

Annual Address  
given by the  
Christian Science teacher  
to the students of her Association

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***Reality of Reflection***

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# - INTRODUCTION -

That which has brought you here today is the consciousness that Being is One and indivisible. This is my demonstration of one Being, and it is yours, for One is reflected as one. Looking out from Mind or Being, each of us is conscious of the allness, oneness, and therefore wholeness of his God-Being. We remind ourselves that this is not just an ordinary gathering of persons or students coming together in the human way, but rather, it is the demonstration of scientific Oneness. You are not a *part* of this Oneness because you are aware of the allness and wholeness of infinite God-Being.

We are not assembled to hear *about* God, think *about* God, or talk *about* Him. We could not if we would. God being Himself, revealing Himself, aware of His own perfection and infinity, is all that is going on.

This is your Association, and the class of which you were a member is your class. Clothe it and feed it with reality. The perfection and success of this Association Day is in the measure of the scientific perfection of my own, your own, consciousness. Beginning with scientific perfection, we may prove that same perfection as the light and effulgence of divine Mind, the only I, or Us.

As I look out upon this body of students, it is a heart-warming experience, because I see there a fine appearance, the light of intelligence, the sureness of Mind, and the confidence that Being is God. Reports coming to me from different quarters tell me of your forward-going and success in your work, and I am glad, so very glad.

Today, I am particularly emphasizing for your unfoldment the understanding of the Science of true reflection and its power when seen to be the faculty of divine Mind, the one and only Mind — therefore, your Mind. Jesus is seen to have reflected the loaves and fishes, the healed bodies, and the restored consciousness. These mighty works, which Mrs. Eddy tells us to emulate, certainly were done by Jesus' understanding of his ability to reflect Mind, by knowing his power to be what Paul so well states in Philippians 2:13, "For it is God which worketh in you both to will and to do of His good pleasure." Because we have accepted God-being as the only Being, we may with greater confidence realize our ability to reflect the "multifarious forms of living Principle, Love,"<sup>1</sup> as our Leader says. This is possible even in the midst of seeming chaos.

The need of our time is to reflect, not only better health, but finer modes of living, more scientific government for the nations, and, but let this not be misunderstood, an ever progressive Christian Science Movement. We are working from a basis which has no boundary. So, as we unfold these different subjects today, I would ask you to keep in thought the idea of true reflection.

## REFLECTION

How do we understand reflection? We are all familiar with Mrs. Eddy's statement that "few persons comprehend what Christian Science means by the word *reflection*."<sup>2</sup> This is a challenge to us to find out what she meant by it.

Is it not true that in the beginning of our study of Christian Science there seemed to be associated with our understanding of reflection a sense of twoness, . . . God and reflection? Then, from this standpoint we endeavored to understand God and man. I am sure we can all testify to the fact that this partial understanding was helpful and better than our former beliefs; however, belief it was, and belief it is, because God is *objective* in that understanding of reflection.

Anything considered as existing *outside oneself* is objective. How could God be objective to us? When we attempt to understand God from the supposed standpoint that He is out there separate from us, we are attempting the impossible, attempting to demonstrate God objectively. Webster defines *objective* as "non-ego" and *subjective* as "ego." This unfolds

the idea that subjective, because it is ego, means that which one experiences *within oneself*; and objective is detached from the ego or *out there*. To students of Christian Science, subjective means that which one experiences within the divine Mind. As there is but one God, Mind, you are that Mind; so the demonstration of subjective Being is what one experiences within oneself as Mind.

Now, this is important! Reflection, correctly understood, must start with Mind, not with reflection. Unless this is comprehended, we have a reflection of a reflection, or the unscientific and false belief that thought emanates from the reflection, rather than from God. One must know who does the reflecting. If one knows there is but one I or Ego — God, then **this God-consciousness, knowing man, is true reflection.**

When “**Jesus beheld in Science the perfect man,**”<sup>3</sup> he lifted his own being to the standpoint of God. The “*I*” went to the Father, the Ego understood itself as divine consciousness; otherwise, how could he have beheld the perfect man? Who beholds the perfect man? Man or Mind?

If you behold a perfect man from the standpoint of man, you have a reflection of a reflection — which is unscientific, unprincipled, and really, unknowable. But **if you are conscious that you behold the perfect man from the standpoint of Mind, you have arrived at the Science of existence.**

In Science and Health we read, “**The scientific unity which exists between God and man must be wrought out in life-practice, and God’s will must be universally done.**”<sup>4</sup> Part of a verse from a poem found in People’s Idea of God reads:

Sculptors of life are we as we stand  
With our lives uncarved before us,  
Waiting the hour when at God’s command  
Our life dream passes o’er us.  
If we carve it then on the yielding stone  
With many a sharp incision,  
Its heavenly beauty shall be our own, —  
Our lives that angel-vision.

Ask yourself, “Who is the sculptor? Is it man, . . . or is it God? Can man form man?” In the fourteenth edition of Science and Health, the first line of this poem reads not “Sculptors of life,” but “Sculptors of men are we.”

As I remarked in the Introduction, I am emphasizing the idea of reflection. It is important today that we understand how we reflect the forms of Mind, our Mind, our own forms of comeliness, grace, strength, health, and abundance. These are evidence of what Mind is, of what we are. These forms or qualities of Mind are *not mental abstractions*; that is, there could not be comeliness without the expression of it; there could not be grace without the evidence of it; or strength, or any other attribute without the being of it.

Abstract is derived from basic words meaning “to draw from, to separate.” It would mean that comeliness could exist separate from that which expresses it, that grace could be recognized without being exhibited, and so on. **The divine idea you entertain as Mind is not separate from its identity.** The only separation there could be would be a limited sense of the power of divine Mind — the power of divine Mind to see and know itself concretely. The idea we know, being no abstraction, is immediately the form of itself. The ultimate of divine reflection must be that **to know idea is to see idea.**

Intellectually, it is admitted that ideas can be both abstract and concrete; but in the Science of Mind there can be no abstraction. As radical as this may sound, there is no such thing as an abstract idea. Consider the idea of beauty in general terms versus specific terms. Is it possible to think abstract beauty? Some form, color, fragrance, sound, or action is the

beauty you know, is it not? Our Leader says, "Infinite progression is concrete being, which finite mortals see and comprehend only as abstract glory. As mortal mind, or the material sense of life, is put off, the spiritual sense and Science of being is brought to light."<sup>5</sup>

## LOVE

**What is Love?** Christian Science teaches that God is Love. Our Leader admonishes, "The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science, — pulseless, cold, inanimate."<sup>6</sup>

Love, being one of the seven synonyms for God, it is a characteristic of infinite Being.

What is the essence of Love? It is loving. Love is conscious of perfection, beauty, joy, goodness, of perfect Being. Love is creative power, the reason for the existence of everything. Love beautifies the landscape. Love is peaceful because there is no conflict in Love.

Love is never without its manifestation of loveliness. Love and the idea of Love are inseparable, in fact, is one; Love is **not loving something outside Itself**. Love is wedded to its own idea, within itself; therefore Love is harmonious, satisfied Being.

Love is scientific, orderly; therefore Love is Principle, and Principle is Love. The understanding of Principle as Love, and Love as Principle, deepens the meaning of both Love and Principle. It takes away the belief that Principle could be only accurate and exact, or that Love could only be tender and kind. Love is strong and is the greatest power in the world. Love overcomes all beliefs in evil. Love maketh the lion and the lamb to lie down together. Love maketh the serpent charming in its adroitness.

There is no fear in Love; Love is fearless and unafraid. The Bible says, "**Perfect love casteth out fear.**"<sup>7</sup> Love to be perfect, therefore, has no fear; and without fear, there is no hate. Hate and fear go hand in hand. The children in the fiery furnace did not resent nor hate Nebuchadnezar's decree, and so they feared nothing, not even the flames. Thus Love delivered them from the fiery furnace. Jesus on the cross said, "**Father, forgive them; for they know not what they do.**"<sup>8</sup>

God as Love is present when one feels this Love as himself, even when seeming sense testimony is contradictory. Love, more than any synonym for God, implies feeling. In speaking of Love divinely understood, Mrs. Eddy says,

**"Oh, may you feel *this* touch,"<sup>9</sup> and "Spiritual living and blessedness are the only evidences, by which we can recognize true existence and feel the unspeakable peace which comes from an all-absorbing spiritual love."<sup>10</sup>**

It is this feeling of Love which does the healing work. This awareness of Love, rising above belief and mere argument, attains the Horeb Height where God is revealed — where Love, the Love that you are, recognizes the perfection of its own idea.

Love is Father-Mother God, the Michael and the Gabriel, the wholeness and completeness of Being, your Being. Love being infinite, there is nothing outside of Love, all is Love. Love does the loving, so what looks like someone loving us, is Love, from within, reflected in Love. As we look out from Love, all is lovely, for Love sees, knows, only its own loveliness. Love is complete within itself.

Sometimes one asks himself, "How do I demonstrate God as Love?" As "**God is not separate from the wisdom He bestows,**"<sup>11</sup> so He is not separate from the Love He is, or bestows. To demonstrate Love, therefore, ***one must know that Love is the characteristic of his own Being, and that he reflects Love from within.***

Let us be sure we understand what is meant by *reflecting Love*. Reflecting is being; so to reflect Love, we must *be* Love. And again, do we think of Love outside ourselves as that which we reflect, or do we know Love as the characteristic of our own being which we reflect or express? There is a great difference! The first is *objective*, Love outside of oneself; the second is *subjective*, Love within, or as one's infinite Being. We cannot understand Love objectively; we can only know it subjectively . . . from within.

Did not Jesus say, "I am the way, the truth and the life?"<sup>12</sup> "Love is reflected in love."<sup>13</sup> The Love that we are reflects its own lovely universe and man. Thus do we feel the power of *being* Love, not giving it, nor receiving it — but *being* or reflecting Love. This is the demonstration of God as Love.

Think of what the power of Love is as understood in Christian Science! It is possible here and now for us to be and feel the Love which is all-powerful, fearless, all-inclusive; knowing and loving its own glorious, universal God-being. As Mrs. Eddy says, "Behold the Lamb's wife, — Love wedded to its own spiritual idea."<sup>14</sup>

With the points of this discussion in mind, I should like to read parts of Mrs. Eddy's beautiful article on Love.

"What a word! I am in awe before it. Over what worlds on worlds it hath range and is sovereign! the underived, the incomparable, the infinite All of good, the alone God, is Love....Love is not something put upon a shelf, to be taken down on rare occasions with sugar-tongs and laid on a rose leaf. I make strong demands on love, call for active witness to prove it, and noble sacrifices and grand achievements as its results. Unless these appear, I cast aside the word as a sham and counterfeit, having no ring of the true metal. Love cannot be a mere abstraction, or goodness without activity and power."<sup>15</sup>

## JESUS THE WAY SHOWER

To a Christian Scientist, Jesus appears as *a state of mind* every step of the way. As he progressed in the understanding and demonstration of his God-being, he became more and more subjective, both in the understanding of good and the unreality of evil. In not "imputing their trespasses unto them," *he* handled evil at the door of his own consciousness, refusing to accept it as his Being.

Because he knew his being was Spirit, the erroneous personal sense of things was no part of his nature or experience. Hence his statement, "I knew you not whence ye are; depart from me, all ye workers of iniquity."<sup>16</sup> This "I" could see only the perfection of the divine "Us." In this understanding, *person*, *place*, and *thing* become the demonstration of the only "I or Us."

In the period before Jesus' ascension there are no records of his healing any claims of sin, sickness or death. Why? He had risen mentally above the belief in evil, for *consciousness is fundamental*. This is how the belief in evil is self-destroyed. It takes place as one sees his own true divine selfhood, his God-being; and he sees, therefore, that he is neither human nor mortal. **The self which in times past considered itself human or mortal disappears, and, in its place, appears the fullness and goodness of God, the one and only Being.** Evil is thus self-destroyed. In this way we better understand the statement of Mrs. Eddy, "Let Truth uncover and destroy error in God's own way."<sup>17</sup> Let God uncover error. As we accept and understand our God-being, the *falsity* of believing ourselves human or mortal appears; it is uncovered, only to disappear as mist before the sun. This is uncovering error "in God's own way."

Consciousness, your consciousness, must some time know perfection only. When is this time? "Now is the accepted time."<sup>18</sup> . . . the only time there is.

**"Be still, and know that I am God."**<sup>19</sup> Is that objective or subjective experience? What says this, or what knows this, and where is this "I?" Mrs. Eddy defines I, or Ego as eternal Mind. Is this Mind your own consciousness, or is it outside of yourself? Here is the great point of departure, indicating whether one is scientific or unscientific.

Jesus said in John, **"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."** **"These things I have spoken unto you, that in me, ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world."** Jesus as a man could not have known this. It could only have been said from conscious realization of the only *I or Ego*, the peace which comes as we know the divinity of our own Being. What but the "I" could say "I have overcome the world?" It is your understanding of this "I" which overcomes the belief in evil, sin, sickness and death.

Does this "I" say, "I am sick, I am sinning, I am dying?" Of course not. It is the human sense which so speaks. It is the human or mortal sense of "I" usurping, in belief, the name and power of the divine "I," the only Ego." **"Hence the fact that the human mind alone suffers, is sick, and that the divine Mind alone heals."**

In studying the temptations of Jesus as recorded in Matthew,<sup>20</sup> we find the error in each of the three experiences challenging Jesus' consciousness of himself as divine. Jesus knew himself as the Root and offspring of David, as one with the Father. In the first temptation error said, **"If thou be the Son of God, command that these stones be made bread."** Jesus answered that as divine consciousness, for he said, **"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."**

Again, the suggestion said to Jesus, **"If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."** Anew from the standpoint of divine and infinite Being, Jesus said, **"Thou shalt not tempt the Lord thy God."** Once more, in the effort to make Jesus think of himself as human consciousness, the tempter, showing him all the kingdoms of the earth, said, **"All these things will I give thee, if thou wilt fall down and worship me."** Jesus answered, **"Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."**

The challenge each time was to the consciousness of Jesus, whether his Ego was human or divine. Each time Jesus met it divinely, accepting the only "I or Ego" as his Being. Remember, the suggestions were prefaced by the word "if thou be the Son of God (which is a capital S). It was as if the challenge demanded "If there is but one I or Ego, prove it." With like assurance shall we meet the suggestions which would attempt to take us down from our high estate, and say to the belief of evil in whatsoever guise it appears, **"Be still and know that I am God."**

## ONENESS

God is self-conscious infinite Being. Because there is but one self-conscious Being, what are you? How do you consider yourself? Could you be consciousness separate from Mind? If there is but one Mind, could you be conscious of a selfhood separate from God? Because you exist, that Being which you are must be divine and not human.

The difficulties, which seem to be, are based upon the belief that there is a separation between God and man; and Mrs. Eddy tells us, **"The belief that man has existence or mind separate from God is a dying error."** The nullification of difficulties, then, is the realization of the inseparability — the oneness of Being, called God and man.

The demonstration of the oneness of Being in Christian Science depends upon what one accepts as the "I." Mrs. Eddy declares, "**There is but one I, or Us, but one divine Principle, or Mind, governing all existence.**"<sup>21</sup> This "I or Us" must be claimed by each of us as our own — else there is more than one I, you and Mind. Because there is but one "I," cannot you say, "A correct statement of God is a correct statement of me; and a correct statement by God is a statement by me?"

The criticism of the premise that one demonstrates the one infinite idea of Mind out from Mind often is, "If you demonstrate this oneness as God is One, you have wiped out every individuality but yourself." This could only seem to be true if one considers himself *human* and *one of many*, rather than the one indivisible Being which is Mind and idea. Did not Jesus say, "**I am the root and the offspring of David and the bright and morning star?**"<sup>22</sup> *I am the root (Principle) and the offspring (idea) of David and the bright and morning star (consciousness as Mind).* As one comprehends this, the idea of God is revealed as infinite individuality. This sustains individuality as divine and infinite because it is seen from a deific standpoint. This is Mrs. Eddy's standpoint, for she says in 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."**<sup>23</sup>

A statement defining God is a definition of you, because Being is one. In accepting the one Ego, the one Mind as our consciousness, this does not wipe out individuality; but rather, sustains all individuality, because Mind sustains its own infinite individuality. It gives the form of Godliness to the infinite idea, man and the universe, and brings out the one indivisible perfect Being, God and His idea of Himself. God conscious of Himself is one indivisible Being — no separate life, no separate existence. This is your existence, your Life and Being.

The belief that *man* can be conscious of God, man and the universe, is a belief of separation, because consciousness is seemingly emanating from man looking up to, and endeavoring to reflect, God from a "focal point outside God."

Referring to the Great Exemplar, Christ Jesus, we see that he went about in a universe seemingly filled with sick, sinning and dying beliefs; yet where he was, these things did not exist. **His universe was one with him; his idea of man was one with him; his understanding of supply was infinite and one with him.** To Jesus, Lazarus lived, the blind saw, and the five thousand were fed. He was reflecting the perfection, oneness and allness of his own Being in these healings. He recognized his Being, his Life, as God; and he had no sense of existence separate from God. What looked like a man named Jesus of Nazareth was actually the understanding that God conscious of Himself is the only Life or Being. Before that understanding of God-being, flee all the dream shadows of sin, disease, and death.

In the demonstration of harmony in music or perfection in mathematics, one does not center his attention on the discord or error to lose it; but instead, one establishes harmony and perfection. In music, the establishment of harmony eliminates discord. In mathematics, the establishment of law and order preclude the presence of error. Similarly, in the demonstration of scientific Being, our work is not to annihilate evil or to fight with it. It is to establish irrefutably our God-being, which includes that of which we are conscious as one indivisible Being. This we do in contradistinction to the seeming present error. For, on the basis that God is conscious of Himself — this Himself being man and the universe — we are conscious of the perfection of our own universe. We are conscious of the perfection of our own universe and man. Our demonstration in Christian Science is this scientific understanding of reflection, which establishes the one infinite Being called man.

#### *Intermission*

## DIVIDE AND CONQUER

In practicing and teaching Christian Science we must be careful to avoid a belief of schisms, either among friends or in ways connected with the Christian Science Movement. In unfolding the infinite idea of God, thought will ever be clearer and bolder. You cannot keep Mind from appearing! I feel at this particular time that I must say something regarding this.

After the last war, the Christian Science Movement went through the "great litigation." Many of you perhaps do not remember much of it, others will. But for the sake of those who may have been too young, or not interested in the study of Christian Science at that time, I might explain that there was a division among those at headquarters. This crystallized into a disagreement concerning the affairs of the Christian Science Movement, and the Board of Trustees of the Christian Science Publishing Society sued the Board of Directors of the Mother Church. Students throughout the field were divided regarding these questions.

It seemed to many at that time that the war, as it looked on the surface, was really not what it seemed to be — warring nations — but an attack on Christianity, and, therefore, on the Christian Science Movement. Now, again in a time of war, one hears dissension regarding the mode of expressing the idea of God. Statements such as these are heard: "He teaches the subject in this way," or "She teaches it another way," Now, while we have to be true to our own unfoldment, true to ourselves — and this may mean sometimes a disagreement with a friend or article, — still we must know how to hold to all things in the one indivisible Being. The *Science* of existence is explained in the writings of Mary Baker Eddy and the Bible; and the *way* is the Christian Science Movement. Explain, teach, and heal with *them* as the basis.

To illustrate: Take the subject of prayer and the statement "Desire is prayer,"<sup>24</sup> This statement is encouraging to the beginner who feels that God answers his desire for good. Of course, in the ultimate understanding of Being, desire is not true prayer because desire is a state of thought that is incomplete, seeking something it believes it does not possess. God is all-inclusive, self-contained Mind, complete within itself. Nevertheless, in unfolding a deeper meaning for this statement, we do not discard it. Rather, we give it the truer scientific meaning which Mrs. Eddy must have had, . . . that even the desire to gain better things is the "first faint morning beam" of the appearing of divine Mind. Not a little of that Mind appearing, but the whole of Mind appearing, though dimly discerned.

Then there is the statement, "I reflect God." If this is said as man, we know, of course, that it is incomplete; but if said as Mind, we know it is scientific. All along the way, however, the idea that one reflects God is helpful. Thus we plumb the depth of conscious Being and hold all things one in God, in Us, the only I or Us.

We are not swayed by other opinions or criticisms, but hold to our own unfoldment so long as it is based on the teachings of Jesus and our Leader. The simplest or most profound statement of either of those two Revelators must be the same to us, for the "blossom does shine through the bud." As Mrs. Eddy says,

**"Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud."<sup>25</sup>**

Today, the world condition is not what it seems on the surface — merely, nations at war. It is an attack on the allness, wholeness and oneness of God, Mind, consciousness, our consciousness; we must do as Mrs. Eddy said Jesus did. We must hold "**uncomplaining guard over a world.**" Be true to yourself, to your own unfoldment. Disagree if you must, but through it all *be* that all-embracing Love which knows all as One, and One as all.

## MIND'S INFINITE RESOURCES

**"Academics of the right sort are requisite. Observation, invention, study and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal."** <sup>26</sup>

**"We welcome the increase of knowledge and the end of error, because even human invention must have its day, and we want that day to be succeeded by Christian Science, by divine reality."**<sup>27</sup>

**"This age is reaching out towards the perfect Principle of things, is pushing towards perfection in arts, invention, and manufacture. ... It will never do to be behind the times in things most essential, which proceed from the standard of right that regulates human destiny. Human skill but foreshadows what is next to appear as its divine origin."**<sup>28</sup>

These statements of Mrs. Eddy are very pertinent to our subject. Christian Scientists should consider modern invention from the standpoint of Mind. Mrs. Eddy's discovery of Christian Science revealed the unlimited possibilities of consciousness. What was this discovery? The allness and oneness of God and man, or the one infinite Being, and the nothingness of evil. Think of this; it is tremendous in its liberation. Until then, men had considered themselves mostly material beings, living in a material world, with all its belief in evil and God afar off.

As a result of this discovery, world consciousness was released from its finite conceptions, and thought naturally — divinely naturally — sprang forward in many avenues outside the merely religious aspect. Consider the progress, since that time, in the field of invention: telephone, wireless, automobile, airplane, radio, television, radar, anti-radar, [computers and internet], and all the other modern inventions which have bettered the living and freedom of mankind and broken down the limitations due to the belief in time and space.

Someone may say, "How is this to be associated with Christian Science, for quite possibly none or few of the inventors knew anything about Christian Science?" Turning to the pages of history, one finds that most of these inventions have been developed since our Leader's discovery that God is the Mind of man, and that most of them were discovered in the country in which Christian Science appeared. Regarding modern invention, Mrs. Eddy says, in answer to a reporter's question, **"But the pursuit of modern inventions?"** **"Oh, we cannot oppose them. They all tend to newer, finer, more etherealized ways of living. They seek the finer essences. They light the way to the Church of Christ. We use them, we make them our figures of speech."** In other words, the Mind that we are is the reason for the appearing of what the world calls modern wonders, but which to us is but the natural, normal, orderly appearing of Omniscience, Omnipresence, and Omnipotence.

As we realize that Life is never in nor of matter — but is Spirit — this consciousness, our consciousness, expands into complete awareness of its own infinity and will be forever developing the perfection of itself. A joyful, glorious outlook, isn't it? There is a reason, a divine reason for every idea of modern invention. Mrs. Eddy herself prophesied wireless telegraphy.

**"The electric telegraph is a symbol of mind speaking to mind, that in progress of time will not require wires, for Spirit destroys matter, electricity, etc., but spiritualism would preserve these to destroy harmony. Truth pervades all space, needing no material method of transmitting its messages. Soul sends no dispatches on matter; but today, the electric wire**

carries to Europe a submarine whisper foreshadowing the science that is to come. Little by little the action of thought is losing its matter element, becoming spiritualized, expanding outside its fetters, and science is pushing on the centuries."<sup>28</sup>

On that basis, then, let us consider a few of these inventions and see their mental origin. By means of *radio*, voices, music and sounds are produced from all parts of the universe. Is not this invention predicated upon the fact that divine consciousness is omnipresent? *Radar* is an instrument able to indicate where an object is without seeing it with the eye. What else could liberate thought but the basic proposition that Mind is all-knowing?

*Anti-radar* prevents an object from being radared. Does not this connote Mind as the all and only Being, nothing outside itself to come to it or know it?

*Television*. Is not Mind all-seeing? These and other so-called miracles, which are really divinely natural, are here because Mind, God-being — our Mind or Being — is complete and forever expressing Itself.

The infinity of Mind's resources was again emphasized in another recent invention reported in the *San Francisco Chronicle*. A Dr. Berl has discovered a way to make gasoline, coal, kerosene, and lubricating oils from farm, forest and sea plants. I will quote some of this report to you.

"The process telescopes into a few hours with heat and pressure what nature took millions of years to do in forming coal and oil. It was perfected by Dr. D.E. Berl, research professor at Carnegie Institute of Technology, Pittsburg. The process is not limited to sugar, it makes coal or gasoline at will from sorghum, sweet potatoes, cornstalks, and many other farm crops, from grass, leaves, Irish moss, seaweed, wood and sawdust. In fact, the farm wastes alone of one normal American year would, if they could be collected, make more than enough gasoline to run the thirty-two million autos for a year. A future farmer, Dr. Berl said, might even have a simple installation to make his own fuels to run his own tractor and heat his home. Internationally, he said, the process means that there need be no "have-not" nations in coal and oil, provided there is enough land for them to grow carbohydrates. The process uses internal combustion in the plant products, yielding a material that is jelly-like at room temperature. Even without further treatment, this semi-jell can be used for Diesel fuel. Adding hydrogen by hydrogenation converts the jell into gasoline, kerosene, and lubricating oils."

Also, I should like to read to you a statement by Mrs. Eddy from an old Journal.<sup>29</sup>

"On June 17, 1886, Mrs. Eddy was attending a social gathering at the home of H.K. Batchelder at Roxbury, and after she and others had eaten refreshments which consisted of strawberries, ices and cakes, Mrs. Eddy addressed the gathering from the portico. She said that some day Christian Science would enable us to enjoy such a treat without raising the fruit, compounding the cake, freezing the ice cream, or buying the sugar, just as Jesus fed the multitudes without procuring the loaves and fishes through the usual channels of natural production and supply. ... She argued that if belief produces disease, and its removal leaves health to have its perfect work, then false belief may also prevent the perfect fulfillment of Spirit in all our material surroundings, flowers and fruit not excepted."<sup>30</sup>

Understanding the Principle of scientific existence, we rejoice over these discoveries in the field of invention, for we see in them the practical expression of this Principle. Consciousness, Mind, is all-inclusive, subjective; therefore, all that appears as good appears from within that Mind. Everything or anything which a circumstance or condition requires is at hand, because Mind is present, never outside itself or away from itself. This means that **where you are is the presence of infinity.**

From the understanding of the infinity of Mind, we view the development of synthetics as activity of the deific law of supply and demand, just as does Mrs. Eddy speak of supply, "Under the deific law that supply invariably meets demand, this Science is effectual." If we understand the omnipresence of divine Mind, there are no lost frontiers, depleted sources of raw materials, or limitations of any kind. I feel that synthetics and chemurgics are better expressions of the infinity of Mind than are the raw materials, for they are more universal in scope; for example, rubber. Its growth is limited to certain climates and parts of the world, so that on that basis the supply of raw rubber is small and limited. Synthetic rubber, however, may be had wherever there is intelligence — where Mind is — and that is everywhere.

The old adage that *necessity is the mother of invention* is a scientific statement. For in reality it means that wherever a need seems to be, there is the supply. **"All is infinite Mind and its infinite manifestation, for God is All-in-all."**<sup>31</sup>

Now, what are you going to do when you hear suggestions of national or local limitations and shortages? Is there a lack, could there be when Mind is omnipresence, when Mind is omniscience, when Mind is omnipotent? Because that Mind is your Mind, where you are is this all-inclusive being. The knowing of this divine fact unfolds itself in modern invention, synthetics and chemurgics. This is your Being, the only Being. This, too, is true reflection.

In conclusion, may I ask . . . should a Christian Scientist, understanding the omnipotence, omnipresence, and omniscience of Mind, believe in regimentation, limitation, false security, or any law which teaches men that they are incompetent, frail, and unable to do things for themselves? This is a grave question, and ours as Christian Scientists is a grave responsibility. It is our duty to teach men their true Being, God-being, their own indivisible Being, hence their completeness and infinite ability.

## UNREALITY OF EVIL

Mary Baker Eddy's discovery was just as much the unreality of evil as it was the allness of Mind and idea. In our textbook she says, "In Isaiah we read: 'I make peace, and create evil. I the Lord do all these things,' but the prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness."

In Revelation, John states, "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife." In clarifying this statement, our Leader says, "Note this, — that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, the four equal sides of which were heaven-bestowed and heaven-bestowing.

**"Think of this, dear reader, for it will lift the sackcloth from your eyes, and you will behold the soft-winged dove descending upon you. The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares. Then thought gently whispers: "Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife, — Love wedded to its own**

**spiritual idea. Then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense."**

These statements from our textbook must be pondered. They are very important. In them is something to be seen regarding the unreality of evil. In order that you may derive the most from this discussion, a word of explanation regarding my presentation is necessary. You will notice that some statements sound as if I were crediting evil with being something and doing something. This of course is not true, but is done solely for educational and explanatory reasons.

If one seems to have an evil experience, the temptation is to work to be rid of it. This is a hoax or trick, for in so doing, the student centers his thought on the evil belief — really more conscious of evil than good. In order not to fall into this snare, one must look for the angel which the belief in evil attempts to hide. It is obvious that there cannot be evil and good operating at one and the same time; one must be true, the other untrue. **The Truth, because it is true, makes an untruth apparent, and by inversion, an untruth makes the Truth apparent.** Good inevitably reveals the claim of evil; why stand aghast before it? Evil indicates good as reality, then why not rejoice over the opportunity to understand reality.

Jacob saw this, for during his experience with the belief of evil, the angel said, "Let me go, for the day breaketh." Mrs. Eddy explains his action as **"But the patriarch, perceiving his error and his need of help, did not loosen his hold upon this glorious light until his nature was transformed."** . . . until consciousness perceived the reality which evil masked.

As a further illustration of the point under discussion, let us consider the claim of dishonesty. Because dishonesty claims existence, dishonesty creates, as it were, the necessity to understand honesty as the reality and dishonesty as unreality. In this way, **evil has produced good, dishonesty has revealed honesty.** One could say **evil introduces good as reality.** Mrs. Eddy says,

**"Thought is borrowed from a higher source than matter, and by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth."** <sup>32</sup>

This understanding of the belief in evil is necessary to the demonstration of successful healing; otherwise, our treatments in Christian Science may be too much concerned with eliminating error. Evil necessitates *unfoldment, revelation, inspiration.* Then let us approach a problem with that state of thought, because we know evil is in reality inverted good. **Evil is but the hidden existence of good.**

**"The rule of inversion infers from error its opposite, Truth; but Truth is the light which dispels error."** <sup>33</sup>

Divine Mind appearing as your consciousness reveals mortal mind as nothing. Spirit appearing as you, uncovers matter as non-existent; Life appearing as you reveals death as impossible. Love shows hate as powerless.

Because there is but one Mind, the insistence of this Mind to be the one and only Mind *seems to cause suffering or trouble to that which claims an existence separate from it.* When one yields the point at issue and agrees that there is no Life, intelligence, or substance but Mind, Mind has established itself; so where then is the evil? Because the appearing of evil *causes* divine, scientific thought *to reverse the evil claim,* this introduces Mind and is really Mind omnipotently being itself. This is the "angel entertained unawares." When the mask is removed from evil, it discloses the allness and wholeness of divine existence. So good produces evil, and this evil is good, when so understood.

This is inevitable until consciousness accepts the divine dictum that good is All-in-all, the first and the last. The book of Revelation is understood when, in this way, one begins to see through the mystery of evil. It was not that John saw evil as reality; but because he knew the divinity of his own Being, evil in all its beliefs appeared to him as unreal. This knowing brings with it **the rule of inversion, that what looks like evil is good in reverse.**

In conclusion, the appearing of reality, which is the self-conscious divine Mind, infinite good, has made it necessary to see the unreality of that which claims to be its opposite. Like John, we are able to see this world conflict as unreal because it is being viewed from the standpoint of the individual good God demanding, I Am All-in-all! Then is there naught but good appearing?

What Isaiah meant when he said, "I make peace and create evil, I the Lord do all these things," thus gains clarity. Again, not that good creates evil — a self-evident impossibility — but that as the omnipotence and omnipresence of divine Being is accepted, we begin to see how that all-power and all-presence would seem to press on something which believed itself to be separate from that all-inclusive goodness. As our Leader says,

**"Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self."**<sup>33</sup>

Is this not the mystery of evil, that which seemeth to be and is not?

## BILL OF RIGHTS

Today, there is the constant argument to thought that this is a changing world; that we must discard the old and take up the new; that because of the scope and complexity of the times, we must be willing to let go of some of our individual freedoms in order that the common good may be better served. Thought is also confused and tempted by the argument that in order to progress we must have change.

To the student of Christian Science, a truly progressive world can only appear as the result or expression of the changeless Principle, named God. Unless one has a firm, immovable foundation from which to work, he unwittingly becomes an opportunist, seizing at every straw in the wind, as if it were the *open sesame*. He is constantly seeking a panacea for existence, rather than more perfectly being or using that which he already has.

Webster defines *principle* as "a fundamental truth: a primary or basic law," and *progress* as "a journeying forward, gradual betterment." *Change* is defined as "to alter by substituting something else for, or by giving up for something else; a substitution of one thing in the place of another." From the standpoint of Christian Science, we must progress, or journey forward, from the principle, or fundamental truth that God and man is one. The only change we will recognize is the giving up of the false belief that God and man are separate.

Principle, God, is defined in Christian Science thus: "**Principle and its idea is one, and this one is God, omnipotent, omniscient and omnipresent Being, and His reflection is man and the universe.**"<sup>35</sup> Man is the reflection of God, the self-reflected idea of God, or Mind's idea of Itself. God, Principle, must be understood as the changeless, underlying Principle of all existence, and if we would have clearer, finer, fuller modes of social, civil, political and religious liberty, these must be produced upon this Godly scientific foundation

To demonstrate that a principle is unchanging, but infinite in its unfoldment, let us refer to the science of music. There is never the slightest deviation from what is now known as *do* as the basis of all musical harmony — whether the expression be of the simplest or most profound form, new or old, classical or popular. The whole-tone scale, or the quarter-

tone scale could not be so designated unless one understood the half tone scale. Also, all musical composition could be said to stem from *do*, because it is from this *do* that all other tones or keys are known. *Do*, whether fixed or movable, is the fundamental basis from which all compositions emanate. So, whether one is composing a classical symphony, modern rhapsody, tone poem, or a single melody, each one is but the evidence of the infinite unfoldment of the basis of all compositions, *do*. Each note of these compositions accomplishes its purpose only because there is a root, a principle, or *do*. One would not think of changing the fact that *do* is the basis of harmony; rather, one would unfold or develop its broader, newer, and fuller expression. The musician knows that there is no limit to the variety of musical expression possible as a result of this changeless principle of the science of music.

When we hear, then, that our nation must undergo a change . . . that the old frontiers are disappearing . . . that the Bill of Rights and the Constitution are outmoded . . . that individualism as known in our early history is *passé*, what shall we know?

Is there any other fundamental truth upon which to build a nation than the fact that "all men are created equal, and that they are endowed by their Creator with certain unalienable rights?" Is this Principle subject to change? And phrased from the standpoint of Christian Science, what other right is there than the right of individual consciousness as understood in Christian Science? On what other foundation could we work than that man is the individual idea of God and therefore has his divine rights? Mrs. Eddy says,

**"A coroner's inquest, a board of health, or class legislation is less than the Constitution of the United States, and infinitely less than God's benign government, which is 'no respecter of persons.' Truth crushed to earth springs spontaneously upward, and whispers to the breeze man's inalienable birthright — LIBERTY. 'Where the Spirit of the Lord is, there is liberty.' God is everywhere. No crown nor sceptre nor rulers rampant can quench the vital heritage of freedom — man's rights to adopt a religion, to employ a physician, to live or to die, according to the dictates of his own rational conscience and enlightened understanding."**<sup>86</sup>

Shall not we be firm in our understanding that man as God's idea of Himself is as unlimited, free and infinite as God is, and develop for men today upon this same foundation, higher and better ways of living? Like Grant in discussing his campaign, we must say: 'I propose to fight it out on this line, if it takes all summer.' Science says, "All is Mind and Mind's idea. You must fight it out on this line."<sup>87</sup>

It is in this vein that I would speak to you today on the Godly foundation of our Bill of Rights and the aspect Christian Scientists should have of it. I hardly need remind you that these parts of my paper each year are not political discussions. Rather are they the result of realizing what the fixed Principle and rules are through healing of the sick, sinning and dying in Christian Science. Practitioners of Christian Science find through experience that there is but one way to heal, and that is to see man as idea of God, perfect, free, unlimited, and forever developing from a boundless basis. This teaches that laws of nations which are not based on this one and fixed Principle are not laws, but human opinions.

What has been called the Bill of Rights in American history has been generally associated with the idea of human government, a human ideal. How many of us today here think that the Bill of Rights is a human ideal which may or may not last? In the light of Christian Science, and from the standpoint of what Mrs. Eddy says about rights, let us see what the foundational principle of the Bill of Rights is.

Christian Science teaches that God made man, that man reflects God and that man is one with God. On the basis of this Science, then, there is a divine reason for the rights of man. Quoting from *Science and Health* we have this statement of Mrs. Eddy,

**“The universe reflects and expresses the divine substance or Mind; therefore God is seen only in the spiritual universe and spiritual man as the sun is seen in the ray of light which goes out from it.”<sup>38</sup>**

It is not a human ideal, therefore, which says that man is free, but a divine necessity to correct one's understanding of God. Actually, the freedom of man is the appearing of God. Without this scientific understanding of the freedom of man, there is no scientific understanding of God. Because God and man is one infinite Being, if man is bound by laws of church or state, God is not freely seen or understood.

This is why the struggle seems to be so terrific when the rights of man are invaded. The invasion is not against a human being, it is not against anything human. It is not really against man, but is against God; and because God is infinite and forever will be so, that Principle of Life tolerates nothing unlike itself. Again, Mrs. Eddy says,

**“Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love. Man's rights are invaded when the divine order is interfered with, and the mental trespasser incurs the divine penalty due this crime.”<sup>39</sup>**

Because the freedom of man is fundamental to the Science of God, it has to be expressed in civil, social, political and religious spheres. It is not enough to state this freedom in words, it has to be wrought out in daily living. If we are ignorant of the scientific basis for the freedom of consciousness — that is, that God is the Mind of man, — we will allow all sorts of unjust decrees, laws, and rules to become a part of our every day experience in the cities, counties, and countries in which we live. In order to be good citizens, we have to be scientific Christians.

Mrs. Eddy's own experience proved to her the importance of individual rights and freedom to spiritual unfoldment, and she has many references on this subject throughout her works. I shall quote a number of these to you because I feel they are very important to the understanding of the scientific basis of the Bill of Rights.

**“Discerning the rights of man, we cannot fail to foresee the doom of all oppression. Slavery is not the legitimate state of man. God made man free. Paul said, ‘I was free born.’ All men should be free. ‘Where the Spirit of the Lord is, there is Liberty.’”<sup>40</sup>**

**“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.”<sup>41</sup>**

**“When the press is gagged, liberty is besieged.”<sup>42</sup>**

**“Certain elements in human nature would undermine the civic, social, and religious rights and laws of nations and peoples, striking at liberty, human rights and self-government — and this, too, in the name of God, justice, and humanity! History shows that error repeats itself until it is exterminated. Surely the wisdom of our forefathers is not added but subtracted from whatever sways the sceptre of self and self over individuals, weak provinces, or peoples. Here our hope anchors in God who reigns, and justice and judgment are the habitation of His throne forever.”**

43

The addition of the first ten amendments to the Constitution of the United States, which are popularly called the Bill of Rights, came about in a very wonderful way shortly after the adoption of the Constitution as the governing law of this America. I am sure you are all familiar with Patrick Henry's stand at this time. He and others opposed ratification of the Constitution without a Bill of Rights protecting the individual, because they feared the government as outlined could become tyrannical. These stalwart defenders of individual freedom persisted with their arguments, and in June 1790, the Bill of Rights was added to the Constitution, establishing *forever* the freedom of the individual in this country. *The right of the individual is the central point from which our government functions.*

The Bill of Rights existed as a document in the hearts of men before it ever appeared on paper or was incorporated as written law in the Constitution of the United States. One meaning of the word document is *proof*. The Bill of Rights is the outward expression or proof of the inward basic fact that man is free because God is free. This was the underlying idea which motivate the thoughts of the free-thinking foundation fathers framing the Bill of Rights. As students of Christian Science, we could say that they reflected God in his way. Remember, when we use the word reflection, we are understanding it as mental manifestation out from Mind.

What is each<sup>us</sup> of doing about the Bill of Rights today? Where does it exist? As a historical document or in your hearts and consciousness? Do we realize its maintenance has to do with our spiritual demonstration? Are we maintaining for ourselves and others the freedom of thought it gives and the power it extends for use when seemingly assaulted by false laws? Are we mentally and audibly voicing the power of God-given freedom — the freedom of religion, speech and press?

Essentially, the Bill of Rights protects the freedom of thinking for each individual according to his own understanding. If the Bill of Rights could be destroyed as paper or even as law, it would still exist as the innate freedom of consciousness, because God is Mind. But how much more quickly will seeming injustices be worked out for the world as we discern and understand the spiritual power underlying the Bill of Rights!

In the Ten Commandments, the first is seen to be the only absolutely scientific one, and the other nine are but amplifications of it, so is this true of the Bill of Rights. The first amendment contains within it all that is necessary for the freedom of the individual. The other nine are but the extension of it as exemplified in daily living. . . .

**“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.”**

I should like to take up with you today the spiritual meaning of what is contained in this first amendment. Whether it is called freedom of religion, speech or the press, fundamentally these terms mean freedom of consciousness, thought; and thus, if religion, speech, or press seem to be restricted, thought is restricted. Because we are demonstrating God as Mind, our Mind, thought can never be restricted. As students of Christian Science and as citizens of the United States and the world, it must be our plan and purpose that nothing shall interfere with that freedom of thought, because consciousness is God!

The first right of the individual mentioned in the first amendment is that of choice of religion; that is, the state cannot enforce a religion. Religion is very basic to the thinking of the individual, because it has to do with the first great cause, God-Being, the reason for one's own existence. No government should, or can, have the right to govern this activity of thought. And so it is included in the amendment that Congress shall not prohibit the free exercise of religion.

It is not only the form of religion which cannot be regulated — which is but the outward sign of a free choice on the part of the individual to worship or understand God — but keeping religious thought free keeps the thought of the individual free. It is the mainspring of his reasoning.

Some religious beliefs are untrue and therefore binding; nevertheless, the thought of the individual exercising his or her own volition in choosing a mode of worship is basic to the freedom of the right to think. It is noticeable in history that in the countries restricting or dominating religious thought, the freedom of the individual has disappeared along with the churches.

A characteristic of consciousness searching for God is the desire and willingness to *dare, dare* to go forward both mentally and bodily. This characteristic of thought founded our country, and *dared* to declare in writing that man was free and “endowed with certain unalienable rights.” This characteristic of thought kept America free and made possible the appearing of Christian Science, by *daring* to oppose taxation with representation, slavery, and inequality of man.

Mary Baker Eddy was the crowning demonstration of this state of mind in America. And it must always be so remembered by Christian Scientists that the religious freedom guaranteed by the Bill of Rights sustained her in her endeavor. The establishment of the Christian Science Movement could never have happened in any other country but America, for only here was the freedom of religious thought upheld by written law. Think of the courage of our beloved Leader in this respect, how she dared to think and say and do. Standing as she did at one time, alone, the only one in this or any other country, who dared to say that God understood would heal sin, disease, and death. The desire to understand God carries with it that wonderful daring. Think of yourself today. I am sure each one of you feels the joy of *daring* to know God as taught in Christian Science, *daring* to make your own demonstrations according to Principle. Let no one take this from you even momentarily.

The first amendment says secondly that “Congress shall make no laws abridging the freedom of speech.” The word *speech* is defined as “the faculty of uttering sounds or words to express ideas.” Here again is spiritual foundation, for speech is but the furthering of ideas. We use speech and words to bring forth ideas. Thus we see that the freedom of thought, which is first recognized in the individual’s thought of God, now broadens into speech; hence, it shall not be abridged, curtailed, or shortened.

Then it is stated that the press shall not be abridged. The press is defined by Webster as “editorial or critical comment or publicity in the press.” The press is, or should express, the opinion or comments of the people, and is but a fuller interpretation of speech; that is, more universal in scope. If the press could be owned or dictated to by a government, any government, great harm can come of it.

The first amendment also insures the people of the freedom peaceably to assemble. This sustains the right of individuals to assemble for church services.

I have always enjoyed the thought that this first amendment of the Bill of Rights does not by law *give* these rights to men, but by law *sustains* the recognized rights of man. In other words, it is a law which protects the God-given rights of man. In this we see that the Constitution and the Bill of Rights were formed around the individual rights of man.

There is a book entitled *Back to the Republic* by Henry Atwood, which from pages 97-117 shows by diagram how the rights of the individual is the pivotal point in the government of the United States as set forth in the Constitution and the Bill of Rights. In these diagrams he shows it is the same in city, county, state, or federal legislation. The United States is a republic, and this is a republican form of government. The Constitution therefore insures the individual a republican form of government for city, county, and state.

Remember, America is the only large country which has its bill of individual rights written as law. Other countries, when aroused by injustices, fight to maintain a country, or nation as dictated by those in legislative positions. But here we have a written law to which legislators and executives, as well as the people, must subscribe. America has always fought for its ideal — its faith in the capability of the individual.

It is not easy for a nation founded on high ideas such as ours to preserve and maintain its fundamental principles. Two of our greatest statesmen, Benjamin Franklin and Abraham Lincoln, were aware of this and voiced it. As Franklin left the place where the form of our government had just been completed, a lady asked him, "What kind of a government is it, Doctor?" His answer was, "A Republic, Madame, if we can keep it."

Lincoln said in the Gettysburg Address, "Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure." Are we as Christian Scientists defending, maintaining and preserving the scientific fact that man is free because God is free?

By way of summarizing this subject, let us recall that the principle of Christian Science was first seen in the healing of the sick as demonstrated by Jesus and his disciples, and later by Mrs. Eddy. A great deal of attention has been given, and is being given, to the demonstration of this art; and rightly so. This talent aroused the world to the presence of Christian Science, and held out to the sick, sinning and dying the healing Principle, God, Mind. It is required of Christian Scientists that they heal the sick, as the proof of Immanuel, or God with them. Yet, as Mrs. Eddy says, **"Is healing the sick the whole of Science? Healing physical sickness is the smallest part of Christian Science. It is only the bugle call to thought and action in the higher range of infinite goodness."**<sup>44</sup>

Jesus said, **"Verily, verily, I say unto you. He that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto my Father."**<sup>45</sup>

These two statements made by the two revelators of scientific Christianity make clear to us that while the healing of the sick is absolutely necessary, it does not stop there. We must consider what Mrs. Eddy means by the **"higher range of infinite goodness."**

In our textbook, Mrs. Eddy says, **"One infinite God, good ... annihilates ... whatever is wrong in social, civil, criminal, political and religious codes."** Five fields of thought, we say, describing the infinite range of consciousness. So it is demanded of us to consider how the Principle which has been demonstrated in healing the sick is to be seen in social, civil, criminal, political and religious thought, thereby correcting whatever seems to be wrong.

This unfolds the development of generic man, the full manifestation of God. God, Mind, knowing the allness and infinity of itself is termed generic man. Mrs. Eddy says

**"Through spiritual sense you can discern the heart of divinity, and thus begin to comprehend in Science the generic term man."**<sup>46</sup> **"It follows that man is a generic term."**<sup>47</sup>

With God understood as taught in Christian Science, the freedom of man is understood and established; and from this one infinite Being, we advance and proceed to the universal demonstration of this Being. Generic man is a term of universal Being. Mind, our Mind, knowing the perfection of Itself from the infinitesimal to the infinite, is, and must be, our generic experience.

Thus we see what is deifically required of us as indicated in the statement of our Leader — that the Principle of scientific Being, which is first understood in healing the sick, sinning and dying, must expand into social, civil, criminal, political and religious codes. We

must detect and renounce whatever is unlike this scientific Being in the laws or regulations made by nations concerning these fields of thought. This is not done as a humanitarian effort or from the goodness of our hearts; but because generic man or universal Being is a divine demand and must be the experience of each one.

Today, I trust that we have unfolded the idea which convinces us of the spiritual reality underlying the Bill of Rights, and that we will maintain and sustain it not only for ourselves, but for all men. Remember that on the seal of the United States of America is written, "Novus ordo seclorum," New order of the ages. Jesus said, "**The kingdom of God is within you.**"<sup>48</sup> The word *kingdom* in the Aramaic, the language which Jesus spoke, means "kingship, reign, sovereignty," therefore, to rule or govern. Then one could say "the reign or sovereignty of God is within you."

Christian Scientists, because of their understanding of Mind, or the Science of existence, rule the world. *They are the new order of the ages.*

## RACE SITUATION

How are you thinking about the Negro question? It is demanding attention, and that means healing. It is incumbent upon Christian Scientists to do this work. We are not whole or scientific until we do. Before perfection is gained, every belief of blot on the escutcheon of consciousness must be washed away. Plato says, "What thou seest, that thou beest." To accomplish the healing of the Negro question, it is necessary to see that it is a false belief concerning man and race. It requires divine intelligence, Mind, not sentimentalism or mere human kindness to achieve this.

**Characteristics of Negro:** What is the belief of the Negro race? With it has been associated dishonesty, sensuality, uncleanness, laziness, emotionalism, superstition and slavery. As a race, they seem to have expressed what the world has believed of them. Our work is to recognize these characteristics as beliefs and heal them by knowing their unreality — not be attempting to be humanly kind. This is done as we look out from our own infinite being and reflect only its own perfection. Mind expresses only itself, in which there is no Negroid belief.

Generally speaking, the Negro feels he is improving himself by associating with the white race. Of course this is a veneer, having no depth or truth. You understand that I am speaking in terms of belief. In dealing with this proposition we must understand what is required.

**History of the Negro:** I find when looking up the genealogy of the Negro race, it is recorded as the race of Ham, or Hamite from Africa. The Negro race in the Bible stems from Ham, the son of Noah. It is related that Noah cursed Ham for uncovering his drunkenness, and pronounced that he should become the slave of Canaan, a son of Ham.<sup>49</sup> The Bible does not mention that the curse of Noah was that Ham should be black. In the development of this subject it does not matter, for the mental is all with which we are concerned.

The definitions are illuminating. The definitions of Canaan, Ham, Japhet and Shem in the Glossary are illuminating and assist in clarifying this subject. *Canaan* is

**"A sensuous belief; the testimony of what is termed material sense; the error which would make man mortal and would make mortal mind a slave to the body."**<sup>50</sup>

*Ham* in becoming a slave to his son really indicates that state of mind which is a slave to its own beliefs. *Ham* is defined as "**corporeal belief, sensuality, slavery, tyranny.**"<sup>51</sup>

*Shem* is described as being "**kindly affection, love rebuking error, reproof of sensualism.**"<sup>52</sup> *Japhet* is described as a "**type of spiritual peace, flowing from the**

understanding that God is the divine Principle of all existence, and that man is His idea, the child of His care." 53

***We Must Heal the Belief of Negro in Consciousness.*** These definitions help in solving this proposition because they put it in the mental realm, and we find that what looks like person is to be understood as mental characteristics. These definitions are examples of progressive thought in the way of unfoldment. We see again that consciousness is fundamental, and that it is there the work must be done. Ask yourself, "Does my sense of man include the Negroid belief?" Understanding the Science of Mind, we know that when we see as unreal the Negroid belief, there will be no Negroes, but there will be the idea of God, for Mind is aware of itself.

***The Negro Must Understand the Science of Mind.*** For all races and peoples, there is but one thing required for healing, and that is to understand the Science of Mind. The Negro in Christian Science must be no exception; this must be *his* experience. This must be *his* demonstration. It would seem that as he knew his oneness with God, these beliefs concerning his race and his color would change, for his color seems to be the expression of the errors attributed to him. I have been told by a prominent worker in our Movement that such a case came under his observation. A very dark Negro had grown lighter in color as she had sincerely developed her understanding of her oneness with God.

***The White Race is the Most Spiritually Developed.*** Considered as a whole, the white race is the most intelligent and spiritually developed race, and it would seem reasonable that as God is seen to be the Mind of man, this white race would be the one and only race everywhere. The two revelators of Scientific Christianity, Jesus and Mary Baker Eddy, were of the white race.

***The Negro Must Be Sincere in Christian Science.*** Pertinent to the demonstration of the Negro must be his sincerity in his work in Christian Science. The Christian Science Movement is finding out that the Negro's demonstration is better in every way when he takes it upon himself to form his own church and in this way take part in the Christian Science Movement. In the last Metaphysical College Class there was a Negro practitioner from Chicago. Now they can have class teaching and their own association. There is already a Negro church in Los Angeles and eight practitioners, a church in Chicago and eleven practitioners, and one church in New York City.

***Negroes Must Educate Themselves.*** There have been outstanding instances where Negro people have educated themselves equally with the white race; such as, Marion Anderson, Roland Hayes, George Washington Carver, and Booker T. Washington. Undoubtedly there are examples, too, of families who are living fine cultured lives. But this is the requirement before they can hold positions of importance.

***Booker To Washington in "The Standard"*** I should like to read a statement by Booker T. Washington from his article "The Standard." It seems to me he saw the working out of this question from a rational, spiritual and practical point of view.

**"If through me, a humble representative, seven millions of my people in the south might be permitted to send a message to Harvard — Harvard that offered up on death's altar young Shaw, Russell and Lowell, and scores of others, that we might have a free and united country — that message would be: 'Tell them that, by the way of the shop, the field, the skilled hand, habits of thrift and economy, by way of industrial school and college, we are coming. We are crawling up, working up, yea, bursting up. Often through oppression, unjust discrimination and prejudice, but through them we are coming up and with proper habits, intelligence and property, there is no power on earth that can permanently stay our progress.'**"

In the economy of God there is but one standard by which an individual can succeed — there is but one for a race. This country demands that every race measure itself by the American standard. By it a race must rise or fall, and in the last analysis, mere sentiment counts for little. During the next half century or more my race must continue passing through the severe American crucible. We are to be tested in our patience, our forbearance, our perseverance, our power to endure wrong, to withstand temptation, to economize, to acquire and use skill; our ability to compete, to succeed in commerce, to disregard the superficial for the real, the appearance for the substance, to be great and yet small, learned and yet simple, high and yet the servant of all. This, then, is the passport to all that is best in the life of our Republic, and the Negro must possess it, or be disbarred.”

*Living Witness to Prove God is All.* Mind knows the perfection of itself, whether it is called man or race. The ability to demonstrate perfection is the appearing of the infinitely good God — although it looks like you. It is the Science of Being or existence. On this basis we call for living witnesses to prove this Truth — mental witnesses. A changed mental condition will eradicate that which is known as Negro, leaving Mind’s perfect idea. There is no corporeality, sensuality, slavery, tyranny — no Negroid belief in Mind.

## INDIVIDUAL AND INDIVISIBLE

The word *individual* has two interpretations. Its root and prime meaning is “indivisible or not divisible.” The other meaning is “existing as a distinct entity” as opposed to general. It is with this latter meaning that Mrs. Eddy refers in the following statement:

**“The term individuality is also open to objections, because an individual may be one of a series, one of many, as an individual man, an individual horse; whereas God is One — not one of a series, but one alone and without an equal.”<sup>55</sup>**

Our viewpoint, then, out from divine Being, sees and expresses One, without an equal. The word *many* is a finite and limited term referring to numbers, and it is sometimes mistakenly used for *infinite*. God is One, how could he reflect Himself as many, and who could tell how many?

Just now, I said *many* was a finite and limited term referring to numbers, but even this viewed from One infinite Being is changed, for is not two, one twice; three, one thrice; four, one four times? It is. Really, one, two three, four, five, and so on, are designations of the primal unit, one.

Referring to the scientific meaning of *individual*,— t hat of *indivisible*,— we use it in unfolding the idea of one Being in order to impress thought with the fact that **consciousness must accept and realize its indivisibility with God, its divinity.** Mrs. Eddy tells us “He (God) sustains my individuality. Nay, more — He *is* my individuality and my Life.”<sup>55</sup> “God is individual Mind.”<sup>56</sup> These statements reveal to us that God is our Mind because Mind is individual, is indivisible.

We say God is indivisible Mind; *we* may say *our* Mind is indivisible, one with Mind and everything of which Mind is conscious. Here the statement of Jesus comes forcefully to thought, “As Thou, Father art in me, and I in Thee, that they also may be one in us.”<sup>57</sup> . . . one indivisible Being, one indivisible Mind, one indivisible consciousness. Mind or consciousness is indivisible and could never be one of many. Not one of many minds, not one of many individualities, but one infinite indivisible Mind and its infinite individuality. You cannot be indivisible and many at the same time. If you are one of many, and the whole of many is God, God is divisible.

This statement of Jesus' is also an illustration of the correct understanding of reflection. "As Thou, Father, art in me, and I in Thee" is divine consciousness, conscious of itself as Mind, and the reflection of that understanding is man and the universe, or "that they may be one in us."

Where is this infinite One whom mortals have named God? If it exists out there someplace and we have no actual knowledge concerning it, it is belief, *blind belief*. If it exists out there as a sort of super being to worship and adore, it is *idolatry* or a form of *false theology*. Such a premise is also incapable of exact knowledge. But if this infinite One exists as consciousness, conscious knowing, then it exists as you, as me, but always as the infinite One, not one of many. Because you exist, that is how and where it exists. The infinite One, then, is actual experience, exact knowledge, therefore, demonstrable Science.

God, the Adorable One, can only be known and understood as One. Recognizing God as our Mind, one Mind, one Being, one Principle, we see the fallacy of believing that one indivisible Being could reflect itself as many ones. "Give up your material belief of mind in matter, and have but one Mind, even God; for this Mind forms its own likeness,"<sup>58</sup> says Mrs. Eddy. Does this Mind form many minds or consciousness? Again, our Leader writes,

"As the Wisemen grew in the understanding of Christ, the spiritual idea, it grew in favor with them. Thus it will continue as it shall become understood, until man be found in the actual likeness of his Maker. Their highest human concept of the man Jesus, that portrayed him as the only Son of God, the only begotten of the Father, full of grace and Truth, will become so magnified to human sense, by means of the lens of Science, as to reveal man collectively, as individually, to be the son of God."<sup>59</sup> *Not sons.*

Also she says, "On this infinite Principle of freedom, God named Himself, I AM. The name I AM indicated no personality that could be paralleled with it; but it did declare a mighty individuality, even the ever-lasting Father, as infinite consciousness, ever-presence, omnipotence; as all law, Life, Truth and Love."<sup>60</sup>

Thus, we must understand ourselves and realized that we can no longer think *about* the demonstration of God, but that the demonstration of God *is* this actual mighty individuality, manifesting itself in all forms of beauty and liveliness — even though it looks like you.

## WHAT IS YOUR RECORD?

Each year in teaching, I remind the class that Mrs. Eddy taught about four thousand students and that approximately four hundred were quality. Jesus taught many; at one time, he sent out seventy. Only eleven of the disciples, and a few others, left records. Here today, I should like to ask this Association, what record each one is making? *It is inevitable that you make a record; you must do it.*

The word *must* is popularly associated with human will, but I should like to consider it from a different standpoint, that of divine will — *the determination of Mind to be the one and only Mind*. It is only belief which says one may or may not make a record. As I said, it is inevitable that one shall, but it may not seem to appear until one accepts the idea of its inevitability. Because Mind manifests itself, is conscious of itself, as you, each one must make a record. Each one here today should be willing to think of himself in this way. A great truth stated in Science and Health by Mrs. Eddy in making this idea clear is

"Mind alone enlarges and empowers man through its mandate, — by reason of its demand for and supply of power."

In every instance, Mind is the must, the demand for perfection. Mrs. Eddy also says,

**“The scientific unity which exists between God and man must be wrought out in life-practice, and God’s will must be universally done.”<sup>61</sup>**

This divine will was exemplified in the life of Jesus. This volition is not to be understood as emanating from the man Jesus, but rather the demand of Life to be Life, appearing as Jesus. Again, we find in our textbook, Science and Health, **“Science is a divine demand, not a human.”<sup>62</sup>** Also, this divine demand is uttered in the words of Jesus, **“Be ye therefore perfect even as your Father in heaven is perfect.”<sup>63</sup>**

Christian Scientists must be fully aware of the inevitability of perfection having to be wrought out in their life-practice, for the *demand* and the *must* is the determination of Mind to be itself — Mind revealing itself. Does this not make our work happier, simpler, when we realize that the perfection of our Life and all of which we are conscious already exists and that the appearing is inevitable? Our Leader writes, **“There is but one way of *doing* good, and that is to *do* it! There is but one way of *being* good and that is to *be* good!”<sup>64</sup> *This being and doing is you.***

I mention this because sometimes one hears the statement made, “Just let God do it,” as if God did anything separate from Himself, or that the individual saying this was separate from God and therefore had nothing to do with it. Because Principle and idea is one, it acts as one, never as two. The inevitable perfection of Principle appears as you, so that every detail of your life or experience is as perfect as the Mind that you are. That is your outlook; that is your capacity; that is the grandeur of your Being.

When Jesus said, **“Greater works than these shall he do; because I go unto my Father,”<sup>65</sup>** what did he mean? To regard this utterance of the Master as referring only to his understanding of the divine “I or Ego” as his consciousness is but a limited, faulty concept. Rather did he mean that greater works will we do as we relinquish the sense of ourselves as “I” in the flesh or human, and allow the “I” to go to Mind and be Mind. Greater works that “I” (in the flesh) will we do as our consciousness knows itself to be Mind. Make special effort to be alert in your use and understanding of the “I,” that greater works may be your record, as Jesus said it would be.

### **“DRINK YE ALL OF IT”**

**“And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.”<sup>66</sup>**

Jesus meant that he could not drink with them or be understood by them, until the disciples understood themselves as Jesus knew himself — that God was their very Being. In that revelation, they would understand Jesus and his work. This is the “drinking it new” with him in the kingdom of God, scientific understanding of Being. You and I drink this cup with him anew as we demonstrate the Science of our own existence.

The belief, or stumbling block today is, as it was then, the failure to perceive and accept the divinity of our present experience. Mrs. Eddy says of Jesus,

**“Yearning to be understood, the Master repeated, ‘But whom say ye that I am?’ This renewed inquiry meant ‘Who or what is it that is able to do the work, so mysterious to the popular mind?’”<sup>67</sup>**

The popular mind undoubtedly is the belief that we are human beings attaining the divine, instead of divine Being eliminating the human. Now, Peter answered the question

which Jesus asked, "Whom say ye that I am? in these words: "Thou art the Christ, the Son of the living God."<sup>68</sup> Peter saw the divinity of the man Jesus, which he called the Christ. Jesus blessed Peter for this and said "flesh and blood" had not revealed it unto him.<sup>69</sup> What did he mean by that? If flesh and blood had not done it, Mind, God must have. How? As Peter's own thought, or Mind.

To Peter, the humanity of Jesus was swallowed up in the realization of his divinity. Also, this was true not only of Jesus and Peter, but of all, for Jesus said further on in the same statement, "Upon this rock I will build my church: and the gates of hell shall not prevail against it."<sup>70</sup>

Daily, hourly, drink anew this cup of understanding whereby the divine eliminates the human in every experience.

## SCIENTIFIC SUBJECTIVE BEING

In her early writings, Mrs. Eddy often speaks of shadow as meaning the manifestation of God. She says that man is the shadow of God, or that God casts His shadow. While no simile is perfect, and this one is not, it is beneficial to look into this comparison which our Leader used. In our textbook, Mrs. Eddy says,

**"Science reveals Spirit, Soul, as not in the body, and God as not in man but as reflected by man. This is a leading point in the Science of Soul, that Principle is not in its idea."**<sup>71</sup>

This leading point in the Science of Soul is very well illustrated by shadow because the substance and activity of a shadow is not within itself, but in that which casts it. So, the substance of the idea of God is not in the idea, but in God.

Because God is the only Mind, our Mind, the universe of which we are conscious is our shadow, our own subjective being, the Mind which we are being the substance of it. It is, therefore, good, infinite, and perfect.

Now reversely, we are to see that the so-called substance and activity of an erroneous belief is not in the embodiment; but it is in the mind that thinks it. To explain: an erroneous condition of the body is not in the body, but it is in the mind that believes it. "Mortal mind and body are one," says Mrs. Eddy.

This true story of Mr. Edward A. Kimball at a Wednesday evening meeting is descriptive of this idea. A woman gave a testimony at the Wednesday evening meeting where Mr. Kimball was First Reader. She said she was riding in a train coach where there was a baby crying and disturbing all the passengers. After awhile she began to know the truth for the baby, that it could not be a disturbing element, and soon the baby stopped crying. After she sat down, Mr. Kimball spoke from the platform saying: "What was it that heard the baby cry? The thing that heard the baby cry was what made the baby cry."

Thus, if we seem to be faced with a belief of life, substance and intelligence in matter, the healing of it is to refuse to be the mind which seems to be conscious of the error. In contradistinction, realize that God is the only Mind, and that Mind reveals the presence of its own divine idea, the substance and activity of which is in itself, Mind. Does not Mrs. Eddy say, "The only intelligence, or substance, of a thought, a seed, or a flower is God, the creator of it." Because the life, substance, and intelligence of a divine idea is in God, it is within me. "As thou, Father, art in me and I in , that they may be one in us." It is as if he had said, "The belief of life, substance, and intelligence being in matter is not true, for the knowledge of the one Mind as my Mind reveals to me that the substance and intelligence of the divine idea of which I am conscious is in me because "this *me* is Spirit" as our Leader says. This is the demonstration of scientific subjective Being which heals all belief in evil.

Egoism is another word for subjective Being. This reference which I am going to read to you is found in Unity of Good, page 27. Because it is important, I shall read the whole of it.

**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 shadow at daybreak; while God is egoistic, knowing only His own all-presence, all-knowledge, all-power. <sup>72</sup>**

As we have said once before today, a statement of Mind must be a statement of us, because Mind is one and individual. Therefore, because God, Mind, is egoistic, we are egoistic. We cannot be something that Mind is not. Because God is egoistic, I am egoistic. It is egotism which claims a selfhood apart from God and believes itself separate from divine Being. Because God is egoistic, then all is egoistic. Therefore, if God is conscious only of His own existence, I am conscious only of my own existence.

Now, when evil seems to present to us the claims of sin, disease and death, that is a belief in egotism, or a selfhood apart from God, which Mrs. Eddy says in Science and Health is a dying error. In contradiction to this, knowing that God is egoistic, I become unconscious of everything but my own existence, which includes all the perfection, infinitude, individuality, beauty, et cetera of divine Mind.

Some may say that when one works this way, he has become wrongly self-centered, and eliminates everything but himself. But is this true? One has only eliminated that which is unlike oneself, because this true selfhood is the perfection of God's Being, in which there is no error. This understanding, instead of absorbing all Being, sustains and reflects all being through the understanding of God as the only Life, Mind and intelligence.

How could Jesus have done his marvelous healing if he had been contending with something outside of himself? The establishment of himself as one with God, one Being, sustained everything of which he was conscious as the idea of God, thereby destroying the belief in evil. What was it that said, "Pick up thy bed and walk," or "Lazarus, come forth?" It was God, Mind, directly speaking, although it looked like Jesus.

With these ideas in mind, we see that the story of Noah and the Ark is an illustration of egoistic Being.

Mrs. Eddy must have felt that the unfoldment of this story of Noah and the flood was very important to the student of Christian Science because she called the second edition of Science and Health the Ark Edition, and a picture of the ark was pressed in gold on the outside cover.

The spiritual understanding of this narrative impresses thought with the fundamental nature of consciousness. It is fundamental to every experience. Then, every experience is dependent upon what we understand ourselves to be as consciousness. The basic point is: whether we look out from infinite Being, conscious only of good, or whether we look up from man to God. The definition of *ark* as given in our textbook is:

**"ARK. Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter." <sup>73</sup>**

The definition of Noah is, "Knowledge of the nothingness of material things and of the immortality of all that is spiritual."<sup>74</sup>

In Genesis it says, "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation."

The Lord, which is recorded as saying this to Noah, was Noah's own understanding, his own consciousness of himself as one with God. He had begun to see that what had appeared to him as evil men and creation must enter into the ark with him; that is, be seen as Mind's ideas. The record says that he took into the ark the male and female of everything which existed, including his own family.

That which is described as *ark* was Noah's own consciousness, the consciousness of divine and spiritual being. This divine consciousness constituted its ideas, which is *egoistic Being* or *subjective Being*. Noah did not go out *objectively* to hold evil in check or to insist upon people doing things differently, but he knew within himself that all things were as perfect as the Mind he was. He did what Mrs. Eddy says Jesus did, he "beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals."

The record says further that the ark was pitched within and without. This means metaphysically that the belief in evil could not seem real to Mind, *within* . . . or to Mind as idea, expressed as *without*. The record goes on to say that "the ark went upon the face of the water" - above the claim of evil. It mattered not how real error seemed to be. The consciousness called Noah remained above it, and maintained within itself the perfection and substance of all creation. Continuing with the story,

"And, behold, I, even I, do bring a flood of water upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou and thy sons, and thy wife, and thy son's wives with thee. And every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female." . . .

To keep them alive with thee." How is this accomplished? As consciousness, of course. Consciousness is fundamental. Inasmuch as all is Mind, all is mental. Then, everything — what is called person, place, and thing, exists as idea. If you are to keep them, ideas, alive with you, it must be as the one and only Mind, your Mind. This is the fundamental point in all demonstration.

If one looks out from the standpoint of man to God, immediately one is conscious of separation. And the thinking which follows is an attempt to breach this separation by *finding* God. This is unscientific, untrue, impossible. But if one looks out from Mind, as Mind, then all expresses Mind. There is no separation, and thought is poised at the standpoint of revelation and inspiration because it looks out from God and sees only the perfection of itself. To be conscious as Mind, the only Mind, is the Christian Scientist's interpretation of what the world terms the *millennium*. This conscious state of existence is the forever unfoldment of infinite God-being. Here we are reminded of a statement in Miscellaneous Writings,

"In the spiritual Genesis of creation, all law was vested in the Lawgiver, who was a law to Himself. In divine Science, God is One and all; and, governing Himself, He governs the universe."<sup>75</sup>

Do Christian Scientists read that statement as referring to a power or mind outside themselves? If they do, they have but partially understood it, and this partiality is

tantamount to an error, because what is only partially understood is an untruth or incorrect. If this Truth is true, it is true as I, or else I am an existence separate from God. Why this reticence or fear to know all is God and to include myself in that knowledge? Is it not merely the impressions left on thought by old theological teaching wherein was preached a great God and a little man, a good God and a sinful man? After all, only Mind can or could govern the universe and man.

The power of thought understood as divine Mind repels all the illusion of the carnal mind. As I understand this Mind to be my Mind, this power is inherent in the Mind that I am. I am this conscious power. Where Mind is, where I am, is no war, no enemy, no bombing, no lack. As the "I" goes to the Father — recognizes itself as deific — thought unfolds the nature of God; hence, evil beliefs are not present to this Being. This God-being, my God-being, is a law to itself, and governing itself, governs the universe.

## CONCLUSION

In closing, let us remind ourselves that the **"Lord God omnipotent reigneth."** God appearing as your consciousness is the Lord God. God appearing as your consciousness reveals one indivisible Being. Where you are is the fullness of God-being.

This I know: Being, God, is One and indivisible. Because I exist, I am that Being. Because the nature of that Being is to know itself, or be aware of itself, that Being, by Being, reflects or expresses itself in multifarious forms of its own, my own, perfection. The idea that Mind evolves and sees as flower, tree, man, is as perfect as the Mind that begets it. Because God is my Mind, what I know as flower, tree, man, is as perfect as the Mind that I am. This is the Science of true reflection. This is the grandeur of my God-being.

## FOOTNOTES

- 1 S&H 477:21
- 2 S&H 301:5
- 3 S&H 476:32
- 4 S&H 202:3
- 5 Mis 82:20
- 6 S&H 113:5
- 7 I John 4:18
- 8 Luke 23:34
- 9 Mis 306:26
- 10 S&H 264:24
- 11 S&H 6:5
- 12 John 14:6
- 13 S&H 17:7
- 14 S&H 575:2
- 15 Mis 249:26,14-21
- 16 Luke 13:27
- 17 S&H 542:19
- 18 II Cor 6:2
- 19 Ps 46:10
- 20 John 14:27; 16:33
- 21 S&H 588:11
- 22 Rev 22:16
- 23 S&H 281:14
- 24 S&H 1:1
- 25 S&H 518:19
- 26 S&H 195:19
- 27 S&H 95:19
- 28 Mis 232:6-14
- 29 First Edition, page 72
- 30 Vol 4, page 94
- 31 S&H 468:10
- 32 S&H 267:22
- 33 S&H 282:31
- 33 Vol 4, page 94
- 34 S&H 296:7
- 35 S&H 465:17
- 36 My 128:6
- 37 S&H 492:18
- 38 S&H 300:28
- 39 S&H 106:6
- 40 S&H 227:14
- 41 Mis 80:16
- 42 Mis 274:17
- 43 Mess 00:10:11
- 44 Rud 2:22
- 45 John 14:12
- 46 S&H 258:31
- 47 S&H 516:29
- 48 Luke 17:21
- 49 Genesis 9:20
- 50 S&H 582:24
- 51 S&H 587:21
- 52 S&H 594:14
- 53 S&H 589:8
- 54 S&H 117:1
- 55 Un 48:7-9
- 56 Mis 101:31
- 57 John 17:21
- 58 S&H 216:30
- 59 Mis 164:20
- 60 Mis 258:17
- 61 S&H 202:3
- 62 S&H 329:22
- 63 Matt 5:48
- 64 Ret 86:4-6
- 65 John 14:12
- 66 Matthew 26:27
- 67 S&H 137:8
- 68 Matthew 16:16
- 69 Matthew 16
- 70 S&H 467:21
- 71 Unity 27
- 72 S&H 581:8
- 73 S&H 592:22
- 74 Mis 258:12