Being? Being is God, infinite, indivisible, individual. **“Man is the expression of God’s being,”**¹ and God’s Being is not human but divine. We must learn to think of ourselves in this way until it becomes natural and normal being.

If we say, “I am discouraged,” is that God’s being? If we say, “I am sick,” “I am poor,” “I am without work,” is that God’s being? Of course not! We must determine to think of ourselves and others as expressing the one and only being which is God. This Being is joyful, is a state of divine health and riches, is always active and successful. That, my friends, is our being. How wonderful, how good, yet how normal and natural!

DIVINE ENTHUSIASM

Ralph Waldo Emerson says,

“Every great and commanding moment in the annals of the world is the triumph of some enthusiasm.” Rightly interpreted, enthusiasm signifies *in God, to be divinely inspired.*

Too many times, this word is given only a human meaning, or it is associated with human zeal which is defined as “blind enthusiasm” in *Science and Health*.² Not seeing the object of our enthusiasm as related to God, we often think that to be enthusiastic is to be merely humanly effervescent.

Because the basic meaning of the word is “in God,” it follows that true enthusiasm is not a mere surface emotionalism, subject to the influence of personal sense. It is an appreciation of everything from a divine standpoint; and such enthusiasm is substantial, spontaneous, and achieving in effect.

Understood from this standpoint, everything is important, consequential. When the earth, with its soil, minerals, metals, grass, grain, flowers, foliage and trees – the beauty and harmony of heaven and earth – are seen as spiritual creation, they are truly seen and appreciated as ideas of God and not material things. Only thus can they become subject to divine enthusiasm. Mrs. Eddy says,

“Nature voices natural, spiritual law and divine Love, but human belief misinterprets nature. Arctic regions, sunny tropics, giant hills, winged winds, mighty billows, verdant vales, festive flowers and glorious heavens, – all point to Mind, the spiritual intelligence they reflect.”³

¹ S&H 470:23

² S&H 599:5

³ S&H 240:1

With what enthusiasm may we enjoy a flower, knowing that it points to Mind for its intelligent reflection of beauty, form, and color! Indeed, it is only from this divine standpoint that ideas can be seen or understood. Mind's spiritual idea which we call a flower is more tangible and substantial as the correct view displaces the false.

How often we inquire searchingly of ourselves, "What is it in me which appreciates so deeply the beauty of a flower or landscape? What enables me to know goodness and beauty wherever seen? Paul wrote,

"For it is God which worketh in you both to will and to do of His good pleasure." ⁴

Divine enthusiasm could scarcely have a more concise definition than this or a more correct answer as to what in us has the ability to understand the beauty and spirituality of the universe.

As a result of such understanding, our lives become ever richer and more successful, for the true understanding of enthusiasm extends not alone to the natural universe, but enters into the minutiae of our personal lives. Jesus' life demonstrated this understanding, for Mrs. Eddy wrote of it,

"This spiritual idea, or Christ, entered into the minutiae of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified." ⁵

Jesus was a good carpenter because the "spiritual idea," or Christ, gave him a right understanding of his work. His spiritualized concept of life and the universe must have unfolded in him a scientific attitude and joyful approach to any and all of the tasks of his everyday living. In the light of his divine intelligence that which might appear menial, dull, gratuitous to a less spiritual thought became to him an opportunity to spiritualize thought and life.

Students of Christian Science sometimes find themselves in situations where many small tasks devolve upon them. The housewife finds sewing, cooking, and other things pertaining to housekeeping demanding her time. The suggestion may arise that it is too bad such things engage her attention when there are perhaps many other types of work she feels more fitted to undertake. If this argument is listened to, she may find herself trying to eliminate what seems uninteresting by doing the work as fast as possible in an attempt to get it out of the way. Mrs. Eddy has made a statement which when understood by the student silences such arguments. **"Mortal mind does the false talking, and that which affirms weariness made that weariness."** ⁶ By this we can see that which affirms disinterest, dullness, or monotony makes any task after its own pattern. And, if we would be done with this unlovely pattern, we must turn from its arguments and seek, instead, the spiritual idea of every smallest detail of life.

The building craftsman may be impatient for the time when he can own what he builds. The clerk in a business or store may be tempted to believe his work is nonessential in comparison with the work of the manager or director. But from the standpoint of divine knowing, divine enthusiasm, it is seen that dish washing, keeping books, or driving a nail can be material and monotonous only to the thought so defining them. Taking this true standpoint, every task is an opportunity to express qualities of Mind. By this I *mean to express higher and better living, based not upon elimination, but upon the transformation of thought.* Things which are merely thrust aside as unpleasant, rather than understood and demonstrated, have a way of repeating themselves at unexpected moments; but the tasks scientifically and joyously demonstrated in accord with Principle naturally unfold progressive activity. Must not Jesus have meant this when he said to his disciples in the

⁴ Phillipians 2:13

⁵ Mis 166:28

⁶ S&H 218:1

parable of the talents: **“Thou hast been faithful over a few things, I will make thee ruler over many things; Enter into the joy of the Lord.”**⁷

To express the one Mind as our Mind is to have spiritual discernment. To have spiritual discernment in our work – no matter what sort it may be – gives us the enthusiasm, for it is born of God, and it accomplishes satisfactory results and fills our lives with joy and opportunity.

THE ART OF CHRISTIAN SCIENCE

“The truest art of Christian Science is to be a Christian Scientist; and it demands more than a Raphael to delineate *this* art.”⁸ This statement gives a new meaning to art because it links art with Christian Science and a Christian Scientist, and because it demands more than a Raphael to delineate it. When someone is ill-tempered it requires a Christly art to see the perfect man; or when someone seems to be sick, to be able to delineate upon thought the wholeness and goodness of man.

Art, according to Webster, means the “skilled performance of a thing.” When this art or skilled performance of Christian Science is applied to daily living, it delineates the form divinely fair. Everything from the infinitesimal to the infinite expresses God. In demonstration of this fact there is no incident in our lives, no matter how small, which does not require the art of Christian Science in order to bring out the perfection of being.

Let us see how we could practice the art of Christian Science in so simple an episode as walking to the office in the morning. First, one would determine to be aware of the joy of living every step of the way. Think how glorious it is to express the activity of Mind as you walk. Be conscious of the beauty of Mind’s universe, of the intelligence which builds high buildings, and be satisfied saying to yourself, “Isn’t this a good experience!” Would we not be carving out beautiful models of thought?

Or, if the occasion is shopping, we must not be so intent on purchasing things that we neglect the courtesies of contact with our fellow man – not as one human being to another – but as Mind to its idea, man, just as **“Jesus beheld in Science the perfect man.”**⁹ One might pass a florist’s window in his round of shopping. Why not stop and consider these expressions of beauty from a Godly standpoint, just as if God were your Mind – which indeed He is. In other words, the art of Christian Science reveals the beautiful possibilities of the present moment. In this way, there are no dull, shapeless moments of living, but each moment is a skilled performance of Mind, whether it be walking, driving, or whatever or wherever our daily work leads us. In an old Journal is to be found this statement by Mrs. Eddy,

“In Science, form and individuality are never lost, for outlines are thoughts, individualized ideas, which dwell forever in the divine Mind, tangible, true substance, because eternally conscious.”¹⁰

SOUL

Mrs. Eddy, speaking of the artist who did the illustrating for her symbolic poem *Christ and Christmas* says, **“My artist at the easel objected, as he often did, to my sense of Soul’s expression through the brush.”**¹¹ The capitalization of the word *Soul* in this statement indicates Deity; it opens up an understanding of Soul that is very inspiring, useful and close at hand. There may be some questioning in the mind of the student as to just how spiritual the expression of Soul could be, coming through a brush; and just what is it that Mrs. Eddy meant by it. When one is willing to look at that statement with an open mind, he sees something he may never have seen before regarding all that is beautiful.

⁷ Matthew 25:21

⁸ Mis 375:5-7

⁹ S&H 476:32

¹⁰ Journal, Vol VI, p. 231

¹¹ Mis 373:4

First, we see by this that Soul does the expressing, not man; and because God is the Soul of man, our Soul, beauty becomes tangible and true substance to us. Soul is the substance of all beauty, the Principle and activity of all that is beautiful, the law of all that is beautiful. What else could express beauty but Soul, the creator of it? Before Christian Science taught us that God is the one and only Soul – and therefore the Soul of man – all beauty of feeling, character, and expression was attributed to a personal soul which each person was supposed to possess. We have heard, “He put his soul into his song, painting, or poem.” Of course, this is a false concept, no matter how beautiful the work might have been, a belief in a personal soul separated that beauty from God and thereby made it fleeting.

Christian Science brings that beauty back to God, as it were, by seeing all expression of beauty, form, color, light, rhythm, as emanating from Soul – making beauty perfect and eternal.

“Science understood, translates matter into Mind, rejects all other theories of causation, restores the spiritual and original meaning of the Scriptures, and explains the teachings and life of our Lord.”¹²

Thus we see that instead of beauty being an expression of a personal soul, it is to be understood as the expression of Soul or God, who is the one and only Soul and therefore the Soul of man. And we see that Soul does the expressing, for it takes Soul to see and express the beauties of its own idea, man and the universe. All ideas are gloriously beautiful to Soul. It does not know anything else. Soul is the very substance of art, is art itself. Think of Soul as the substance of art as well as the incentive. Because God is Soul, all art, all beauty, all grandeur are evermore appearing.

Soul is the art side of God. Soul is the deep feeling of love or the sincere appreciation of another or his work. Soul is the very foundation of all art; I mean painting, music, architecture, poetry, etc. Too often Soul is associated with abstractness, thinking perhaps we may not associate the expression of beauty with Soul. Yet, in the definition of body and Soul, Mrs. Eddy says,

“Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love.”¹³

Soul knows its own body as perfection; and Soul, God, is our Soul, yours and mine, individually and practically. Soul supports every idea in the infinity, activity, and coordination of divine ideas constituting our divine and only body. Every idea is made of Spirit, for our book says,

“Christ presents the indestructible man, whom Spirit creates, constitutes, and governs.”¹⁴

The ideas of Spirit, therefore, are made of Spirit, and so these multifarious forms of Soul must be seen as the expressions of Soul.

Soul is that which beautifies simple things. The beauty of Soul’s idea is in Soul. The beauty one sees in a painting is not in the picture but in the thought of the artist painting it or the observer viewing it. The beauty of a song is not in the song but in the thought of the singer, or hearer, or composer. So it goes, down the line of what might be termed the everyday beauties of life.

As one understands Soul – that is, begins to know that God is the Soul of man – one begins to understand perfection and beauty from the standpoint of Soul . . . as emanating from Soul. In one way, the love of a thing is the beauty of it. Soul is that which has a feeling of appreciation and love. Soul is that which glorifies simple things. As Mrs. Eddy says,

¹² Mis 25:12

¹³ S&H 477:20

¹⁴ S&H 316:19

“Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud.”¹⁵

To Soul all is beautiful and eternal, from the infinitesimal to the infinite. Soul is infinite, therefore it applies to all professions. If Mrs. Eddy spoke of Soul’s expression through the brush, then we may say Soul’s expression through a song, a beautiful sunset, or a well-decorated or furnished room; . . . these and many more. Why not? Shall we live with material things and make the best of them, or shall we see every little beautiful detail of our lives as expressing Soul? In any line of endeavor, that which beautifies and happifies life is Soul. Mrs. Eddy says

“The influence or action of Soul confers a freedom, which explains the phenomena of improvisation and the fervor of untutored lips.”¹⁶

“Knowing that Soul and its attributes were forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, thus bringing to light the scientific action of the divine Mind on human minds and bodies and giving a better understanding of Soul and salvation.”¹⁷ Then, here is a statement which really commands the whole situation regarding the formations of Soul, **“Whoever is incompetent to explain Soul would be wise not to undertake the explanation of body.”**¹⁸

As intelligent, active students of Christian Science, we do not want to go from one extreme to another, either that of calling so-called matter beliefs creations of Soul, or saying that Soul has no embodiment. This understanding of the body of Soul depends entirely on one’s outlook, whether it be from the standpoint of a finite and personal soul or from the one, the only Soul, God.

What right had Jesus to say to the man with the withered hand, “Stretch forth thy hand,” and to Lazarus, “Come forth,” if his outlook had not been that of Soul? And because the evidence in both cases changed, we know his outlook must have been that of Soul, for Soul could see nothing unbeautiful, deformed, inactive, or dead. Immortal Soul, our God, therefore our Soul, requires an immortal body. This identity of being is completeness, complete satisfaction. From God **“emanate all form, color, quality, and quantity, and these are mental, both primarily and secondarily.”**¹⁹ In the measure that Soul is understood, body, or its embodiment, is explained.

It depends on where we begin: with Soul, God as our Soul, and the Soul of all creation, or whether we have a human standpoint. Look again at

“Whoever is incompetent to explain Soul would be wise not to undertake the explanation of body.”²⁰

This statement has been misinterpreted, like many in our textbook, causing misgiving on the part of the student when he endeavors to know what are Soul and body. Because “all is infinite Mind and its infinite manifestation,” Mrs. Eddy could not have meant by that statement that the body of Soul is not to be explained or understood. She most assuredly meant that as one understands Soul, what it is and how and where it is, one understands body. Thus we see that whether it is a healed and reformed body, a song, a symphony, a picture, or the beauties of the universe, from the standpoint of Soul, they could not be less than the expressions of Soul.

¹⁵ S&H 518:19

¹⁶ S&H 89:24

¹⁷ S&H 210:11

¹⁸ S&H 200:8

¹⁹ S&H 512:21

²⁰ S&H 200:8

SELFISHNESS vs. DIVINE SELFHOOD

“Absorbed in material selfhood we discern and reflect but faintly the substance of life or Mind. The denial of material selfhood aids the discernment of man’s spiritual and eternal individuality.”²¹

The only way to overcome selfishness is to acknowledge and admit no selfhood apart from God. One could say that all discords in life arise from a personal sense of existence which is selfishness. We have heard and sometimes have said, perhaps, “My feelings have been hurt,” thereby acknowledging a selfhood apart from God. As we acknowledge and claim no selfhood apart from God, all things appear concordant and harmonious because God is the only self-existence. This also applies to our neighbor. Do we acknowledge that he has a selfhood apart from God? If we do, the claim of selfishness is operating as definitely as if we were tempted to think of ourselves in that way.

We never have to assert our selfish rights in order to be free. Freedom comes as the result of asserting and maintaining the selfhood which is God. It doesn’t make a bit of difference what my neighbor thinks, but what I think he thinks blesses – or temporarily seems to hinder. Mind is the only self-existence, as Mrs. Eddy says, **“He is divine Principle, Love, the universal cause, the only creator, and there is no other self-existence.”**²²

In order to gain a better understanding of the selfhood which is God, let us study for a moment another statement found in the textbook,

“Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science. This rule clearly interprets God as divine Principle, as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother.”²³

In this statement, because of the capitalization of the words Father, Son, and Mother, we see that Mrs. Eddy is defining the Godhead as made up of these characteristics. What are the characteristics of Father? We could say that Father is Cause, basis, Isness. Son is the understanding of oneness with the Father, the begotten *only* of God, and Mother is the all-inclusive consciousness of Love. These, then, must be the characteristics of our own being, since **“Man is the expression of God’s being.”**²⁴

We must know ourselves divinely and lose the false concept that we are just human beings endeavoring to find God, or lose our divinity. Our divine individuality expressing the complete Godhead must appear more and more as we thus understand ourselves. We are not one of millions of men upon the face of the earth. We are the presence of Mind. Someone may say that is too absolute. We can never be too absolute in this respect. The word *absolute*, according to Webster, comes from the word *absolve* meaning to loose, and so we really couldn’t be too absolute in the correct sense of absolving or loosing man and the universe from the claim that they are material.

The absolute truth about myself and yourself is that we are not material. God is our Mind; we are thus absolved from the claim of material existence. Often there is an erroneous concept of absolute, meaning to do away with present conditions, a sense of annihilation or elimination, which certainly is not the sense of absolute that we want to have. We would never annihilate human affections on the basis of needing to be absolute, but we would **“transplant the affections from sense to Soul,”**²⁵ where they express the love that is

²¹ S&H 91:16

²² S&H 331:18

²³ S&H 586:30

²⁴ S&H 470:23

²⁵ S&H 265:32

God. It wouldn't mean the giving up of friendships, but the loosing of them from material beliefs that they are personalities instead of individualities of Mind. Nothing eliminated, but everything taken out of the grasp of matter; removing its evidence from sense to Soul. Being absolute is not annihilation, but transformation.

Other definitions given by Webster for *absolute* are: free from imperfection, complete in its own character, whole, free from relation to something else. These definitions naturally refer to the character of God, but that makes them also refer to us because **"Principle and its idea is one."**²⁶ Jesus said, **"I and my Father are one."**²⁷ Because God is our Mind, we may say that we are whole, free from imperfection, complete in our own character, free from relation to something else. Think of our heritage!

Thus we conclude that selfishness, in its first and last analysis, means claiming or being a selfhood apart from God; and the way to destroy the claim of selfishness is to understand there is no selfhood apart from God – that God is the only self-existence, and that self-existence is our existence.

PROPHECY

Mrs. Eddy's definition of prophet gives prophecy an entirely different meaning.

"PROPHET. A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth."²⁸

Prophecy, then, means to see good only, because material sense disappears before the conscious facts of Truth. The generally accepted idea of prophecy is that some person is gifted enough to foretell good or evil before it happens. We read in the papers from time to time that the war will continue until 1945, or the stars predict a famine in a country, or we may expect better times in five years. When we turn to the Bible, we find contradictory prophecies, too, both concerning evil and good; those concerning the birth of Jesus, and those concerning evil, such as is found in Daniel or Revelation. These contraries may be explained by Christian Science.

Prophecy to be true and beneficial must begin with the actual or divine facts concerning the present now; the facts of allness, oneness and goodness of God and His idea. From this standpoint one is able to discern that which is true and that which is false. From this standpoint one is able to know that good is now true and will forever unfold and that evil must therefore forever be unreal, and we could thus prophesy. Humanly understood, prophecy becomes either an inevitable fulfillment of evil or a postponement of good. Neither of these two points can be demonstrated in Christian Science and are utterly false. If we should be tempted to look ahead from the standpoint of evil which seems to be in the world today, we would see an inevitable conclusion to evil and we might so prophesy.

Take for instance a present day proposition. It would seem that because of the intolerance and aggression seemingly at work among men and nations, one could prophesy the time when the individual freedom of men and nations would no longer exist. But is that what we do in cases of physical healing? Because a man seems to be very ill today, do we look ahead and prophesy his death? Indeed not! The reason that we do not is because we know in the present now his life is God, and because that is true now, it will always be true, so one could truthfully prophesy continuous well-being.

On the other hand, we can see that much of the seeming evil in the world is here because men have accepted evil in some past *now* and then, because they did not know better, inevitably saw its greater development and so prophesied.

In *Miscellaneous Writings* Mrs. Eddy gives us a fine example of thought so fooled into wrong action. The article, *Mental Practice*, describes two operations of thought in dealing

²⁶ S&H 465:17

²⁷ John 10:30

²⁸ S&H 593:4

with a sick person. First, she explains how we heal mentally by refuting the argument of evil. She says,

“He persists in this course until the patient’s mind yields, and the harmonious thought has the full control over this mind on the point at issue. The end is attained, and the patient says and feels, “I am well, and I know it.”

Then she takes up the reverse attitude of thought and states,

“If this mental process and power be reversed, and people believe that a man is sick and knows it, and speak of him as being sick, put into the minds of others that he is sick, publish it in the newspapers that he is failing, and persist in this action of mind over mind, it follows that he will believe that he is sick, – and Jesus said it would be according to the woman’s belief.”

Here is a clear analysis of the value of true prophecy and false. What we are tempted to believe as the future fulfillment of evil begins with the seeming acceptance of evil in the present. What we see ahead as good must begin with the good of the present moment, the eternal now. There is no time: now, this moment, is all there is. In this now, God and His idea is, and so there is no lack or limitation or waiting for God to be true, **“Behold, now is the accepted time, now is the day of salvation,”** ²⁹ said Paul. Because now is this true, we can prophesy that good will forever be appearing in all ways and in every avenue of being.

Mrs. Eddy prophesied in the first edition of *Science and Health* that there would come the time when messages would be sent without wires,

“The electric telegraph is a symbol of Mind speaking as Mind that in the progress of time will not require wires.” ³⁰

This was because she saw that Mind was speaking as Mind at that moment and because of that, it would be doing it in the so-called future – always appearing clearer and clearer and with less material accompaniment. She didn’t separate herself or mankind at that moment from the fulfillment of Mind because she saw it as divine fact in the eternal now. It is possible for you and me to prophesy that vehicles of speed such as the automobiles, trains, airplanes, will continue to go faster, and that where it now takes seventeen hours from S.F. to N.Y. by air, it will take five. Prophecy does not stop even at that speed. Why? Because now there is no space and no time. God is omnipresent, and that omnipresence will forever be appearing clearer and clearer.

Isaiah could prophesy the birth of Jesus the Savior because at the moment in which he wrote that prophecy, in that “now,” he saw man as the Son of God outside physical law. When John prophesied the woman clothed with the sun, it was because he knew in that moment in which he prophesied that God as Principle is both male and female; and because one revelator had been a man, Jesus, expressing the Fatherhood of God, to be complete there would be a revelator who would be a woman expressing the Motherhood of God. Cannot we in this moment, because of what we know of Father Mother God, prophesy that there will be no more revelators because the revelation is now complete? Of course we can, and we do.

Whatever is true at this moment about God and man will be true forever and will be forever appearing; hence, spiritual prophecy and its value. Because the Manual of the Mother Church interprets divine law and is governing Christian Scientists today, we may prophesy that eventually it will be the governing law of all men. What is not true in this present moment will never be true. Because evil is not true, we may prophesy its nothingness.

Prophecies of evil which have been made and seemingly fulfilled came about through ignorance of God and His idea and of the power of thought. What we are tempted to believe today, now, concerning evil, will seem to go on appearing, – not because of prophecy, *per se*, but because we have started with a false premise. Mrs. Eddy says, “Mortal mind sees what it

²⁹ II Corinthians 6:2

³⁰ First Edition S&H, p. 72

believes as certainly as it believes what it sees.”³¹ God is the Mind of man, now and forever; and because of that fact, we may prophesy that perfection will be forever appearing – not because of prophecy, but because God and His idea are forever true.

MRS. EDDY’S DISCOVERY

Mrs. Eddy discovered for all mankind that **“All is infinite Mind and its infinite manifestation, for God is All-in-all.”**³² As this discovery is understood by the student of Christian Science, it is revealed to him, as it was to her, that there is no evil. Concerning this she says,

“The statement that Truth is real necessarily includes the correlated statement that error, Truth’s unlikeness, is unreal.”³³

Because God, Good is the only Cause and creator, then the only effect is the effect of this Cause, hence there is no place for evil. The statement often made in Christian Science – because God is all, there is no evil, – which, of course, is true – can either mean a scientific knowledge of the unreality of evil and the individual demonstration thereof, or it can be an apathetic state of thought, an unconscious refusal to scientifically demonstrate the unreality of evil.

Let us consider this proposition. In our textbook is a chapter on the book of Genesis. In the first chapter of Genesis, Mrs. Eddy tells us, is the record of the true creation. In it is revealed the fact that God made all that exists, and that it is good. Through this chapter she points out, from the pages of the Bible, that God and God manifested is the all of Being. Thus we see that Genesis is not just a book in the Bible, but it is a description of the genesis of our own thinking . . . when we begin to understand God and see that He made all that was made and that it was good.

Also, in our textbook is another chapter called the Apocalypse which deals with different chapters of the book of Revelation, particularly the twelfth chapter. Of this chapter Mrs. Eddy says, “The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare. The following chapters depict the fatal effects of trying to meet error with error. The narrative follows the order used in Genesis. In Genesis, first the true method of creation is set forth and then the false. Here, also, the Revelator first exhibits the true warfare and then the false. In the same way, we are to see that the description given here of how to handle error is really descriptive of the way we should handle error in our own consciousness and that it is not just a symbolic story in the book of Revelation.

The twelfth chapter depicts the story of a woman giving birth to a child. While undoubtedly this refers to Mrs. Eddy and Christian Science, – it is the woman clothed with the sun with the moon under her feet – yet it is comparable to the birth or unfoldment in the consciousness of the individual, the fact that God and His idea constitute the all of Being. This must be so if we are to make truth practical. The chapter goes on to say that there appeared a great red dragon in the heaven and that this dragon stood ready to devour the child as soon as it was born. This is to show us that each individual **“must grapple with and overcome the mortal belief in a power opposed to God.”**³⁴ He, himself, must see the unreality of the belief in evil. It is not enough to be fed with the manna of heaven which symbolically means to know the allness, oneness and goodness of God and His idea, unless at the same time, we are using that manna to sustain us in the working out of the scientific proposition of the unreality of evil.

³¹ S&H 86:29

³² S&H 468:10

³³ S&H 287:32

³⁴ S&H 569:4

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven.” ³⁵

In elucidating this, she says,

“The Old Testament assigns to the angels, God’s divine messages, different offices. Michael’s characteristic is spiritual strength. He leads the hosts of heaven against the power of Satan, and fights the holy wars. Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering Love. These angels deliver us from the depths. Truth and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God. The Gabriel of His presence has no contests. To infinite, everpresent Love, all is Love, and there is no error, no sin, sickness, nor death . . . thus ending the conflict between the flesh and Spirit.” ³⁶

Undoubtedly the Gabriel of our own being is the consciousness of the oneness of God and His idea, that Principle and its idea is one, and this one is God, that God is the Mind of man, and that there is therefore no evil. The Michael is the characteristic of our consciousness which wrestles with an erroneous belief in evil and really takes joy in so doing. It isn’t a characteristic found saying, “How did this happen to me?” That wouldn’t be a Michael to “lead the hosts of heaven . . . and fight the holy wars.” So long as I seem conscious of an error in myself or someone else, or of a war, or famine, or pestilence or poverty, so long is it necessary for me to be a Michael as well as a Gabriel.

The story is told of the Duke of Wellington when he was going to the Battle of Waterloo, as he mounted his horse he found his knees were shaking, and striking his thigh he said, “You would shake worse than this if you knew where you were going.” And history tells us that he won the Battle of Waterloo. This story illustrates the proper attitude that spiritual and scientific thought should have in the demonstration of the unreality of evil.

Just no one in this audience today will say that I have asked students to fight error as a reality, and if there is any such misconception, let me clear it away now. Evil is unreal because God and His idea fill all space. But until you and I see the unreality of evil and demonstrate its nothingness, I trust that we will not be found closing our eyes and saying that there isn’t any evil and at the same time believing that there is, or complaining over the divine necessity of being a Michael.

Jesus said, **“Ye can discern the face of the sky; but can ye not discern the signs of the times?”** ^{36.1} Just as the mariner can foresee in the face of the sky a coming storm and so prepare himself to sail safely amid it, so the student of the Science of Mind should be able to foresee the forms of error at work and destroy them before they develop according to their own evil purposes. Christian Scientists must teach themselves to be detectors of thought and heal it with the Science of the one Mind before it bursts into action.

In the Bible it says, **“And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?”** ³⁷ Christian Science practitioners all know that in the measure that they have detected the wrong thought and destroyed it and replaced it with the one Mind, that their healings have been quick and permanent. Undoubtedly this accounts for the instantaneous healings of Jesus.

One case to be quoted is that of the epileptic boy whom the disciples had not healed. ³⁸ The father brought the boy to Jesus, who immediately began questioning the father with regard to the boy. He evidently detected something which needed healing in the mental background of the boy. Undoubtedly this is why Jesus’ disciples were not able to heal him. They were not alert enough to detect this mental error.

³⁵ S&H 566:25

³⁶ S&H 566:29

^{36.1} S&H 85.21

³⁷ Matthew 9:14

³⁸ Mark 9:17-24

The student of Christian Science need not think that there is any vicarious working out of the belief in evil or that Jesus or any one else can do it for him. The Science of the one Mind teaches us that God is the Mind of man. Each individual, therefore, must demonstrate that Mind as his Mind. As he does this he finds he must also prove the nothingness of evil, or the belief in an existence apart from God. This willingness on the part of the individual to “lead the hosts of heaven and fight the holy wars” is the Michael spoken of in this chapter of the Apocalypse.

And to willingness let us add joyfulness, otherwise, we might have a hard sense of duty – and that is nothing but old theology! Let us determine to work out our problems or beliefs in evil willingly and joyfully.

The children of Israel were forty years coming out of Egypt. It does seem the time might have been shortened if when they were hungry and thirsty they had not only wanted the manifestation of food and water, but had been willing also to challenge the suggestion that they were material and could be in want, or that there was an evil Pharaoh from whom they were fleeing. Always building up only a better sense of things without at the same time consciously destroying the belief in evil, keeps our demonstrations going in circles, that is, repeating.

The persecutions which seem to attend the birth of a new idea are needful, not from the standpoint of a martyr, or being resigned to evil, but because it is absolutely necessary for the individual to destroy his belief in evil.

And then there is this about it too: the more willing and joyfully willing we are to face an error and see its unreality, the fewer persecutions and crucifixions there are in our experience. Why? Because we are destroying the belief in evil. Mrs. Eddy counsels us thus,

“Meekly our Master met the mockery of his unrecognized grandeur. Such indignities as he received, his followers will endure until Christianity’s last triumph. He won eternal honors. He overcame the world, the flesh, and all error, thus proving their nothingness. He wrought a full salvation from sin, sickness, and death. We need “Christ, and him crucified.” We must have trials and self-denials, as well as joys and victories, until all error is destroyed.”

THERE IS NONE ELSE

Mrs. Eddy has written:

“The time has come for a finite conception of the infinite and of a material body as the seat of Mind to give place to a diviner sense of intelligence and its manifestations, – to the better understanding that Science gives of the Supreme Being, or divine Principle, and idea.”³⁹

The Supreme Being, then, is Principle and idea, not just Principle alone. Principle could not be Principle without idea, and there would be no idea without Principle. Thus we see more clearly what Mrs. Eddy means by

“Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe.”⁴⁰

As we assert and maintain this great metaphysical fact, our own individual being is one with Principle, and is Principle. Idea is not the activity of idea. Idea is the activity of Principle. Principle is the life and intelligence of idea, so it is Principle that knows idea and not idea Principle.

Could a great, omnipotent, and omniscient Principle express itself insignificantly? Could the idea of Principle be less than Principle is? Could the idea of Principle in any way be less than He is? Could an idea of Principle say, “I am just one little idea doing my best to be good and one of many other ideas in the same position.” It could not say this because Principle is not saying it.

³⁹ S&H 285:17

⁴⁰ S&H 465:17

The Principle of which this idea is the expression includes all things, the earth and heaven. This Principle is infinite, is all power, all life, all-knowing, it is constantly saying I am All-in-all. Could the idea of this Principle know less, be less, express less? Fifty people sitting in a room can each say "My eyesight is perfect." If each one did not know that, his or her eyesight would be imperfect. Would that take eyesight away from anyone in the room? Would there be any less? Could you share eyesight or hearing with anyone, on the basis that each has a little of it? Each idea of Principle, expressing the perfection of Principle, says "I am perfect." Would that take from the perfection of any other idea any more than what we have just seen about eyesight?

Mrs. Eddy's discovery was that "**Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe.**" Speaking of how she was healed of a fatal injury by reading verse two in Matthew 9, where it is recorded how Jesus healed the man sick of the palsy, she says,

"That short experience included a glimpse of the great fact that I have since tried to make plain to others, namely, Life in and of Spirit; this Life being the sole reality of existence." ⁴¹

The full perception of that glimpse did not come until after three years of searching the scriptures. She evidently searched to find out what Jesus knew to restore the functioning of an arm, and how her glimpse had restored her body to normalcy.

The teachings of the so-called Christian churches up the time of the discovery of Christian Science had endeavored to explain what God was. In fact, the churches have more or less agreed upon the perfection of God, but never had agreed that man was perfect. Christian Science establishes the fact of perfect God and perfect man. None from the time of Jesus until Mrs. Eddy had fathomed that man was the effect of God, therefore perfect. Her scientific statement of being in which we find, "**All is infinite Mind and its infinite manifestation,**" ⁴² shows that the conclusion at which she arrived through healing herself was that the manifestation of God is exactly like God. The characteristics of God are the characteristics of man, for reflection means oneness. God being infinite, the effect of God expresses infinity. God being good, man is the evidence of that goodness, and so on. Nothing unlike God could be His image and likeness.

Mrs. Eddy tells us, "**Man is the expression of God's being.**" ⁴³ Man is the proof that there is a God, man is a name for the expression of God. He is the expression of everything that God is. Just to illustrate, let us say God is infinite, then infinity expressed is man, man is the evidence of the Infinite; God is eternal and man is the expression of eternity. God is all, man is the expression of the allness of God. God seeing, God knowing, acting, hearing, etc., is called man, that is the name Mary Baker Eddy gave it. Man is not a separate entity. His activity is God. Now we begin to see what Mrs. Eddy meant when she said, "**Few understand what is meant by the word reflection.**" ⁴⁴ There cannot be a twoness in reflection. The one and only unit of perfection is Principle and idea, is God and man.

With this understanding that all is God and His idea, perfect Cause and perfect effect, comes the realization that there is no evil because if God is all there is, "All is infinite Mind and its infinite manifestation," then evil is unreal and a myth. You cannot have more than all. The statement just quoted, that "All is infinite Mind and its infinite manifestation," precludes the possibility of the actual existence of evil. How clear are these statements from the Bible when the student begins to realize this great fact,

⁴¹ Mis 24:14

⁴² S&H 468:10

⁴³ S&H 470:23

⁴⁴ S&H 301:5

“Thou shalt have no other gods before me.”⁴⁵ “Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.”

Again, how clear would these statements be if one did not realize that the manifestation of God is as perfect as God is and is the expression of God?

The difficulty facing most individuals today is not that they think something is the matter with God, but that man is sick, sinning or dying, for evil seems to operate as effect. So, when Mrs. Eddy said that **“God and man coexist,”⁴⁶** or that **“Man is the expression of God’s being,”** or that **“All is infinite Mind and its infinite manifestation,”** she wiped out the possibility of the existence of evil, because if evil doesn’t exist in God, Cause, it cannot exist in effect, or God’s expression. Man, or the expression of God, doesn’t need to be saved any more than God does, because the expression of God expresses Him. The expression of God called man is the expression (idea) of God.

“He that believeth on me, the works that I do shall he do also; ... because I go unto my Father,”⁴⁷

(because the Ego is absent from the body and present with Truth and Love) indicates that Jesus understood his consciousness was present with the Father, was the presence of the Father, was not man consciousness, but God consciousness, for what we call man is the consciousness that God is the only Mind.

It is essential to establish the idea of God, not of man. Man is not the idea of man, but the idea of God. It is essential to see this, because in this way is the individuality of God expressed; for man’s individuality is God. This understanding of individuality blesses not only the person who gains it and demonstrates it, but everybody with whom he is associated. As one realizes this individuality for himself, he could not help but realize it for his neighbor and those he loves.

Mrs. Eddy says that God is Mind, Spirit, Soul, Principle, Life, Truth, and Love, and there is none else. This means that there is no other Life and its manifestation, no other Soul and body, no other Mind and idea, no other Cause and effect, than God and His idea. The active demonstration of the unreality of evil comes about through this understanding of the perfection, not only of Cause, but of effect.

UNREALITY OF MATTER

I have been asked to unfold something for us today on the unreality of matter, which is a most important proposition in the practice of Christian Science. We must be careful in handling this subject so that we do not go to one of two extremes: to either call the formations of mortal thought the creations of God or annihilate the belief in matter and leave nothing in its place.

There is a statement in our textbook which very clearly indicates to the student how he may understand the unreality of matter. It is in explanation of the reference from the book of Revelation where John says, **“And I beheld a new heaven and new earth.”** Mrs. Eddy says,

“This testimony of Holy Writ sustains the fact in Science that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness.”⁴⁸

⁴⁵ Exodus 20:3

⁴⁶ S&H 336:30

⁴⁷ S&H 14:19

⁴⁸ S&H 573:5

Mrs. Eddy is the only thinker in the world who has thus classified the belief in matter and then demonstrated that fact. From this statement we can say that what we term matter is a finite conception of the infinite or a perishable sense of the imperishable.

This leads us to see that if we look at flesh, blood, bones, and the so-called physical universe as matter, we are but *finitizing*, in belief, the ideas of God and believing that to be perishable which is imperishable. That which is necessary to the understanding of the unreality of matter, therefore, is the education which shows us that God is the Mind of man. Material sense alone sees matter, or sees all things finite and perishable; the divine Mind sees spiritual ideas, or sees all things infinite and imperishable. It isn't the thing we are looking at that needs to be changed; it is consciousness which determines matter or spirit.

What seems to be cut, burned, blistered, strained, or swollen is only the amplification of the original belief that the ideas of God are finite and perishable. The moving picture projector is an example of the action of thought. To change the picture on the screen, you cannot do it by scraping or washing the screen; it can only be done by changing the reel in the projector. If the so-called sick, sinning, or dying forms of matter are to be changed and eliminated, it can only be done by changing thought from material sense to divine knowing – by changing thought from the belief that the creations of Mind are destructible and finite to the understanding of the divine Mind which knows that its own creations are infinite and indestructible, incapable of discord or decay. Mortal mind sees finitely; divine Mind sees infinitely.

There is another statement in our textbook which helps us to see the unreality of matter and the way of working it out.

“But the human self must be evangelized. This task God demands us to accept lovingly today, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual.”⁴⁹

Two individuals standing side by side may have the following experience. Both are in perfect health, their bodies functioning harmoniously. One follows *materia medica*; to him his body would be a material body because he is thinking materially. The other, a Christian Scientist, knowing that God is the Mind of man, is determining the outward and actual in the functioning of his body from the inward and spiritual. To him his body is not material because the inward and spiritual understanding that God is the Mind of man reveals the body to be spiritual.

By perceiving the belief in matter to be material sense and then forsaking this sense for the divine Mind as our Mind, shows us the unreality of matter and the reality of spiritual ideas. *Remove material sense by the understanding of divine Mind, and what is left? Divine idea. Mind could not know matter; Mind knows idea.*

Mrs. Eddy tells us, **“To material sense, earth is matter; to spiritual sense, it is a compound idea.”**⁵⁰ We know that Jesus presented the same body to his disciples after the crucifixion as before, and that he ate, talked, and walked with them.

“Jesus demonstrated the divine Principle of Christian Science when he presented his material body absolved from death and the grave.”⁵¹

In other words, as his consciousness rose above the material sense of his body, it functioned as before. The inward and spiritual understanding that God is the Mind of man determined the outward and actual; hence, the unreality of matter and the actuality of the manifestation of Mind.

To summarize, we have learned from our books that there is no matter by seeing that what looks like matter is not a thing separate from thought, but by seeing that it is a finite

⁴⁹ S&H 254:28

⁵⁰ S&H 585:7

⁵¹ My 218:13

conception of the infinite. We have learned that it is material sense alone which sees matter; and that, as we rise above the material sense of things, there is idea – present and intact. The unreality of matter will be appearing more and more clearly as we know that God is our Mind, for Mind cannot see matter; Mind sees idea. In fact, our standpoint must be that of Mind in order to know the unreality of matter and the reality of spiritual substance.

Here is a wonderful statement which we will do well to ponder.

“Destroy the five senses as organized matter, and you must either become nonexistent, or exist in Mind only; and this latter conclusion is the simple solution of the problem of being, and leads to the equal inference that there is no matter.”⁵²

In as much as Jesus was the *way-shower*, let us take this statement and apply it to one of his healings. When Jesus raised Lazarus, he must have known the unreality of the five senses as organized matter, and yet Lazarus did not become nonexistent. This is something to think about. The greatest proof, of course, that there is no matter is the healing of sin, sickness and death; and we are all having this proof.

MIND'S IDEAS

The intelligence which builds a building or a bridge is divine intelligence, even though it seems to be bringing out a human idea of utility. The intelligence that bakes a pie has its origin in God, even while it seems to be making a pie. Thus we see the value of the statement,

“But the human self must evangelized. This task God demands us to accept lovingly today, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual.”⁵³

Though intelligence appears to express itself in ways which seem to be far from divine, it is in its original nature essentially divine; and there is no other way of explaining it. Because all right ideas express God, that which is conscious of a right idea is the divine Mind – not a so-called human mind. When one apprehends this fact, this intelligence is no longer human intelligence. That intelligence has disposed of the human belief about itself and is in itself the evidence of divine Being. It is essential to recognize this as we are all the time assailed by the belief that we are human beings endeavoring to heal the sick, sinning and dying, and don't know enough to do it. But here is the divine and actual Truth: . . . that God is infinite Mind. It is the one and only Mind, therefore, the natural and only Mind of man.

The human being believing that he has a mind apart from God represents an aspect quite different from divinity. This aspect vanishes step by step as the understanding of the one Mind appears.

Christian Scientists are not merely human beings, they know something; and what they know they know because of the ideas that constitute knowing. These ideas are divine, not human; they are the presence of God.

Mrs. Eddy says **“Thoughts acquaint themselves intelligently with God,”**⁵⁴ and when thoughts acquaint themselves intelligently with God, it is because these thoughts have their origin in God, even though to a human being it appears to be his thoughts. As he sees this, he is giving up a belief that he is a human being and finding he is divine – and always has been – and that God is his Mind, not a mind like God, but the one and only Mind is his Mind. **He knew of but one Mind and laid no claim to any other.”**⁵⁵

⁵² Rud 5:26

⁵³ S&H 254:28

⁵⁴ S&H 107:13

⁵⁵ S&H 315:6

In order to demonstrate God, Mind, we cannot put off this demonstration to some future time when there won't be any so-called material existence or belief in mortal mind. We must begin where we are, otherwise God would indeed be a God afar off. We must begin with Mind as our intelligence here and now and let that intelligent operation of thought be the reason and the cause for every daily deed. Thus we can see how the material and temporal is being put off and how the inward and spiritual determines **“the outward and actual.”** ⁵⁶

Someone may say, “But what does God know about the construction of a building or the baking of a pie, or even of the office of a Christian Science practitioner?” The answer naturally would be, “He knows nothing about any of them, but the intelligence operating in each case has its origin in God, for God is the one and only Mind.” How otherwise can the coincidence of the divine with the human take place?

“The spiritual monitor understood is coincidence of the divine with the human, the acme of Christian Science.” ⁵⁷

The word *coincidence* in Webster means to fall in the place of. Thus each individual must recognize his consciousness is God, Mind, and be that divine individual being, in place of believing he is a human being. In this way we demonstrate the immediate presence of God, and God is no longer a God afar off; nor is there any absent God, but a God closer than hands and feet or breathing – as the Bible states.

SUBSTANCE

As we know that God is our Mind we begin to understand that substance is not something outside of our own consciousness. That the substance of an idea exists in the consciousness of this Mind and not in the idea is proved by the miracle related in the Bible where Jesus walked on the water.

“And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. but when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?” ^{58.1}

Here we are confronted with a remarkable experience which when pondered gives much food for thought. The water that Jesus walked on was the same water in which Peter sank. Peter and Jesus were standing side by side and these seeming opposite experiences were taking place at the same time. How shall we account for that? Where was the substance of the idea water? Evidently in the consciousness of the man. To Jesus, who knew and laid claim to but one Mind, the Mind which is God, water was a substantial idea existing in that Mind. In other words, the substance of the idea, water, was not in the water, but in God, Mind. There was nothing outside of himself because there is nothing outside of Mind, God. **“All is infinite Mind and its infinite manifestation, for God is All-in-all.”** ⁵⁸

⁵⁶ S&H 254:20

⁵⁷ Mis 100:20

⁵⁸ S&H 468:10

^{58.1} Matthew 14

To Peter, water was something outside himself, with a power, intelligence, or substance inherent in itself in which he trusted, – evidently not knowing God as his Mind, and that the substance of an idea of Mind is in Mind, not in the idea. Jesus, on the other hand, knew that Principle, God, is not in its idea, is not in that which it creates, but is reflected by it. Mrs. Eddy says,

“When the supposition, that Spirit is within what it creates and the potter is subject to the clay, is individualized, Truth is reduced to the level of error, and the sensible is required to be made manifest through the insensible.”⁵⁹

Jesus knew that all of which he was conscious existed as idea in Mind; and there being but one Mind, that one was his Mind. The substance of the idea water was his consciousness – one with him – inseparable from him, hence, his demonstration of walking on the water. This is an example of subjective thinking, and it makes clear the truth contained in the scientific statement of being, **“There is no life, truth, intelligence, nor substance in matter.”**⁶⁰ Mind is the healer in every case, and because the substance of every idea is in Mind, Mind is the law to its own idea. We see that when Jesus restored Lazarus, it was the same operation of that Mind and the law of that Mind to its own idea. The substance of the idea Lazarus existed in Mind, not in the body called Lazarus; hence Mrs. Eddy’s statement,

“Jesus restored Lazarus by the understanding that Lazarus had never died, not by an admission that his body had died and then lived again. Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it.”⁶¹

Paul says **“Let this Mind be in you, which was also in Christ Jesus.”**⁶² Mrs. Eddy says,

“Jesus could injure no one by his Mind-reading. The effect of his Mind was always to heal and to save.” The word Mind is here capitalized, therefore, the Mind of Jesus was God, and that Mind knew Lazarus as its own idea in perfect harmony, life, and being. Lazarus lived in the Mind of Jesus, because the Mind of Jesus was God, even while he died in belief in the consciousness of his sisters and those standing by who said, **“He has lain now four days in the grave.”**⁶³

What does this prove? That the substance of an idea is in Mind, God, and not in the idea. The intelligence of an idea is in God, not in the idea. The beauty of an idea is in God, not in the idea, and so on. Mrs. Eddy says,

“The divine Mind that made man maintains His own image and likeness,”⁶⁴
and the divine Mind maintains all identities, from a blade of grass to a star, as **distinct and eternal.”**⁶⁵

Be sure to note that it is the divine Mind that does the maintaining.

⁵⁹ S&H 173:6

⁶⁰ S&H 468:9

⁶¹ S&H 75:13-20

⁶² Philippians 2:5

⁶³ John 11:39

⁶⁴ S&H 151:23

⁶⁵ S&H 70:12

MONEY

We cannot deal with money as something material that we have to get along with or without which we do not get along very well. We have to come to some sort of conclusion within ourselves as to just what money is and what place it has in our lives. Because the word *money* comes from the word *mind*, money can be put in the mental realm, thereby removing it from the realm of matter outside of thought. Even if the word money did not mean *to think*, we are taught in Christian Science that there is no matter. According to our teachings, therefore, we could not have money as matter, deal with it every day, and at the same time say there is no material substance. *When money is seen as a state of thinking*, we also see that the individual is not dependent on money, but money is dependent on him.

On the American dollar are two inscriptions which well state what money should be used to express: "In God we trust," and "E Pluribus Unum." "In God we trust" is another way of saying that *God is infinite supply*, and "E Pluribus Unum," which means *many from one*, is another way of saying *God is the substance of everything made, for all comes from God*. *Money should be used to express this state of thought*.

Money is not just a medium of exchange. That is a material concept of it. It should be used to express true appreciation for the ideas of Mind. If money is a material medium of exchange, how about the building of The Mother Church? If the building of The Mother Church was a right idea, how could we use a material medium of exchange with which to build it? Or how inconsistent to give material money in exchange for *Science and Health*. We cannot be a house divided against ourselves.

This reasoning holds good for whatever we do which brings out right ideas. Take the so-called physical body. In order to demonstrate a healthy body, we have to take possession of it, reduce it to a form of thought and then bring out better and better thinking. So with money, in order to have a more truly affluent life, we must take possession of our money by translating it into the mental realm and using it in appreciation of spiritual values.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do you spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, so shall my word, that it may give seed to the sower, and bread to the eater."⁶⁶

Isaiah must have understood something of this, otherwise why did he say, "come and buy without money and without price." and "wherefore spend money for that which is not bread?" He must have seen something mental which existed before money, and which money expressed.

The consciousness that there is but one Mind and this Mind is the Mind of man is the only basis for the use and making of money. Money is not our supply; Mind is our supply. We can have, therefore, as much money as we can think. We cannot have Mind *and* material money any more than we can have Mind *and* a physical body. Mind being all, you cannot have Mind *and* money. If there were money *and* Mind, Mind would not be all. Because God is the Mind of man, we think infinitely, so there is no limit to the money we can think; and the more money we think we have, the more money we can make by thinking. We don't earn money; we think it. Money comes from intelligence, not from unintelligence.

In order to analyze the use of money, let us take a transaction that happens every day. Someone goes into a store and pays ten dollars for a purchase. Undoubtedly, before the day has elapsed, that ten dollar bill has purchased something else. It is quite possible that one ten dollar bill can pass through many hands in a few hours. We ask ourselves, "To whom

⁶⁶ Isaiah 55:10-11

does that ten dollars belong?" The peculiar thing about it is that if you or I should say that the ten dollars is ours and build a fence around it, so to speak, and not use it, it has lost its value. Money serves no purpose unless it is in circulation. A room full of gold money would do nothing for a person. He could not eat it or wear it as money.

It is necessary for us to see something basically true with regard to money because of the tremendous claim it makes on persons. It claims from a material standpoint that man cannot live, be clothed or fed without money. It even says that it is necessary for the Christian Scientist to have it to employ a practitioner, to have class instruction, to join The Mother Church or a branch church, or to subscribe to the periodicals. Because of these drastic claims, it is absolutely necessary for us to see just what money's claims are and the true necessity to heal them.

Instead of letting money use us in this materialistic way, it is necessary for us to turn around and employ it as expressing something of the divine Mind. Let us take church dues for instance: Does The Mother Church demand of us a certain amount of money with which to run itself? Or shall we take possession of the situation and express our appreciation in money for value received for what The Mother Church stands for as an idea in Mind. The same applies for the branch church. There isn't a thing that you and I use our money for today that cannot be so deduced. We should be able to understand it, so we can see we don't earn money, we think it.

There seems to exist a state of thought which believes that "blessed be nothing," – that is, that it is more an indication of spirituality to be without things than it is to have them, or that anyone who has wealth is materialistically-minded because of that fact. To teach oneself to do without is really due to the influence of Roman Catholicism, a monastic belief. And should one persist in believing that it is spiritual to do without, one would have to conclude that Mrs. Eddy's life was in contradistinction to that belief. There was a time in Mrs. Eddy's life when her income was two hundred dollars a year; but when she passed away, she left over two million. No one can go through her home at Chestnut Hill and not realize that it expressed perfection in every detail, comfort, beauty, and utility.

At different times when I have been in Boston, I made it my business to investigate these things concerning Mrs. Eddy's life and home – both by visiting her home and questioning those in charge or who knew her. And in every instance, we find she worked out perfection in every detail, no matter how small. In her home she served three well-appointed meals with silver and proper table equipment. The food had to be excellently cooked. She, herself, liked vanilla ice cream and had it every day for dinner. Someone who was once a member of Mrs. Eddy's household told me Mrs. Eddy related to him that at one time in her experience, she had only one dress. She told how she had taken care of it, mending or patching it so well that it was not noticeable. This, she felt, was Principle – to make beautiful that which she had. Mrs. Eddy appreciated clothes, and in her later years, almost constantly employed someone to change or make dresses, hardly wearing the same one twice in a week.

She manicured her nails every day, and had clean ruchings put in the neck and sleeves of her dress each day. She was particular about her hair. Also, the placing of furniture stood so that after a day of cleaning in her room, the workers could put it back properly. She maintained that her room expressed a mental balance, and therefore could not be out of place. She insisted in order and system. All these things she did not materially or as self-aggrandizement, but as expressing Principle in her daily living. Jesus wore a seamless robe which was the finest material to be had in his time, and for which they cast lots after the crucifixion. Can the student of Christian Science do less?

The demonstration of a fuller and richer life should have its basis in that which we find in the Pulpit and Press article, "Mrs. Eddy talked earnestly of her friendships ... domestic arrangements ... she long wished ... to return to her native granite hills, there to build a substantial home that should do honor to that precinct of Concord. She chose the

stubbly old farm on the road to Concord ... She employs a number of men to keep the grounds and farm in perfect order, and it was pleasing to learn that this rich woman is using her money to promote the welfare of industrious workmen, in whom she takes a vital interest. Indeed, one of her motives in buying so large an estate was that she might do something for the toilers, and thus add her influence toward the advancement of better home life and citizenship.”

In these excerpts which I have just quoted one sees that Mrs. Eddy’s demonstration of riches had in it not only riches for herself but for others. These things have nothing to do with reckless spending or that which the world calls a spendthrift. We are never called upon to use that which we have not, but certainly that which we have should be used and appreciated in this way. . . . not for the glory of a material sense of self, but for the glorious appearing of divine and individual self-existence, the being which is God, complete and affluent.

Paul did not say that money was the root of all evil, but that the love of it was. When the individual begins to use his money to express his appreciation of ideas, it becomes mental. Then he begins to lose his material sense of money and supply. He begins to see the dollar secondary to the idea. What is the wealth of a country? Is it money or is it produce, what the country produces? Of course it is production, grains, metals, oils, coal, cotton, vegetables, water, anything and everything which the earth produces. What we call business is based upon these things, or the activity of these commodities. Even according to material belief, persons don’t want money (except in the case of the belief of a miser), they want money so that they can buy these things. Then, to the metaphysician, money becomes a sign of appreciation for the ideas of Mind.

To sum it all up, money claims to be a separate substance from God, which, if true, we would have to admit there is God *and* money; then God would not be All-in-all. Thus we find we must know that God is the only substance and that income and investment are God. God gives wealth, not money. Money is not a value, it is a sign of value. Material possessions are not wealth, but a sign of it. Then the possession of money is the sign that we have access to the wealth of God, the outward manifestation that we have access to the real treasure.

OCCUPY 'TIL I COME

“Occupy ‘til I come.” ⁶⁷ In the understanding which Christian Scientists have of the “I” or “Ego,” which is defined in their textbook as **“Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind,”** ⁶⁸ this Bible statement is full of meaning. We could say, “Occupy until the eternal and immortal Mind comes.”

The word *occupy* is derived from the prefix *ob* meaning facing, plus *capered* meaning to take. We can therefore interpret the word as meaning to take possession of that which faces us, or that which we have, until a fuller realization of the one Mind takes place as our consciousness.

Now let’s see how this works out in practice. In the demonstration of supply, for instance, how many times we have heard individuals say, “I have such a small salary, or such a poor position,” and then they set about to get a larger salary or better position. Jesus did not do this when he was faced with five thousand hungry persons and had only five loaves and two fishes with which to feed them. One of his disciples said, **“What are they among so many?”** ⁶⁹ But Jesus gave thanks for what he had, and the record states there were twelve basketsful left over. He took possession of that which he had. We should take possession of the salary or position we have from the standpoint of divine Mind and realize that it is the

⁶⁷ Luke 19:13

⁶⁸ S&H 588:9

⁶⁹ John 6:9

evidence of the substance of that Mind. This would be occupying 'till I come or until the demonstration is complete.

In the demonstration of physical healing, if the healing has not been instantaneous, but seems to be progressing rather slowly, one should not say, "I am better, but then I am not well yet." Rather, take possession of the betterment from the standpoint of the wholeness and harmony of Life until "I come," until the complete healing appears. This understanding of "Occupy 'till I come" gives us a rich profitable and joyful work every minute of the day or night. Really, the "I" or perfected accomplishment has come, from the moment one begins to see the true sense of occupying or possessing that which he has as the expression of the divine Mind.

A demonstration a man made some time ago in Christian Science always reminds me of the value of understanding what it means to "occupy 'till I come." This man, before he took up the study of Christian Science, had been a medical doctor. He went down into the country one weekend to visit some friends who were not 'Scientists. During the night he was taken ill, and from his knowledge of physical symptoms gained before he became a student, he realized he was having an attack of appendicitis. All through the night he worked; and when early morning came, while he was free from pain and fever, he was sore and exhausted. As he lay in bed, the argument said, "You simply cannot get up and get dressed and go down to the breakfast table." In answering this, he said, "I don't have to. The thing I need to do now is to sit up in bed." He sat up. Then the argument continued, "But you cannot walk to the bathroom and shave." Again he answered, "This minute I only need to put my legs over the side of the bed." which he did; and then he managed to walk into the bathroom. He proceeded to shave and dress himself, and the suggestion carried on, "Well, you have done pretty well, but you cannot get down stairs, sit at the breakfast table and eat some food." Once more he replied, "I don't need to right now. I only need to start down stairs."

This he did, walking down the flight of stairs into the dining room and seating himself at the table, he managed to eat some food. When breakfast was over, he thought, "Now I will be able to go to my room and study for an hour or two." He arose to leave the room only to be told that a trip into the country by auto was planned. The argument said, "Now, this is just too much, you can never stand the jolting of that auto." Once more he replied, "This minute I only need to put on my overcoat and get into the car." which he did. You see, he met every argument presented to his thought by taking possession of the thing immediately facing him. And when they returned that evening, he found himself completely healed.

STUDENT'S QUESTION

One student sent in the question, "What does one need to know to break the belief of working with no results?" There is a reference in our textbook in the Glossary which I believe answers this question completely.

"GETHSEMANE. Patient woe; the human yielding to the divine; love meeting no response, but still remaining love."⁷⁰

The point, of course, is the human yielding to the divine. So long as we feel that we have worked in vain, so long are we classifying ourselves humanly, we may seem to work in vain. I believe it is in moments like these that the student of Christian Science gives up a lot of material baggage, self-pity, self-justification, self-condemnation, and the like. Because Cause and effect are one, it would be impossible not to have the effect of work well done. Knowing Cause and effect as one is a deific outlook, not a human one. Old theology, believing in a good separate from God, can work in vain without results.

Sometimes it seems easier to heal a belief in evil than a belief in good, or a good separate from God. Because it seems good, individuals do not give it up so readily.

⁷⁰ S&H 586:23

Self-condemnation, which also may enter into this claim of results delayed, is an egotism, a selfhood separate from God, and never -- absolutely never -- assists in healing. To know where a mistake has been made and correct it has nothing to do with self-condemnation.

Thought that is high one moment and seems to be low the next indicates need of stability, indicates that thought is understanding itself sometimes divine and sometimes human. Divine Mind is never high or low. It just is. High and low are human terms and do not actually apply to our thought, for God is the Mind of man. If for the moment, we seem to identify ourselves with such thinking, we may feel that way. However, to heal this, it is necessary to assert and maintain the divine Mind as our Mind.

Joy is not elation, it is a poised confident knowing that good is all there is, and when happiness and joy are so understood, we find less opportunity for extremes. This statement in the Bible has often appealed to me with regard to such demonstrations of thought.

“Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth.” ⁷¹

THE CHRIST - Preface

The next part of my paper is entitled *The Christ*. In it I have endeavored to show that it has been the Christ that has revealed the inalienable freedom of man, appearing here and there through the ages, emancipating men – not only from false religious beliefs, but from false forms of government as well. The scientific oneness which exists between God and man expresses itself in better forms of living and government as well as health, true happiness and success. **“Healing physical sickness is the smallest part of Christian Science.”** ⁷²

Because the student of Christian Science understands what true freedom is, he is able to detect this progressive emancipation appearing here and there throughout the centuries. As Mrs. Eddy has stated,

“The history of our country, like all history, illustrates the might of Mind and shows human power to be proportionate to its embodiment of right thinking.” ⁷³

If one did not know this, one might be completely overwhelmed by the happenings in the world. The Christian Scientist, understanding the relationship of God and man, is able to discern what is right and wrong in government today; and because of this understanding, be a law to the right – that it prevail for not only himself but for his community, his nation, and other nations. Such a stand becomes a law of annihilation to the wrong, that it be defeated, because it actually has no foundation in the oneness of God and man. This outlook on government and nations, taken in moments of stirring events, gives the individual a feeling of supremacy and victory for all mankind and a **“faith in God’s disposal of events,”** as Mrs. Eddy tells us. ⁷⁴

THE CHRIST

The Christ has been so associated with old theology throughout the history of the world that when the student of Christian Science endeavors to find out what the Christ really is, he finds he must *disassociate* it from merely religious viewpoints. The Christ, of course, must not be associated only with Jesus. If Jesus alone was a demonstrator of the Christ, of what avail would that be to us and to the world?

“Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love. The divine

⁷¹ Luke 3:5

⁷² Rud 2:23

⁷³ S&H 225:12

⁷⁴ Mis 281:6

image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God.”⁷⁵

This shows that Christ existed before the time of Jesus. Jesus is called by Mary Baker Eddy the *way-shower* because of what he knew of the Christ, saying “**The Christ element in the Messiah made him the Way-shower, Truth and Life.**”⁷⁶ The student finds, then, that he must go in this way and do likewise.

As he treads this way, study, revelation, and experience teach him that throughout history the Christ has been appearing here and there in a measure. The Bible gives us no satisfactory definition of the Christ other than its association with Jesus or in such statements as “**Let this mind be in you which was also in Christ Jesus**” from Paul.⁷⁷

Many narrators confuse the use of the words *Jesus* and *Christ*. When we turn to , however, we find the definition of the Christ which begins to elucidate to us what the Christ really is. “**The divine manifestation of God, which comes to the flesh to destroy incarnate error.**”⁷⁸ Certainly that understanding of the Christ cannot be claimed by one church, nation or peoples. The divine manifestation of God comes to every consciousness, regardless of race, religion or color; for the manifestation of God is no respecter of persons and knows no limits or bounds. Christian Science has defined and demonstrated the Christ for all men.

Mrs. Eddy says “**Christ dwells forever in the bosom of the Father, God, from which it illumines heaven and earth.**”⁷⁹ It is interesting and helpful to couple this statement of Mrs. Eddy’s with the following definitions of *Thummim* and *Urim* in the Glossary. We find *Thummim* is “**perfection, the eternal demand of divine Science**” and *Urim* is “**Light.**” The Bible records that the *Urim and Thummim* were worn on Aaron’s breast when he went before Jehovah.⁸⁰ It is possible that the children of Israel, in a purely ritualistic way, thus symbolized the Christ as dwelling “forever in the bosom of the Father, God ... the spiritual understanding which reveals the perfection of man and the universe. It is necessary to see that Christ is light, divine intelligence, which presents the perfect, indestructible man, thus coming “**to the flesh to destroy incarnate error.**”

Really, every idea which has liberated man whether before or after the time of Jesus is the Christ. When Abraham saw God Almighty as a more complete sense of God than Jehovah, that was the Christ. When Noah saw the unreality of material things, in a measure that was the Christ. We could say that it was the Christ as the narrator – supposedly Moses – who wrote the first chapter of Genesis and said, “In the beginning God created the heaven and the earth.” When Moses saw it was the I AM which delivered the children of Israel from Egypt, that also was the Christ. Isaiah prophesied the birth of the Saviour, and that was the Christ. Mary’s conception of Jesus was the Christ. When Peter said, “**Thou art the Christ, the Son of the living God**” in answering the question of Jesus, “**Whom do ye say that I am?**”⁸¹ that was the Christ. When Jesus said, “**I and my Father are one,**”⁸² that was the Christ without measure – hence his title *The Wayshower*. Any idea, which gives a clearer sense of God and a diviner sense of man, is the Christ – whether this results in the healing of individuals or governments.

It took from Abraham to Jesus to bring out the individual demonstration of God. Until the time of Jesus, God has been demonstrated more in groups – as families, tribes, or

⁷⁵ S&H 333:23

⁷⁶ S&H 268:29

⁷⁷ Philippians2:5

⁷⁸ S&H 583:10

⁷⁹ S&H 334:4

⁸⁰ Exodus 28:30

⁸¹ Matthew:15

⁸² John 10:30

cities. Then, for three hundred years after the ascension of Jesus, early Christians or followers of Jesus did remarkable works in demonstration of the teachings of their Master. With the advent of Constantine, who adopted the Christian religion as the religion of the rulers of the Roman Empire, the teachings of Christ Jesus seemed to disappear.

Nothing of definite character is recorded in history for the period known as the Dark Ages, until in the early centuries in England when individuals began to break the tyranny of the overlords, which took form in what is known as the *Magna Carta*. This was followed by Wycliff in England, Huse in Bohemia, Calvin in France, and Martin Luther in Germany – all proclaiming the freedom of man. This protesting was also the appearing of the Christ in a measure. The activity of thought increasing through the years formed itself into what is known as the Puritan sect of England, and as it grew strong in its endeavor, certain members left England and founded this country, seeking a place to worship God in freedom, or separation of Church and state. This again was the Christ appearing as a better idea of government.

Jesus, through the understanding of the Christ, brought salvation from sin, sickness, and death to man; and now this same Christ was appearing as a new idea of government, unfolding to man how he could establish his own national government based on religious freedom and individual rights according to the same law of God which healed the sick. The Declaration of Independence, which declared and maintained the rights of man by abolishing taxation without representation, and the Constitution of the United States were the Christ appearing in a measure. The Bill of Rights was the Christ appearing.

While thought in America was seeing the God-given freedom of man, Mesmer in Germany was claiming reality in animal magnetism. As is seemingly true concerning revelation with regard to God and man, the dragon stands ready to devour the child as soon as it is born, as Mrs. Eddy tells us; and here in the theory of Mesmer it appears again.

Perhaps it will be well to quote from our textbook concerning this error and the way it has handled.

"Mesmerism or animal magnetism was first brought into notice by Mesmer in Germany in 1776. According to the *American Cyclopaedia*, he regarded this so-called force, which he said could be exerted by one living organism over another, as the means of alleviating disease. His propositions were as follows:

"There exists a mutual influence between the celestial bodies, the earth, and animated things. Animal bodies are susceptible to the influence of this agent, disseminating itself through the substance of the nerves."

"In 1784, the French government ordered the medical faculty of Paris to investigate Mesmer's theory and to report upon it. Under this order, a commission was appointed, and Benjamin Franklin was one of the commissioners. This commission reported to the government as follows:

"In regard to the existence and utility of animal magnetism, we have come to the unanimous conclusion that there is no proof of the existence of the animal magnetic fluid; that the violent effects, which are observed in the public practice of magnetism, are due to manipulations, or to the excitement of the imagination and the impressions made upon the senses; and that there is one more fact to be recorded in the history of the errors of the human mind, and an important experiment upon the power of the imagination.

"In 1857, a committee of nine persons were appointed, among whom were Roux, Bouillaud, and Cloquet, which tested during several sessions the phenomena exhibited by a reputed clairvoyant. Their report stated the results as follows:

"The facts which had been promised by Monsieur Bera (the magnetizer) as conclusive, and as adapted to throw light on physiological and therapeutical questions, are certainly not conclusive in favor of the doctrine of animal magnetism, and have nothing in common with either physiology or therapeutics.

"This report was adopted by the Royal Academy of Medicine in Paris."⁸³

⁸³ S&H 100:1-20 on 101

Germany, to date, has never handled mesmerism.

To come back to the Christ idea appearing through the ages in behalf of the freedom of man, we now come to the Civil War in the United States – which prevented the division of the union and freed the slaves. This also was the Christ appearing. Finally, after these steps of progress and purification, came the crowning event of history, the birth of Christian Science. Christian Science appeared in the only country it could have appeared – due to the mental steps of purification taken by that country, America, and to the only person to whom it could have been revealed, because of her preparation of thought, Mary Baker Eddy. Of this, Mrs. Eddy says

“In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God has been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing.”⁸⁴

Every struggle for the supremacy of good, every defeat, every conquest, every victory, from the beginning of history onward has been in preparation of thought for Christian Science, – for in the coming of Christian Science just as in the coming of Christ Jesus, was the Christ without measure. Christian Science is the culmination of human history.

Jesus demonstrated the availability of the Christ for the individual,⁰ and Christian Science is not only demonstrating the universal Christ for all men, but for all nations and governments. The Christ being “the divine manifestation of God which comes to the flesh to destroy incarnate error,” is a liberating idea; and we can truthfully say that any idea which has broken fetters for man – physical, moral, financial, government – is the Christ idea appearing. It is the Savior, or saving idea appearing.

At the beginning of the Twentieth Century, Mary Baker Eddy made this statement with regard to world conditions of the coming century under the title *Insufficient Freedom*,

“To my sense, the most imminent dangers confronting the coming century are: the robbing of people of life and liberty under the warrant of the Scriptures; the claims of politics and of human power, industrial slavery, and insufficient freedom of honest competition; and ritual, creed, and trusts in place of the Golden Rule. ‘Whatsoever ye would that men should do to you, do ye even so to them.’”⁸⁵

These are indeed the conditions we are facing, and because Christian Science alone is their solution, it is necessary for us to see the correlation of America and the Constitution to Christian Science in order to protect the Cause of Christian Science that it may do the work it is intended to do. Not that America and the Constitution in any way are equal to or contend with Christian Science for supremacy, but that we may see that America and the Constitution were the final steps necessary to the demonstration of the birth of Christian Science, and in this day, are necessary to the free functioning of the Cause of Christian Science because of religious freedom and individual rights, separation of church and state. We Christian Scientists must put the fact that we are Christian Scientists first. It is more important than our nationalities.

Nothing actually matters in the world today except the activity of the Christ idea as expressed in the Christian Science Movement. The understanding of God and man's relationship to Him, which Christian Science offers to the world today, is the solution to every problem. This is well defined in the statement, "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfills the Scriptures,

'Love thy neighbor as thyself; annihilates pagan and Christian idolatry, whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.'⁸⁶

⁸⁴ S&H 107:1

⁸⁵ Mis 286:3-9

⁸⁶ S&H 34:23

Before entering upon this subject, I should like to tell you of an experience which I had this year. During a conversation with a lady, in which we were discussing things in general from a metaphysical standpoint, the conversation drifted to the Constitution of the United States. As we brought out the historical and metaphysical points leading up to the birth of Christian Science in this country, much as I have given you, she said, "Mrs. LeBlond, I like everything that you tell me except when you give me your personal views on politics." I replied, "To me, there is no such thing as politics for a Christian Scientist. The position of a Christian Scientist on the subject should be that spoken of by Mrs. Eddy,

"I am asked, 'What are your politics?' I have none, in reality, other than to support a righteous government; to love God supremely, and my neighbor as myself."⁸⁷

The Christian Scientist must see that the government of nations must eventually be the government of God. But how can that come to pass if Christian Scientists, who are taught by Christian Science what real government is, are not seeing the difference between true and false government and standing for the true? Mrs. Eddy says,

"The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but 'of his kingdom there shall be no end,' for Christ, God's idea, will eventually rule all nations and peoples imperatively, absolutely, finally with divine Science."⁸⁸

Mrs. Eddy says, **"Religious liberty and individual rights under the Constitution of our nation are rapidly advancing, avowing and consolidating the genius of Christian Science."**

⁸⁹

The United States, by the Constitution, is the only great government in the world today which incorporates in its laws religious liberty and individual rights, thereby separating church from state. In England, or any country where church and state are not separated, Christian Science is there by sufferance. Countries having a state religion, tax citizens for the support of that religion, regardless of whether or not that is their professed faith. Religious freedom and individual rights in America mean that there is no state church to support; each church must support itself.

The conflicts which go on from time to time in countries throughout the world arise from false conceptions of God, or compulsory religion. May I quote Mrs. Eddy on this subject?

"The eastern empires and nations owe their false government to the misconceptions of Deity there prevalent. Tyranny, intolerance, and bloodshed, wherever found, arise from the belief that the infinite is formed after the pattern of mortal personality, passion and impulse."⁹⁰

"Evil is not something to fear and flee before, or that becomes more real when it is grappled with. Evil let alone grows more real, aggressive, and enlarges its claims; but, met with Science, it can and will be mastered by Science."⁹¹

"Unconstitutional and unjust coercive legislation and laws, infringing individual rights, must be 'of few days, and full of trouble.' The *vox populi*, through the providence of God, promotes and impels all true reform; and, at the best time, will redress wrongs and rectify injustice. Tyranny can thrive but feebly under our Government. God reigns, and will 'turn and overturn' until right is found supreme."

"War will end when nations are ripe for progress."⁹²

Thus we see as Mrs. Eddy has told us, how the Christ **"Avows and consolidates the genius of Christian Science."** As Christian Scientists of the Twentieth Century, shall we fail to see this? We cannot. This is not politics but Principle.

⁸⁷ My 276:23

⁸⁸ S&H 565:13

⁸⁹ My 200:1

⁹⁰ S&H 94:12-16

⁹¹ Mis 284:24

⁹² My 281:28

There is great similarity between the Constitution of the United States and the Manual of the Mother Church, both in structure and in that which preceded their formation. History records that the framers of the Declaration of Independence at first had great difficulty in writing it, and it was only after they had prayed to God that the words flowed. Every Bylaw of the Constitution or amendments to them were the result of necessity. The Manual of the Mother Church developed the same way. Mrs. Eddy, in the beginning, had not intended to write any laws for her church,

"Heaps upon heaps of praise confront me, and for what? That which I said in my heart would never be needed, namely, laws of limitation for a Christian Scientist."⁹³

In the Manual preface we read,

"The Rules and Bylaws in the Manual of the First Church of Christ Scientist, Boston, originated not in solemn conclave as in ancient Sanhedrim. They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own and were written at different dates, and as the occasion required. They sprang from necessity."

Hence, the Declaration of Independence, which developed into the Constitution of the United States and the Manual of the Mother Church came into being because of necessity.

If you compare the duties of the Board of Directors of the Mother Church and those of the Supreme Court of the United States, you will find that they are similar in the way that each body is the final decision in a matter.

"The business of The Mother Church shall be transacted by its Christian Science Board of Directors."⁹⁴

"The judicial power of the United States shall be vested in one Supreme Court, ... The judicial power shall extend to all cases, in Law and Equity, arising under this Constitution."⁹⁵

The Constitution of the United States checks power. The Manual of The Mother Church checks power also. I should like to quote from *Constitutionalism* by James Mussatti, page 29:

"To guarantee and protect political liberty the system of checks and balances was devised to maintain governmental equilibrium, just as the gyro maintains a ship on even keel in stormy seas. Effectiveness of every other principle of the Constitution depends upon the maintenance and the observance of this separation of powers, the purpose of which was plainly stated by Madison when he said, 'In framing a government which is to be administered by men over men, the great difficulty lies in this: You must first enable the government to control the governed and in the next place, oblige it to control itself.'"

In the Manual of the Mother Church you will find that this same system of checks and balances is carried throughout. The Board of Directors checks the officers of the church. A member of The Mother Church appealing through the clerk, checks the Board of Directors. The Committee on finance has the power to check the Board of Directors, and the Board checks the Trustees.⁹⁶

These checks and balances are found in the Bylaws of the Manual of The Mother Church and are included in the references given you today. I will not read all of them, but excerpts of Article 1, section 9, I should like to read to you:

"Without a proper system of government and form of action, nations, individuals, and religion are unprotected." ... "It is the duty of the Christian Science Board of Directors to watch and make sure that the officers of this Church perform the functions of their several offices promptly and well. If an officer fails to fulfill all the obligations of his

⁹³ My 229:24

⁹⁴ Man. Art. I, sec. 6

⁹⁵ Man. Art. 3, sec. 1-2

⁹⁶ Art. 1, sec. 9; Art. 24, sec. 6; Art. 25, sec. 3

office, the Board of Directors shall immediately call a meeting and notify this officer either to resign his place or to perform his office faithfully; then failing to do either, said officer shall be dismissed from this Church, and his dismissal shall be written on the Church records." ... "If the Christian Science Board of Directors fails to fulfill the requirements of this Bylaw, and a member of this Church or the *Pastor Emeritus* shall complain thereof to the clerk and the complaint be found valid, the Directors shall resign their office or perform this function faithfully."

Mr. Mussatti also gives us the record of the thirteen original colonies before they became a union in which he says they worked out for themselves individually this same system of checks and balances, finding it to be the best-known way of protecting individual liberty.

"The advent of the Revolution saw the thirteen colonies with the same political experience. Their governing institutions had been the result of this experience from 1607–1776. One hundred and fifty years had given them ample opportunity to test the efficacy of these institutions. During that time they had learned to value local self-government as the backbone of the entire governmental structure. Through their charters they learned the worth of written constitutions, because limited powers of the government set forth in written constitutions was their practical device for the preservation of their hard won, self-governing institutions and political liberty. Experience with the representative assemblies led them to trust the legislature but to view with suspicion the powers vested in the governor. All of these things manifested themselves in the formation of the Constitution." ⁹⁷

Our interest in these things is not national, historical, or political, but that we may see that the two proven forms of government which protect the individual and religious liberty of man are the Constitution of the United States and the Manual of The Mother Church, and both are based upon a system of checks and balances. The Constitution of the United States, then, according to history, was 150 years in the making. The working of these checks and balances as a successful form of democratic government has stood unchanged longer than any other governmental system. Every Christian Scientist believes that some day the Manual of The Mother Church will be the sole governing law of man. Could such a law as the Manual follow that of dictatorship, kingship, communism, socialism, or fascism? How can a union of democratic countries take place if these countries beforehand are not making preparation within themselves, as did the colonies before the formation of the Constitution which made them a union. In this light we see that the Constitution of the United States is the forerunner of the Manual as type and form of governmental law most nearly approximating that of the Manual of the Mother Church. **"Human law is right only as it patterns the divine."** ⁹⁸

The Constitution of the United States stands in the same position to the individual states of the union as does the Manual of The Mother Church to the individual branch church throughout the world. Each branch church, while democratic and individual, must be in accord with the Manual of The Mother Church. A city or county of a state is free to make its own laws so long as they are in accord with the laws of the state, and the state with the Constitution of the United States. Just as each state has a constitution of its own which must conform to the Constitution of the United States, so each branch church has its own bylaws which must conform to the bylaws or Manual of The Mother Church. Thus, we see that the basic law of both the Constitution of the United States and the Manual of The Mother Church is to preserve individual activity or industry. These parallelisms show that an attack on individual industry is an attack on Christian Science. To substantiate these statements, I again quote Mrs. Eddy.

⁹⁷ *ibid.* p. 9

⁹⁸ My 283

"Religious liberty and individual rights under the Constitution of our nation are rapidly advancing, avowing and consolidating the genius of Christian Science." ⁹⁹

Anything which hampers the individual activity of a person, by that I mean the right of an individual to his own creative thought and its expression, is an attack on the principle of Christian Science as well as the Constitution of the United States. The attempt to regiment man is an attack on their individuality. Had Mrs. Eddy lived in a time when regimentation was operative, she might have written *Science and Health*, but she never could have published it or founded the Mother Church. Mary Baker Eddy's own life is an example of successful individual industry. There was a time when her income was \$200 a year, but when she passed away, she left over two million dollars, all due to her individual industry, writing, correct investment (no speculation), and the establishment of a world movement, her own idea or individual industry. Therefore to the Christian Scientist regimentation is an evil.

Any cooperative movement based on individual weakness rather than individual strength is an attack on individual industry. "In union there is strength," but only when it is built upon the strength of individual industry rather than an acknowledged weakness.

The social security as it operates today under the guise of good is an attempt to take away from a man his natural God-given individual industry and is not accord with individual rights. When man's security is his government, he has removed himself four times from his original source of well-being. Man's individual security is his own divine individual being, because that being is the expression of God. Failing to demonstrate this, he turns to private organizations for his security; this failing, he turns to the city; this failing, he turns to the county; this failing, he turns to the state. When his government supplies his security, he certainly has wandered into the land of Nod.

The Promised Land spoken of in the Bible is not the land of Nod: it is the consciousness which knows its own individual freedom and capacity to demonstrate success and completeness. The only security which an individual has is that which comes from within himself. Mrs. Eddy says,

"Is not man metaphysically and mathematically number one, a unit, and therefore whole number, governed and protected by his divine Principle God?" ¹⁰⁰ Also, she says, **"The noblest charity is to prevent a man from accepting charity; and the best alms are to show and to enable a man to dispense with alms."** ¹⁰¹

The building up of the Social Security legislation as a "suffer it to be so now" activity is in direct opposition to the law of God. We pray for God to take care of us. The Science of that statement is this: that when God takes care of us, He awakes in us the ability to do for ourselves. Whatever man thinks he needs or desires is to be found within himself, and he can find it in no other place because God is His Mind.

"In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty ... the king of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more." ¹⁰²

The failure to do for ourselves is the failure to understand that God is the Mind of man. From this scientific reasoning we see that it is not in accordance with the law of God to build up a system of social security based upon the fact that man is not able to do for himself.

It is generally conceded that many professors in universities and colleges are doing much these days to influence the student mind against the form of government called the Constitution of the United States, probably not in outward form, but by the suggestion that the form of government established by the Constitution is now inadequate to cope with the

⁹⁹ My 200:1

¹⁰⁰ Pul 4:7

¹⁰¹ Mis x. 2

¹⁰² Zephaniah 3

present generation, and therefore, we need a change. Mrs. Eddy's vision in providing for campus societies in the universities protects the student mind from just such onslaughts and undoubtedly, the functioning of these societies in the midst of material learning is the leaven of Truth at work.

Many people today believe that capitalism is an error that should be destroyed. Turning to *Webster's* to find out what capitalism is, we find the definition *head*. The Christian Scientist knows that the only head there is is Mind, God, and that, therefore, every man is a capitalist because God is his Mind. This enables him to see also that every man is a laborer, for man is the activity of God, and that therefore capital and labor are united in Mind *as Mind and manifestation* and can never be separated.

The man who believes that he is a laborer only without any head or capital is in a sorry plight, as is also the man who believes he has capital only without any activity. Thus Christian Science unites capital and labor on the basis of Mind and idea; therefore, we could never agree with any system which would endeavor to destroy either capital or labor or separate them. The Science of Mind not only maintains the moral and physical harmony of man but the governmental, social, and financial success of nations.

Because communism is very active throughout the world and even in this country, it will be well for us to take up this subject briefly, analyze its activities, and see whether or not it is in accord with the law of divine Being. Communism is defined as a system whereby all things are owned in common, as opposed to private ownership. Thus it becomes an organized endeavor to destroy the right of an individual to own the profit of his own individual industry. Now, let us see how unworkable is such an idea of common ownership. Take the idea of home, for instance. This is a universal idea owned in common by all men, but it certainly doesn't mean that a certain number of men in a community could own in common one home and that all that they earned should be applied to that one common home. It means that each individual is entitled to a home of his own because he is an individual idea of God and that he has a right to the ownership and establishment of his own individual idea of home. Should business be different? Business as well as home is a universal idea owned in common by all men, but again, that does not mean the joint ownership of one business, rather does it mean that each man has within himself the possibility to unfold his own individual idea of business. What a different and happy world this would be and eventually will be, when men so understand life. Then, the prophecy in Micah will be realized.

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord hath spoken it." ¹⁰³

The hidden hand of communism is seen in many disturbances in this country, and I think we could safely say that where disturbances occur and no solutions are forthcoming, that it is not always the fault of the owners of the business. Communism and socialism are limiting beliefs because they finalize man's capacity in limiting many men to one communal interest; whereas the understanding of the Science of Mind as set forth by Christian Science, teaches all men that they are infinite individual ideas of Mind, whole and complete within themselves. They express the one infinite Mind, and each man is entitled to his own individual concept of life from the infinitesimal to the infinite. Nay more, he is the individualized idea of Mind, and, therefore, is the expression of all that Mind is.

These *isms* and *ologies* are a menace to Christian Science as well as to a democratic form of government. When Jesus said, "The kingdom of God is within you," and that we should seek the kingdom of God first and after that, all these things should be added unto us, he certainly meant that life was to be developed from the inward outward and not from the outward inward. A statement of Mrs. Eddy's is also a declaration of the same fact.

¹⁰³ Micah 4:4

"You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this. Then you will find that one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle. A dewdrop reflects the sun. Each of Christ's little ones reflects the infinite One, and therefore is the seer's declaration true, that 'one on God's side is a majority.'

"A single drop of water may help to hide the stars, or crown the tree with blossoms.

"Who lives in good, lives also in God, lives in all Life, through all space. His is an individual kingdom, his diadem a crown of crowns. His existence is deathless, forever unfolding its eternal Principle. Wait patiently on illimitable Love, the lord and giver of Life. *Reflect this Life*, and with it cometh the full power of being. 'They shall be abundantly satisfied with the fatness of Thy house.'¹⁰⁴

Two or three years ago, a lady, foreign born, who has rather an important political position in Europe and who is also a Christian Scientist, said to me, "There will come a time, because of the understanding of God and Mind, that all nations will speak the same language, use the same money, and therefore, have no boundaries." I replied that we have been doing that in this country for more than 150 years. All nationalities are living in this country as American citizens, speaking one language, with no boundaries, and one money. Christian Science being universal, the language, in which the textbook has been written, is therefore universal, and thus the English language is raised to one of great importance.

The history of Christian Science, America and the Constitution are so interwoven they can never be separated. No one will accuse us, I am sure, of talking on the subject of politics, or in a nationalistic way. What I have said in regard to the Constitution of the United States has been in support of The Christian Science Movement, and for that reason, all need to see the need of maintaining constitutional government because it maintains religious freedom and individual rights.

To summarize The Christ dwelling in the bosom of the Father has throughout all time and history been illuminating man and the universe with the glory of God -- maybe here a little and there a little -- but, nevertheless, it was the Christ, and as we detect and accept this appearing, it lights our way showing us what is the right way. If we are not awake to the need of protecting what the Christ has already unfolded as the way, it is possible these things may again be temporarily lost, as it was after the time of Jesus.

We must remember it was Constantine and the Roman laws of state which began the nineteen centuries of lapse from Jesus to Mary Baker Eddy. Our heritage is too rich and wonderful and too dearly bought by those who fought for it for us not to be steadfast and alert. Mrs. Eddy's extemporaneous remarks at the Sunday Services on July Fourth well fit this hour.

"The day we celebrate reminds us of the heroes and heroines who counted not their own lives dear to them, when they sought the New England shores, not as the flying nor as conquerors, but, steadfast in faith and love, to build upon the rock of Christ, the true idea of God, the supremacy of Spirit and the nothingness of matter. When first the Pilgrims planted their feet on Plymouth Rock, frozen ritual and creed should forever have melted away in the fire of love which came down from heaven. The Pilgrims came to establish a nation in true freedom, in the rights of conscience.

"But what of ourselves and our times and obligations? Are we duly aware of our own great opportunities and responsibilities? Are we prepared to meet and improve them, to act up to the acme of divine energy wherewith we are armored?

"Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes. The hour is come. The great battle of Armageddon is upon us. The powers of evil are leagued together in secret conspiracy against the Lord and against His Christ, as expressed and operative in Christian Science. Large numbers, in desperate malice, are

¹⁰⁴ Pul 4

engaged day and night in organizing action against us. Their feeling and purpose are deadly, and they have sworn enmity against the lives of our standard-bearers.

"What will you do about it? Will you be equally in earnest for the truth? Will you doff your lavender-kid zeal, and become real and consecrated warriors? Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright!"¹⁰⁵

ONENESS

Jesus said, "Ye are the light of the world. A city that is set on an hill cannot be hid."¹⁰⁶ We Christian Scientists are the light of the world as we understand our consciousness is God, for God is the Mind of man. Naturally, from this deific standpoint, the light, or spiritual ideas, appear more and more and forevermore. Many statements of Jesus in the Bible reveal themselves to us in greater clarity as we understand that God is our Mind. Jesus said, "I am come that ye might have life and that ye might have it more abundantly."¹⁰⁷ and "I go to prepare a place for you."¹⁰⁸

What right would he have had to say these things if he had an "I" or life separate from God? That would have been materialistic egotism; whereas, the understanding Jesus had of the "I" was Egoism or God. In Unity of Good is a small article entitled *The Ego*, and I shall read this to you now.

"From various friends comes inquiry as to the meaning of a word employed in the foregoing colloquy.

"There are two English words, often used as if they were synonyms, which really have a shade of difference between them.

"An *egotist* is one who talks much of himself. *Egotism* implies vanity and self-conceit.

"*Egoism* is a more philosophical word, signifying a passionate love of self, which doubts all existence except its own. An *egoist*, therefore, is one uncertain of everything except his own existence.

"Applying these distinctions to evil and God, we shall find that evil is *egotistic*, boastful, but fleeing like a shadow at daybreak; while God is *egoistic*, knowing only His own all-presence, all-knowledge, all-power."¹⁰⁹

Which Ego shall we have? Which Ego are we by divine plan and purpose? Do we find the perfect, indestructible and wholly good man from the standpoint of man or from the standpoint of God? In this well known and loved statement in our textbook we note that the consciousness which beheld the perfect man was the Saviour with a capital S.

"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."¹¹⁰

Capitalization in the works of Mary Baker Eddy signify Deity. In this way the oneness of God and His idea unfolds individually, and we, too, may say, "I am come that they might have life and that they might have it more abundantly."

If one believes that he is working in the realm of the human consciousness and has his being in the human consciousness -- and from that standpoint, he is resisting the beliefs of mortal mind and endeavoring to attain the divine Mind -- this type of work would indicate that there are three minds *mortal, human, and divine*. God is the Mind of man, as Mrs. Eddy says, "...but in Science it can never be said that man has a mind of his own,

¹⁰⁵ Mis 176:14-20 on 177

¹⁰⁶ Matthew 5:15

¹⁰⁷ John 10:10

¹⁰⁸ John 14:2

¹⁰⁹ Unity 27

¹¹⁰ S&H 476:32

distinct from God, the all Mind."¹¹¹ That must forever and always be our standpoint; that must be our Mind in which we live, and move, and have our being, and from that standpoint resist the mortal and human beliefs about ourselves and others.

This subject is clarified under the title of *Scientific Translation of Mortal Mind*.¹¹² Mrs. Eddy gives it as *first, second, and third* degrees. In the *first degree*, which she calls *Depravity and Physical*, we find such definitions as "Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, **envy, deceit, hatred, revenge, sin, sickness, disease, death.**" This is a state of thought which is devoid of light *mortal mind* or mortal belief, utterly dark.

"Christ cannot come to mortal and material sense, which sees not God. This false sense of substance must yield to His eternal presence, and so dissolve."¹¹³

As this takes place, we come to the *second degree* which she calls *Evil beliefs disappearing*, and which she defines as *Moral*. Here we find these definitions, "Humanity, honesty, affection, compassion, hope, faith, meekness, temperance." This state of thought is what is termed the *human mind*. Remember, however, Mrs. Eddy says throughout the works that God is the Mind of man, and after that fact has appeared to us -- after we know God is our Mind -- we cannot say our standpoint is either *human* or *mortal*.

Sometimes students ask this question, "Where am I, which degree am I in?" The answer is "You are not *in* any degree. Your consciousness is Mind, God. Advancing from the standpoint of Mind, you see the mortal or human belief of yourself or anyone is unreal."

In order to deal with life in a proper and scientific manner, we must see as Mrs. Eddy tells us, **"Every material belief hints the existence of a spiritual reality."**¹¹⁴ What is it that is able to penetrate the belief in material existence and see that it is but a finite conception of the infinite? It is the divine Mind only.

The divine Mind does not cognize material or human life or ideas, It only knows Itself manifested. There are no instances in the records left us by Jesus that he dealt with life materially or humanly. To the man with the withered hand, he said, **"Stretch forth your hand."**¹¹⁵ He did not say, *"You haven't any material hand, and you don't need one."* To the widow who had lost her only son, Jesus said, **"Weep not,"** and to the son, **"Young man, I say unto thee, Arise."**¹¹⁶ He did not say, *"God is your life, you don't need this material sense of son, anyway."* And to Lazarus, who had been dead four days, he said, **"Come forth."**¹¹⁷ He did not say to the sisters and those standing around, *"O well. . . it is only a material sense of things anyway, you only need God."*

Certainly, we know he did not do these wonderful things just to present a better sense of matter or material existence; he must have done it from the standpoint that what we seem to see, that which seems to be a material man or universe, is but a material finite conception of a spiritual fact or a finite conception of the infinite. There is nothing to be lost except material finite sense. Thus we see that Christian Science is not a system of annihilation, but it is one of transformation.

"Matter without Mind is a moral impossibility."¹¹⁸

"Mind is not, cannot be in matter. It sees, hears, feels, tastes, smells as Mind, and not as matter. Matter cannot talk; and hence, whatever it appears to say of itself is a lie. This lie, that Mind can be in matter, claiming to be something beside God, denying Truth and

¹¹¹ S&H 204:27

¹¹² S&H 115

¹¹³ Unity 60:26

¹¹⁴ Mis 60

¹¹⁵ Mark 3:3

¹¹⁶ Luke 7:13-14

¹¹⁷ John 11:43

¹¹⁸ Rud 5

its demonstration in Christian Science, this lie I declare an illusion. This denial enlarges the human intellect by removing its evidence from sense to Soul, and from finiteness into infinity. It honors conscious human individuality by showing God as its source."¹¹⁹

Because the Mind of man is God, he must know his consciousness as that Mind, and from there, as Jesus did, reject mortal or human beliefs about himself and others. Also he must reject the belief in human goodness, not by annihilating that goodness, but **"by removing its evidence from sense to Soul,"**¹²⁰ knowing God is the only good. **"But in Science, it can never be said that man has a mind of his own, distinct from God, the all Mind."**¹²¹ On page 94 of the same book Mrs. Eddy capitalizes the Mind of Jesus. Jesus being the *Wayshower*, if that Mind was his mind, that Mind is our Mind, thus we see that our standpoint is never less than that of Mind, never mortal nor human.

Mrs. Eddy has given us in the Glossary a definition of the word *Sun* as **"The symbol of Soul governing man."**¹²² Having this definition, we are prompted to determine what the action of the sun seems to be in daily experience so that we may gain a lesson from it. First, we see that the rays of the sun do not begin on the earth and work *up to* the sun, but that each individual ray, being *in* the sun, shines out *from it*, and *is* the sun shining. No fog nor storm can get between the sun and its ray, no obstruction, because always and forever the ray is the sun shining. In like manner we see each individual consciousness *is* in divine Mind and thinks out from that Mind in the individual demonstration of the one Mind. When the individual consciousness knows itself thus, nothing can get between Mind and idea because Mind knowing *is* idea, and Mind and idea are one, just as the sun and its ray is one.

We call Jesus the *mediator*, and so he was. He got out from between, that is, his teaching was that Mind and its reflection is one, not two in one, but just one.

"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? ... And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. ... And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations."¹²³

Thus we see that the understanding of the one Mind, the I Am THAT I AM, delivers from the belief of mortal or human thinking.

As it would be utterly impossible for a ray of the sun to start on the earth and work up to the sun for its light and perfection, no more could man have a mortal or human mind and work up to the attainment of the divine Mind. There can be but one standpoint in the working out of daily living, and that is the divine Mind. When we question ourselves from that standpoint, "What would Mind know about this or that?" we begin to know as Mind. We thereby reject the mortal or human belief claiming to be our thinking. **"Immortal Mind is God, immortal good: in whom the Scripture saith we live, and move, and have our being."**¹²⁴

¹¹⁹ Un 25:8

¹²⁰ Un 25:14

¹²¹ S&H 204:27

¹²² S&H 595:1

¹²³ Exodus 3:13

¹²⁴ Mis 82:28

TRUE SELF EXISTENCE

Speaking of her faith in God, Mary Baker Eddy says, "**He sustains my individuality. Nay, more he is my individuality.**" ¹²⁵ Self-existence is another word which enlarges our understanding of individuality. All of us came into Christian Science because there was something wrong with our existence, either physically, morally or mentally. In order to help ourselves, our own existence, we began to look for God. Christian Science told us that God is good, Principle, Love, and that we reflected God. Immediately we began to change our existence or individual being through understanding God. Hence we find that each one is primarily interested in his own existence, and quite rightly, too, because we all must learn what true self-existence is.

"God is individual, incorporeal. He is divine Principle, Love, the universal cause, the only creator, and there is no other self-existence." ¹²⁶ From this we see that we cannot be an existence separate from God because the only self-existence there is is God. Therefore, our individual being, self-existence, is oneness with God.

What Mrs. Eddy thought of the scientific necessity of demonstrating divine and individual being is seen also in the title which she gave to her church, The First Church of Christ, Scientist. This is the first church to be founded on the demonstration of the Science of the Christ, or true individual self-existence, inseparable from God. Jesus was the first individual to understand and prove the Science of self-existence by the healing of sin, sickness and death. Then, the adherents of Christian Science are those who are likewise demonstrating scientific existence. When Jesus asked Peter, "**But whom say ye that I am?**" He answered, "**Thou art the Christ, the Son of the living God;**" and in answer, Jesus said, "**Upon this rock I will build my church.**" ¹²⁷ This rock is the scientific understanding that man is the individual expression of God, inseparable from God, therefore, one with God. The First Church of Christ, Scientist is not in Boston Massachusetts only, but is the mental activity of each Christian Scientist as he demonstrates his individual being, or oneness with God. All that ails anyone is a belief in a distant God, a feeling of separateness from God. How absolutely necessary it is to see our true divine and individual being, our oneness with God, our scientific self-existence.

The word *Church* Mrs. Eddy interprets as,

"The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." ¹²⁸

That which rests upon and proceeds from divine Principle could only be the consciousness of that Principle; and so, Principle and the consciousness of Principle is one, and this one is God, and the reflection of that is man and the universe. Thus church, because of Mrs. Eddy's definition of it, brings out consciousness, and because of consciousness, we come back to our own activity. So . . . church is individual consciousness. Next, the word *Christ*, The First Church of Christ. Mrs. Eddy's definition of the Christ is,

"The divine manifestation of God, which comes to the flesh to destroy incarnate error." ¹²⁹

This again emphasizes individual activity because it comes to the flesh to destroy a false sense of being. Of what avail is the Christ unless it establishes for each one of us divine existence? The Christ, which is the understanding of the oneness of Principle and

¹²⁵ Un 48:7

¹²⁶ S&H 331:18

¹²⁷ Matt 16:15

¹²⁸ S&H 583:12

¹²⁹ S&H 583:10

idea, presents to all men this oneness of Being as their being, for does not Mrs. Eddy say in our textbook,

"Christ presents the indestructible man, whom Spirit creates, constitutes, and governs." ¹³⁰

Jesus understood and demonstrated this oneness of Being for himself and others, this scientific self-existence which is one with God, one Being, not two beings is one.

Then the last word in the title . . . *Scientist*, very definitely brings out that this church is based upon the scientific individual demonstration of oneness with God. The word *scientist* designates individual being because the suffix *ist* means, according to Webster, "One who does" or makes a practice of," or in this case, one who is demonstrating true self-existence or oneness with God.

We, in joining this church, must therefore realize what its activity truly is and demonstrate our own individual divine being, or scientific self-existence. Because God is all and the only self-existence, there cannot be an individual existence separate from Him.

**"What if the little rain should say,
'So small a drop as I
Can ne'er refresh a drooping earth,
I'll tarry in the sky.**

Is not a man metaphysically and mathematically number one, a unit, and therefore whole number, governed and protected by his divine Principle, God? You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this. Then you will find that one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle." ¹³¹

The maximum of good is the infinite God, therefore includes all men as His expression. Each one must demonstrate deific Principle. Each one must demonstrate God, and only as each of us does this does the infinite God or Principle appear.

Every great idea which today may cover the face of the earth is doing so because an individual first perceived it. The inventions of automobiles, airplanes, trains, etc., all came about by individual perception and demonstration. The metaphysical statements in the Bible were perceived and written by individuals. The healing of sin, sickness and death, which is now being demonstrated throughout the world by the teachings of Christian Science, the understanding of the true relationship of God and man, came about by the individual perception and demonstration of that scientific fact by Jesus of Nazareth. The world movement called The First Church of Christ, Scientist in Boston, Massachusetts, based upon the teachings of Christ Jesus, was the outgrowth of the healing of one individual, Mary Baker Eddy.

Christian Scientists should be finding out that as they truly know God, they are demonstrating the Science of their own self-existence, for as the individual understands this, he knows his own existence to be divine and therefore one with God, indivisible from God. He understands his existence as the activity of God, good, and the belief that he is a human being begins to disappear.

In substantiation of these facts, may I read to you the following statement from our textbook.

"The one Ego, the one Mind or Spirit called God, is infinite individuality, which supplies all form and comeliness and which reflects reality and divinity in individual spiritual man and things." ¹³²

And, **"There is no such thing as mortality, nor are there properly any mortal beings, because being is immortal, like Deity, or, rather, being and Deity are inseparable."** ¹³³

¹³⁰ S&H 316:20

¹³¹ Pul 4:3-14

¹³² S&H 281:14

¹³³ S&H 554:4