

# *1951*

**Address to her Association  
by  
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San Francisco, California**

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## INTRODUCTION

Again, anew, we find ourselves meeting in and as the divine Mind, with the positive assurance that what is said here today is said as Mind and heard as Mind. What more inspiring occasion could there be? It is immeasurably comforting to realize that what is unfolded here today as Mind will bring forth an improved world tomorrow, not only for ourselves, but for all. Such is the nature of the divine Mind, the only Mind there is.

As I look out from there today, I know what appears as persons is not person or personality, but rather, the appearing of the infinite individuality of Mind, for from the viewpoint of Mind what else is there to know or see? Therefore, this is no casual meeting of persons. This realization is joyful and heaven right here. There is no need to go anywhere, or find anything more than we already have.

I should like to counsel you again this year, regarding your relationship with other Christian Scientists. Please remember as you unfold these ideas of Mind, that you may *think radically* but it is necessary to *speak wisely*. Please do see that you watch this in your contact with fellow workers. It is right and scientific for you to live your own life, to be the science of Christianity, to think your own thoughts. This you must do; but in the doing, remember that no two persons unfold the Truth in exactly the same way, because Mind is infinite individuality.

In class every year I say: "Speak the language of your fellow worker, with that inward glow which comes from knowing the one Mind." That is the most important point. The Bible tells us that the letter killeth, but the Spirit giveth Life eternal. I am often falsely accused of teaching that man is God. As you know, I have never done so, and never will, because it is unscientific and therefore wrong. I do, however, accept Mrs. Eddy's statement:

**Give up your material belief of mind in matter and have but one Mind, even God; for this Mind forms its own likeness.<sup>1</sup>**

Until my accusers accept this also I shall have to weather their accusations: you will have to weather them. It is not necessary, however, to separate ourselves from our friends and fellow workers, as we demonstrate scientific oneness with all of whom we are conscious. If Life is one indivisible Being, and it is, then manifest that scientific oneness. From the point of view of this one and only Mind, the milk of the Word is absolutely necessary, but not always the meat. You must be wise and spiritual enough to discern the need of the minute, and supply it. I shall not *beg* you to do this for the sake of all concerned, I graciously, but firmly, *ask* you to do this.

As you may remember, our paper last year dealt with the **necessity of putting into practice** the great truths which are glimpsed in the *Horeb Height* where truth is revealed, revealed as our own true Being. This year I shall continue the same line of reasoning, for I still see the same need.

Our work in Science could be said to be two-fold: the constant unfoldment within ourselves of the reality of existence, Scientific unfoldment within ourselves of the reality of existence, Scientific Being, and the evidence of this fact in our lives, or more accurately speaking, *as* our lives. This, in times past, we have called *discovering* and *founding*. We have also said that it seems easier to *discover* than to *found*, but even so, this should not deter us from the demonstration of scientific living, in fact, nothing can deter it, for it is Mind revealing itself. It is Mind revealing itself as you, for you are the fullness of Mind appearing.

A statement of our Leader's which I like to use to describe this action of thought is found in the chapter of Genesis in the textbook. As you know, this book of the Bible which Mrs. Eddy has explained is not merely a record of creation -- but a description of our very Being, Life, and existence.

**"And God said, Let there be light; and there was light." Immortal and divine Mind presents the idea of God: First, in light; second, in reflection; third, in spiritual and immortal forms of beauty and goodness.<sup>2</sup>**

May I point out to you that *first*, *second*, and *third* are in italics, indicating their importance as steps in the demonstration of the Science of your own Being.

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<sup>1</sup> S&H 216:30

<sup>2</sup> Gen 1:3, S&H 503:18

The three steps are “light, reflection, and spiritual and immortal forms of beauty and goodness”. We remind ourselves that divine consciousness, our consciousness, is one whole garment without seam, part, or parcel. Then these three steps must indicate qualities of this divine consciousness necessary to the demonstration of the divine idea of God. In other words, we cannot at this time mentally jump from one to three, or start with either two or three, but must have orderly procedure: one, two, three -- “light, reflection, and spiritual and immortal forms of goodness.” Let us now discuss each one.

**Light**, truly understood, is intelligence, divine intelligence, which we know in Christian Science as:

**the primal and eternal quality of infinite Mind, of the triune Principle, Life, Truth, and Love, - named God.**<sup>3</sup>

Now, just what does light do? Speaking of it as the daylight or sunlight, -- it clarifies everything, it reveals what things are, how they act, where they are, as well as their form and color. It is plain to see why the recorder in Genesis used light to symbolize divine intelligence. Also we can see why Mrs. Eddy gives us the following definition of *sun* in the Glossary of our book.

**Sun. The symbol of Soul governing man, of Truth, Life and Love.**<sup>4</sup>

Because we know that divine intelligence of Mind, “classifies, individualizes and diversifies all ideas,” it is clear how sunlight is a symbol of the clarity and beauty of divine intelligence, the divine Mind. Divine intelligence is the appearing of divine ideas, revealing their form and activity, thus diversifying, classifying, and individualizing them. Now -- the important question -- where is this activity of thought going on? Out there, or as your consciousness? Your consciousness, of course, as the full expression of divine intelligence, classifying, individualizing and diversifying all ideas. Therefore, let this light of divine intelligence reveal to you -- as you -- the reality of the ideas which constitute the universe as your existence -- such as the *flora and fauna*, the sons and daughters of God, your city, nation, universe of nations, governments of nations, as well as the infinite details of your own private lives.

**Reflection** is next. This question of reflection must be better understood by us. It is very important. You have been taught, and I know we understand, reflection is taking place in and as Mind, for it is the action of the divine Mind -- Mind reflecting its own creation. Reflection is the Life of Mind, the *action* of Mind. It is never something separate from Mind, something working back to Mind, but it is the *action of thought proceeding from Mind*.

Reflection is Mind conscious of itself, but never a consciousness conscious of Mind -- for this would be two egos, two entities. Because we have accepted the one Mind, this action of thought becomes the action of our own thought. Thus we lay down a sense of ourselves separate from Mind -- knowing God to be the only Mind, in demonstration of true humility and the forever fact that God is the Mind of man because God, Mind, is All-in-all. Reflection must be thoroughly understood, and we are aware that Mrs. Eddy has said,

**Few persons comprehend what Christian Science means by the word reflection.**<sup>5</sup>

As I work in the practice of Christian Science, I am convinced of the tremendous importance of this admonition. Why do few persons comprehend the word *reflection*? Is it not, first, because it is believed that reflection is a static state of matter, a thing? And second, if it is accepted that reflection is mental, it is believed that *man* does the reflecting and not God. The lack of comprehension of the full meaning of the word *reflection*, as scientifically used by Mrs. Eddy, stems from one of these false premises. As I have previously stated, you have been taught that reflection is the action of the divine Mind and that this Mind is not separate from us. To emphasize, again, my point, I ask this question: **Who does the reflecting? God or man, cause or effect, Mind or idea?** We have made our decision; we understand that God, Mind, does the reflecting. This reflection always reveals good, because Mind is eternally good in cause and effect. Per contra, what is not good in cause or effect is unreal and is not going on. Or, as given in a statement attributed to Mrs. Eddy, “If God has not spoken, nothing has been said.” We may

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<sup>3</sup> S&H 469:9

<sup>4</sup> S&H 595:1

<sup>5</sup> S&H 501:5

carry it further and say, "If God has not heard, nothing has been heard, or if God did not do it, nothing has been done."

With these two steps, or the understanding of these two mental qualities - (1) light, divine intelligence (which is the clear perception that God is the only Mind or intelligence) and (2) reflection, (which is seen and accepted as the action of Mind -- cause, not effect) - in true humility, we lay down the belief of a mind separate from God, recognizing that this action of thought taking place in and as Mind is operating as our consciousness.

The third step then appears naturally, **spiritual and immortal forms of beauty and goodness**. How else could God be All-in-all? God is the first and the last, the alpha and omega, beginning and end. In this correct and orderly divine procedure of thought, material concepts are dropped, and the natural and inevitable conclusion is that the "spiritual and immortal forms of beauty and goodness," which have existed from all eternity, appear; nothing new, although it may so seem.

John in Revelation calls it the new heaven and new earth, but this heaven and earth are not new, it is but another way to state the "spiritual and immortal forms of beauty and goodness appearing." What are heaven and earth? In the Glossary, Mrs. Eddy defines them thus:

**Heaven. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss, the atmosphere of Soul.<sup>6</sup>**

**Earth. A sphere; a type of eternity and immortality, which are likewise without beginning or end. To material sense, earth is matter; to spiritual sense, it is a compound idea.<sup>7</sup>**

From these definitions we find that heaven is Mind's conscious realization of the allness and eternity of itself, perfect and harmonious, and that earth is the evidence of this perfection, harmony and eternity. Then earth and all it contains from a grain of sand to man is to be understood as expressing the "spiritual and immortal forms of beauty and goodness." The outlook from Mind insists upon the dropping of material concepts concerning everything.

**And God saw everything that he made, and behold it was very good....Thus the heavens and the earth were finished, and all the host of them.<sup>8</sup>**

This full appearing, heaven and earth and all that they contain, is you, *the evidence of the Mind that you are*.

The appearing of right ideas, or "spiritual and immortal forms of beauty and goodness" are not confined just to the ideas which we call the universe, known as *fauna*, *flora*, etc., but must be wrought out in life practice, in or as the very forms of our every day lives. I should like to emphasize this fact - **our lives must show forth practical Christianity and Science**.

As this Science of Being is expounded and brought forth, we are faced with two troubling extremes: the tendency to float on the clouds, up in the air, or in the realm of discovery only, *or* to work from the standpoint of a good man or human goodness, which is relativity. Of course, neither of these ways of working is correct, and will not accomplish what Christian Science is intended to accomplish.

I am free to admit that it makes stout hearts quail, for my experience as a teacher is this: As I teach the Science of true existence or one indivisible Being, I find some students withdrawing from many things, because of their *exalted* understanding. One is tempted to think, "better teach them more about a good man." But there you are faced with the fact that the Christian churches have been doing it this way for centuries and have not accomplished much. It is most discouraging. There is but one thing to do -- to continue to iterate and reiterate, to emphasize and reemphasize.

We should keep our exalted viewpoint, allowing it to become more and more exalted and clear, but for goodness' sake, do not stop there. Put these glorious realities into practice, into expression, in every thing from the least to the greatest. To define these two tendencies, one could say that to attempt to float up in the air, free, is *neglecting the need for proving* subjective Being, or it is the merely intellectual aspect. This aspect is without works, without the "spiritual and immortal forms of beauty and goodness." But to go to the other extreme, to "go back to our

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<sup>6</sup> S&H 587:25

<sup>7</sup> S&H 585:5

<sup>8</sup> Gen 1:31, Gen 2:1

vomit,” as the Bible says, and work from the standpoint of a *good manonly* is objective living -- making God a God afar off. Neither of these ways will bring about the *millennium*.

I am going to give you some specific instances of these difficulties. When a student does not attend the Association meeting because he or she cannot stand the noise occasioned by the coming together of several hundred persons, just what has he proved or demonstrated by staying away? Has he proved the unreality of noise or confusion, or the belief in minds many? Has he benefited the world by his absence? He would probably answer, “Yes”. But Mrs. Eddy 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>9</sup>**

If that student who did not like the din and noise of the students’ gathering together had come and had wrought out a form of beauty and goodness, he would have translated what appeared as noise into joyous greetings and salutations, thus evidencing harmonious being.

If those students who leave the *Movement* because they think they cannot be free with it would stay and bring out forms of beauty and goodness, in this case, more freedom within the *Movement*, how much more would all concerned be benefited? There is no avenue of being into which Christian Science and its healing effect will not enter, demanding that these forms of beauty and goodness appear.

Why is this way of working seemingly resisted by students? Because to do these things, to bring out these forms, requires the giving up of false tendencies of character. It seems easier to *know* a divine idea than to *be* it, and *be* it in the face of an erroneous belief. This being of Mind demands much.

Another instance of this difficulty is that of those students who are tempted to believe that statements in *Science and Health* on matter are outmoded. This criticism is made on the basis that most universities are teaching the nothingness of matter. But what has that to do with the individual demonstration, which each student of Christian Science must make to know and demonstrate that “there is no life, truth, intelligence or substance in matter?” What about this statement found in our textbook:

**No human pen nor tongue taught me the Science contained in this book, Science and Health; and neither tongue nor pen can overthrow it. This book may be distorted by shallow criticism, or by careless or malicious students, and its ideas may be temporary abused and misrepresented; but the Science and truth therein will forever remain to be discerned and demonstrated.<sup>10</sup>**

### Amputating Christian Science

Amputation in *materia medica* we recognize as a temporary, drastic measure, but not a constructive one. How about it, mentally? Is there any difference? Are not those students, who believe Mrs. Eddy’s statements are outmoded, literally amputating her discovery from their experience? I remind myself often of this. The most profound statement I have ever understood, made by any sage or philosopher or scientist or religionist, if I am able to understand its profundity, is possible to me because of *Science and Health*. Mrs. Eddy and this book coming into my experience, I do scientifically recognize, is the unfolding of my own true being, and I must credit it, therefore, forever and ever with what it is meaning to me.

We are all finding out that the scientific way is not to be rid of something but to know what that something is -- by dropping false concepts -- that “immortal and spiritual forms of beauty and goodness” may appear. Nay more, all this must be because this is the scientific *modus operandi* by which God, Mind is revealed as the All-in-all of existence, and the way -- light, reflection and “immortal and spiritual forms of beauty and goodness.” This appearing is you, you and your universe of divine ideas.

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<sup>9</sup> S&H 202:3

## ONE UNIVERSE

As one ponders this statement of Mrs. Eddy's,  
**Who lives in good, lives also in God, -- lives in all Life, through all space. His is an individual kingdom, his diadem a crown of crowns. His existence is deathless, forever unfolding its eternal Principle.**<sup>11</sup>

a great metaphysical truth is revealed, which frees and liberates thought to the accomplishment of that *kingdom of heaven* on earth.

Knowing that Christian Scientists accept Jesus as the Way-shower or Exemplar, we mentally cast about in his life to see how he demonstrated scientific being. We find that it is right and metaphysical to understand by the term "individual kingdom" used by Mrs. Eddy, that it is in fact an *individual universe*. Thus we see that the universe of Jesus was a universe of morality, spirituality, affluence, and Life eternal, with naturally living persons, or individuals. Now, standing right beside Jesus, as it were, there could be someone who had a universe of immorality, materiality, limitation, and sick, sinning and dying persons. Yet to Jesus, it would make no difference.

For example: Jesus said to Lazarus, "come forth," and he came forth from the grave whole and sound. This went on at the same time where stood those who said, "he has been dead four days." Our conclusions must be that these two universes never touched each other at any point, even though Jesus and they were standing side-by-side. Thought immediately gains a more profound meaning to the oft-repeated statement, "There is nothing either good or bad, but thinking makes it so." If Jesus had waited for the sisters and by-standers to admit that Lazarus lived, before he raised him, he might be waiting still. But he knew that his own subjective sense of divine Being, his own individual kingdom or universe, was one with him, and as far as he was concerned, it was the only true universe or individual kingdom. Therefore he had no opposition to what he was demonstrating.

**The Christian Scientist is alone with his own being and with the reality of things.**<sup>12</sup>

In this wonderful statement Mrs. Eddy infers the idea we have just been unfolding. The word *alone* means *all one*. So we may say "The Christian Scientist is all one with his own being, and this is the reality of all things." This explains that the world, or universe, or individual kingdom, is to each one of us composed of that of which we are conscious. It is, in reality, our idea of it.

Again, I quote from Mrs. Eddy:

**Is anything real of which the physical senses are cognizant? Everything is as real as you make it, and no more so. What you see, hear, feel, is a mode of consciousness, and can have no other reality than the sense you entertain of it.**<sup>13</sup>

Your world or universe will be that of which you know it to be -- material, according to the education of the material senses; or spiritual, according to the education of the spiritual senses, or Christian Science.

Our Leader says of earth:

**To material sense, earth is matter; to spiritual sense, it is a compound idea.**<sup>14</sup>

Thus the world or universe, of itself, is not reality, for the reality of it exists in the mind or consciousness of the perceiver, and if that perceiver knows that God is his Mind, is the only Mind there is, that world or universe is perfect, is intact, is eternal, is good, is spiritual, and nothing is going on *in* it or *as* it but the will of Mind. To substantiate the statement about the mind of the perceiver, Mrs. Eddy says:

**but in Science it can never be said, that man has a mind of his own, distinct from God, the all Mind.**<sup>15</sup>

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<sup>11</sup> Pul 4:20

<sup>12</sup> Mess '01:20:8

<sup>13</sup> UN 8:4-8

<sup>14</sup> S&H 585:7

<sup>15</sup> S&H 204:27

According to this scientific understanding, our world, universe, or individual kingdom, can be as we know Mind to be -- perfect, hale and hearty, honest, moral, full of integrity, successful, spiritual and divine, yes, ....immortal.

Is it wrong to say we manifest our own spiritual, divine and individual kingdom? I think not. Consider the following:

**Creation is ever appearing, and must ever continue to appear, from the nature of its inexhaustible source. Mortal sense inverts this appearing and calls ideas material. Thus misinterpreted, the divine idea seems to fall to the level of a human or material belief, called mortal man. But the seed is in itself, only as the divine Mind is All and reproduces all -- as Mind is the multiplier, and Mind's infinite idea, man and the universe, is the product. The only intelligence or substance of a thought, a seed, or a flower is God, the creator of it.<sup>16</sup>**

What more can we ask or be? The *belief* that we are one of many, that therefore there is opposition to what we are doing, that there are minds many, universes many, and all of the claims of dualism, none of this is true. There is one God, one man, one universe, and this is the demonstration we should be making. Since we are using the words *dualism* and *duality*, it will be well to clarify their meaning. Webster defines *dualism* as any system which is *founded on a double principle*, and *dual* as *twofold*. Dualism expresses error, but dual or duality denotes truth, a dual aspect of one thing.

To illustrate further this most wonderful and really simple truth, let us take another work of Jesus: the time when he and Peter were standing together, side-by-side on the sea. Peter began to sink, Jesus walked on the water. Yet these two points of view never touched each other, though material sense would say they did.

When Jesus fed the five thousand with only five loaves and two fishes, by reproducing fish and bread "without meal or monad," he did this right along side of the universe in which it was said by the disciples, "What is this amongst so many?"

Jesus had an individual kingdom, universe, an expression of the only universe there is, Mind's universe. May we not say, too, "Mind is an individual kingdom, the kingdom of Mind." This begins to show us that there is, in reality, no opposition to what we are accomplishing in the name of Christian Science, for opposition could only come from believing in dualism. We must so detach ourselves from it that we feel free to express and believe that our universe, the universe of Mind, is the only true universe.

According to the tenor of my paper this year, this exalted view of scientific Being must be put into practice here, there, and everywhere; here a little, there a little, line upon line, precept upon precept. It is at this point I feel we need much awakening. **Never lose your exalted viewpoint out from God, Mind.** Of course you cannot, this is your *only* position, for what you see and know from that viewpoint constitutes the only reality, the only power to heal. The kingdom of God is within you. Yours is an individual kingdom. Think of the possibilities for good! But this kingdom must appear individually and have form, which will never take place if one thinks the scientific fact of Being does not need to be manifested. All things must be seen as reality, from the least to the greatest. There are no vacuums. Being is one whole complete Being, without a seam, part or parcel.

May I say something which may sound very radical -- and because there are no degrees in divine Mind, it is not an absolute, but an educational statement. I am sure you will understand me. It is this: It sometimes comes to me that the idea of God manifested is greater than just the idea of God -- if I may say it that way. The *scientific statement of being*, which is great beyond the world's present comprehension, really means that God is All-in-all because *all* is the infinite manifestation of infinite Mind. That which expresses God is perfect man and perfect universe. But we have no proof that God *is* unless He is manifested. Just as we have said that there is no mathematics unless there is a mathematician, or music without a musician, or Christian Science without a Christian Scientist, of what avail God, Mind, without its manifestation? Again, **without manifestation, we have no proof that there is a God or Mind.** Remember -- every detail of your present existence, from the least to the greatest must be seen as declaring I AM.

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<sup>16</sup> S&H 507:28

The same idea is expressed by Paul in his epistles to the Ephesians, **But unto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it, but that he also descended first unto the lower parts of the earth? He that descended is the same also that ascended up, far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.**<sup>17</sup>

The ascending and descending in this reference are to be understood as: *ascending* meaning absolute knowing. The ascending is that state of consciousness poised at the standpoint of divinity, the *Horeb Height* where perfection is revealed, where what we call God is seen to be the All-in-all of our own Being. The *descending* may be scientifically understood as that which expresses God in all the minutiae of daily living. He that ascended is the consciousness which knows that good is the Mind of man, or absolute Being, which same consciousness is described as descending, or demonstrating this Mind in all phases of existence. We must always remember that what is called Christian Science demonstration is Mind realizing the perfection of Himself, Herself.

Here we come to a point which at times seems confusing. The Christian Scientist is taught there is no matter, and that is, of course, true. But in endeavoring to understand that there is no matter the student sometimes is inclined to want *to eliminate creation*. But creation will never disappear, only the material sense of it. Creation is a divine fact forever true, and knowing that ascending and descending are two aspects of the same thing, scientific Being, *the minutiae of our lives* will have the *glow of reality*.

The demonstration of this scientific Being is divine and reveals the *dual nature* of the Infinite. It is the divine way by which the divine takes the place of the human, thereby revealing, at the same time, the unreality of existence separate from God. While in this mental activity there are persons, places, and things involved, all that is going on is scientific Being appearing as the consciousness of the individual so knowing. Sometime, there will be no blot on the escutcheon of consciousness -- which means in clear language that there shall be a time when consciousness will not know or recognize error of *any kind*. All things exist mentally, not physically. *When things seem evil, they are existing at the point of evil thinking: for good to appear, it must appear at the point of good knowing. There is no other way.*

In our textbook:

**This testimony of holy writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material. This shows unmistakably, that what the human mind terms matter and spirit, indicates states and stages of consciousness.**<sup>18</sup>

This is the way perfection is accomplished.

It simplifies our work in Christian Science to know that at all times we are working out our own salvation *only*. We are not doing it for someone else, although it may so appear, or are we having it done for us. We ourselves are fulfilling the law of scientific Being as Mind, for God is the Mind of man.

It is said that Edward A. Kimball once remarked to a student,

**We are taught in Christian Science to call Jesus the Wayshower, and, indeed, he was. But what he really was doing was getting to the kingdom of heaven as fast as he could.**<sup>19</sup>

For simplicity in the demonstration of scientific Being, the *Allegory (Miscellaneous Writings)* is worth studying. In this article Mrs. Eddy reminds us that it is necessary to *dispense with baggage*. What is this *baggage*? As we prove that Life is divine, Godly, we leave behind the baggage of *ungodly living, or existence separate from God*. The baggage that *matter is physical instead of mental* and the baggage that *we are one of many*. This latter piece of

<sup>17</sup> Eph 4:7-13

<sup>18</sup> S&H 573:5

<sup>19</sup> Currently unresearched

baggage is prolific of the many beliefs in evil with which mankind is beset. Envy, jealousy, and hatred have their origin in this belief of dualism.

When we begin to see and demonstrate the oneness of Being, one God, one man, one universe, one Mind, Spirit, Soul, Principle, Life, Truth, and Love, which includes seeing this oneness infinitely manifested, we cannot reason ourselves one of many. Infinity is not plural, it is the Allness of Oneness and Oneness of Allness.

As we demonstrate this basic reality, “the adorable One”<sup>20</sup>, we are often accused of one of three things: (1) that this teaching is pantheism; (2) that it makes man God; (3) that it is theosophy. But be not alarmed, we know the difference. Pantheism is seeing a little of God in all things, and the whole put together is God. Believing that man is God is ludicrous. One cannot make of cause effect or of effect cause. While cause and effect are two aspects of one thing, God, they are not interchangeable; that is, you cannot call ‘effect’ ‘cause’ or call ‘cause’ ‘effect’ -- although each is insufficient and incomplete without the other. Mrs. Eddy explains this oneness in *Science and Health*:

**Separated from man, who expresses Soul, Spirit should be a nonentity; man, divorced from Spirit, would lose his entity.**<sup>21</sup>

Theosophy is the attempt to establish the Ego *without* manifestation or individuality, thus attempting to demonstrate One, one Ego, one self, bereft of expression or reflection. Remember what I said a few pages back, how important reflection or manifestation is, because without it, we have no proof of God.

That Mrs. Eddy must have experienced these accusations, as she unfolded true oneness or scientific Being and gave it to the world as Christian Science, is felt when we read this terse sentence found in *Emergence Into Light*.

**Agnosticism, pantheism, and theosophy were void.**<sup>22</sup>

In summary, let me say, there is but one universe, our consciousness -- all of which we are conscious. It is not dependent on anything else nor is it affected by anything. It is individual, all one, from the infinitesimal to infinity -- the kingdom of God within. It is here now - let it appear.

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<sup>20</sup> S&H 16:29

<sup>21</sup> S&H 477:29

<sup>22</sup> Ret 25:21

## THIS PRESENT MOMENT

One of the loveliest verses pertaining to the importance of each day is called *The Salutation of the Dawn* from the *Sanskrit*:

**Listen to the exhortation of the dawn.  
Look to this day, for it is life, the very life of life.  
In its brief course lie all the verities and realities of your existence:  
The bliss of growth, the glory of action, the splendor of beauty;  
For yesterday is but a dream, and tomorrow is only a vision,  
But today well-lived makes every yesterday a dream of happiness,  
and every tomorrow a vision of hope.  
Look well, therefore, to this day!  
Such is the salutation of the dawn.**

How many of us are deeply aware of the importance of this present moment? of its possibilities and potentialities? Do we realize it was at a certain moment that the greatest things in history have occurred? At a certain moment Jesus was born; at a certain moment Mrs. Eddy realized the healing message from the Bible; at a certain moment, Edison discovered the *mazda* light. The beginning of all great inventions happened at a certain moment.

This leads us to a question, "What is a moment?" A moment is a name given to a limited space of time, which under microscopic spiritual investigation is found to be infinity, eternity.

Why have so few persons taken advantage of the moment? The answer is clear. Most persons are engaged this moment in thinking of the past, probably with regret, or thinking of the future with fear, and, in this way, moment after moment goes by without accomplishing what it should. Read what Mrs. Eddy says regarding moments:

**Success in life depends upon persistent effort, upon the improvement of moments more than upon any other one thing ... if one would be successful in the future, let him make the most of the present.<sup>23</sup>**

We know that all healings have taken place instantaneously, even though it could be said that time had been involved. Remember, this only is true -- that it came at a certain moment, that is the only way it can come. Let us go back to what we said a moment was. It is a name for what is called a limited space of time, but actually, that is not what it is at all. What is called a moment is the presence of infinity, immortality, health, wisdom, spiritual power, accomplishment, inspiration, in fact, all things, and as we take the limitation off it, that moment is everlasting, even though the human interpretation would say that it continues as moments. The fact remains that it is just *one* moment. This moment is all we need to have an answer to something, to know what to do, or to know how to do it. It is only the divine Mind, our Mind, which knows that "this present moment" is the forever presence of infinity, it is only from the standpoint of divine Mind that we can really understand the importance of a moment. The ability to think or know is not mortal, it is divine, for there is but one Mind. On this basis our textbook defines a moment thus:

**One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of Eternity.<sup>24</sup>**

Each moment is a foretaste of Eternity, infinity, immortality, and perfection. What, then, cannot be done in a certain moment? May I sum up the importance of the present moment by quoting Mrs. Eddy:

**This was an emphatic rule of St. Paul: "Behold, now is the accepted time." A lost opportunity is the greatest of losses. Whittier mourned it as what "might have been." We own no past, no future, we possess only now. If the reliable now is carelessly lost in speaking or in acting, it comes not back again. Whatever needs to be done which cannot be done now, God prepares the way for doing; while that which can be done now, but is not, increases our indebtedness to God. Faith in divine Love supplies the ever-present help and now, and gives the power to "act in the living present."<sup>25</sup>**

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<sup>23</sup> Mis 230:1

<sup>24</sup> S&H 598:23

<sup>25</sup> My 12:17

## LOSS IS GAIN

In the third verse of The Mother's Evening Prayer we read,

**Wait, and love more for every hate, and fear no ill, -- since God is good, and loss is gain.**<sup>26</sup>

It seems difficult sometimes, when our losses appear to be occasioned by the errors of others, to look up and see gain. But it is necessary, because we have to overcome the belief in evil in ourselves and others. In our textbook we find:

**Christians must take up arms against error at home and abroad. They must grapple with sin in themselves and in others, and continue this warfare until they have finished their course.**<sup>27</sup>

We may ask, "Why others?" The answer is, in order to demonstrate whole complete Being as our being, everything of which we are conscious must express the perfection of Mind, for we have accepted that Mind which was in Christ Jesus. This understanding makes my neighbor myself, because I am conscious of him.

This *me* being Spirit, as Mrs. Eddy says, all must be a state of perfection because it expresses Spirit. So whatever the demand on consciousness for perfection, whether it be something I have done, or something which someone else has done, perfection is the demand. Perfection is the goal really already attained. It is useless and futile to complain over these necessities, as we demonstrate the actual, factual Science of one Being. To say, "Why do I have to do this or that," we are thinking of ourselves humanly, so what avail? But to remember who we are, what we are, and because of this understanding, realize that we are not working for others, but bringing out the perfection of our own Being, availeth much.

It is not enough just to be right yourself. That would be self-righteousness. But Science says if you are right, all is right, and that is self-rightness, true subjective Being. This is how loss is gain, one gives up a limited sense of good for the infinity of goodness. Our textbook says of this:

**Who that has felt the loss of human peace has not gained stronger desires for spiritual joy? The aspiration after heavenly good comes even before we discover what belongs to wisdom and Love. The loss of earthly hopes and pleasures brightens the ascending path of many a heart. The pains of sense quickly inform us that the pleasures of sense are mortal, and that joy is spiritual. The pains of sense are salutary, if they wrench away false pleasurable beliefs, and transplant the affections from sense to Soul, where the creations of God are good, "rejoicing the heart." Such is the sword of Science, with which Truth decapitates error, materiality giving place to man's high individuality and destiny.**<sup>28</sup>

At one time, when I was a student of music and thought to make it my career, I sang for Mme. Schumann-Heink. I never have forgotten her advice; it comes back to me very often.

**Your goal is as a star, keep your eye on it, and not on the steps you take as you gain this star.**

This seems not too easy to do at times; that we all admit, but it has to be done, for the Science of one infinite being must, and, is being wrought out, regardless of the steps taken in its accomplishment.

So how is loss gain? In seeing the unreality of an error in a person, place, or thing, we have gained the true understanding of that person, place, or thing as a divine idea, an idea of our own divine consciousness. Thereby we gain the more infinite concept of our own true Being. Thus loss is gain.

And in conclusion, I will quote Mrs. Eddy:

**This question, ever nearest to my heart, is today uppermost: Are we filling the measures of life's music aright, emphasizing its grand strains, swelling the harmony of being with tones, whence come glad echoes? As crescendo and diminuendo accent music, so the varied strains of human chords express life's loss or gain, -- loss of the pleasures and pains and pride of life; gain of its sweet concord, the courage of honest convictions, and final obedience to spiritual law.**<sup>29</sup>

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<sup>26</sup> Mis 389:16

<sup>27</sup> S&H 29:15

<sup>28</sup> S&H 265:25

<sup>29</sup> Mis 116:11

## MIND YOUR OWN BUSINESS

I know that many of you have heard me tell of one of my first visits to a Christian Science practitioner. Over her desk was hanging the motto *Mind Your Own Business*. At that moment, being in rather a critical state of mind, I said to her, "Do you consider that a religious motto?" She answered very definitely that she did. At that time it seemed to me ridiculous, instead of religious. So I laughed contemptuously, and commented I thought it very illogical. In answer she said: "I am sure you do, I did once, also, but years of experience have taught me it is about the most religious statement you can make. Try it as you go along, and I am sure you will come to the same conclusion." Well, it has proved true. I do believe it to be very religious and scientific, and not as easy as the words imply. Try it as you go along, see what conclusions you come to. But seriously, there is a great lesson in it and a great truth. Let us see what is necessary to do, in order to mind your own business.

Whenever you are tempted to think "I wish *so and so* would not do *this or that*," that is minding *so and so's* business. If you feel very critical of the action of a person, that is minding his business. In fact, criticism of any kind, left as criticism, is certainly not minding your own business. In Miscellany we find evidence of Mrs. Eddy's ability to cope with such errors of thought when directed at her:

**Since Mrs. Eddy is watched, as one watches a criminal or a sick person, she begs to say, in her own behalf, that she is neither; therefore to be criticized or judged by either a daily drive, or a dignified stay at home, is superfluous. When accumulating work requires it, or because of a preference to remain within doors, she omits her drive, do not strain at gnats or swallow camels over it, but try to be composed and resigned to the shocking fact that she is minding her own business and recommends this surprising privilege to all her dear friends and enemies.<sup>30</sup>**

However, in this reference is also contained the description of the unpleasant picture, sketched by those who are guilty of not minding their own business. May we never be adjudged guilty of such mistaken habits of thinking.

To understand what it means to "Mind my own business," is to realize that I consider everything of which I am conscious my business and, therefore, the necessity as a Christian Scientist to see and understand it harmoniously. Instead of imputing the shortcomings which may seem to be there to someone else, I consider them my responsibility. You see, this brings us to the metaphysical fact that minding your own business really means demonstrating your own scientific Being. That is what we all are doing, demonstrating or proving the Science of our own existence. Now what do we understand as the Science of existence? This. That after you have accepted the one Mind as your Mind -- God as your only Life and Being -- your outlook then has to be the outlook of God. One has to see what God sees, know what God knows, be what God is. Isn't it clear, that this is the only way in which God will be proved to be All-in-all? No other Being, no other Mind, no other universe, no other man, no other "I, or Us" no other Ego than the one infinite Ego. This is our business, but it is also our business to unsee what mortal mind thinks it sees. This is always our business, but unless we know this is the way to demonstrate the Science of our own existence, it can try to appear as someone else's business, and then we are guilty of minding their business and not our own.

Is this not what we find Jesus doing, as recorded in Luke, when he was found in the temple talking with doctors:

**And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them.<sup>31</sup>**

Also, Mrs. Eddy stresses this when she says:

**From early boyhood he was about his "Father's business." His pursuits lay far apart from theirs. His master was Spirit; their master was matter. He served God; they served mammon. His affections were pure; theirs were carnal. His senses drank in the spiritual**

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<sup>30</sup> My 276:1

<sup>31</sup> Luke 2:49,50

evidence of health, holiness, and life; their senses testified oppositely, and absorbed the material evidence of sin, sickness, and death.<sup>32</sup>

And there is another statement in No and Yes:

**Let your opponents alone, and use no influence to prevent their legitimate action, from their own standpoint of experience, knowing, as you should, that God will regenerate and separate wisely and finally: whereas you may err in effort, and lose your fruition.**<sup>33</sup>

This is a wonderful description of minding your own business, even when it comes to what is called one's opponent, probably involving injustice and enmity. One does not desire that they shall stop doing what they are doing, that would be minding their business. But mind our own business by putting the proposition in its proper place in our consciousness.

In minding one's own business, one naturally develops the true idea of justice, for justice never connotes the idea of penalty, rather that of fair dealing with all men. *Integrity ...* Our Leader says of this point:

**The only justice of which I feel at present capable, is mercy and charity toward every one, - just so far as one and all permit me, to exercise these sentiments toward them -- taking special care to mind my own business.**<sup>34</sup>

And lastly, but of great importance, the ethical point ... to teach ourselves to have great respect for the mentality of another, whether we approve or disapprove of it. Intervention, whether in individual, national, or international affairs, seems to prevent the divine logic of events -- where Mind moves upon thought and forms the perfect concept. Let us not be found tending Mind's business *for* Mind -- that would be dualistic, but rather *be* that Mind -- which is monotheistic, and know that it rules imperatively and finally, and be content that this is so. Again, we turn to our books and find this:

**It would be right, to break into a burning building and rouse the slumbering inmates, but wrong, to burst open doors and break through windows if no emergency demanded this. Any exception to the old wholesome rule, "Mind your own business" is rare.**

**For a student of mind to treat another student without his knowledge is a breach of good manners and morals: it is nothing less than a mistaken kindness, a culpable ignorance, or a conscious trespass on the rights of mortals. I insist on the etiquette of Christian Science, as well as its morals and Christianity.**<sup>35</sup>

There is a great freedom in minding one's own business. One never has to wait for someone to do a thing, before he can be free. One minds his own business, takes care of his own universe, the universe of Mind, and is glad to do it because he knows this is the way of Life eternal. *"This is the way, walk ye in it."*

Heed with deep spiritual attention the following:

**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. This is the law of creation: that infinite Mind governs all things. On this infinite Principle of freedom, God named Himself, I AM. Error, or Adam, might give names to itself, and call Mind by the name of matter, but error could neither name nor demonstrate Spirit. The name, I AM, indicated no personality that could be paralleled with it; but it did declare a mighty individuality, even the everlasting Father, as infinite consciousness, ever-presence, omnipotence; as all law, Life, Truth, and Love.**<sup>36</sup>

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<sup>32</sup> S&H 52:1

<sup>33</sup> No 9:8

<sup>34</sup> Mis 13:1

<sup>35</sup> Mis 283:10

<sup>36</sup> Mis 258:12

## PROFESSING AND REFORMING

Those who have glimpsed the *Horeb Height* where God is revealed as their Mind, where has been revealed that glorious outlook of grandeur, goodness, and beauty, must learn to sustain and maintain this revelation.

You have often heard me say this in teaching each class, that after Mrs. Eddy gave the first three immensely important questions and answers in *Recapitulation*, in which she states the sum total of scientific Being, she impresses the student with the need for reformation. After she has stated this dynamic Truth:

**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>37</sup>

She asks

**What are the demands of the Science of Soul?**

As you read the answer, you see that the demand is upon you, that you shall no longer think of yourself as a human being, and that you shall drop those tendencies, which heretofore have made you think of yourself in this realm.

The importance of this understanding I cannot stress enough, for as you look around you, if there are mistakes made, they are all made because of the *human belief of* somebody or something. If we have not and are not eliminating from consciousness the false traits of character *based upon the belief that we are human beings*, these false traits rise to the surface of thought through the scientific action of Truth and become the very avenues through which our progress could be assailed. As you look around you, you see many instances where the *Spirit is willing*, but the *flesh is weak*; -- *willing Spirit* meaning the theoretical acceptance or assertion of the One Mind; --*weak flesh* meaning the mortal mind characteristic claiming ascendancy over the spiritual, or the unwillingness to maintain the one Mind -- through relinquishment of a human trait.

Mrs. Eddy comments upon this:

**Three cardinal points must be gained before poor humanity is regenerated and Christian Science is demonstrated: (1) A proper sense of sin; (2) repentance; (3) the understanding of good. Evil is a negation: it never started with time, and it cannot keep pace with eternity. Mortals' false senses pass through three states and stages of human consciousness before yielding error. The deluded sense must first be shown its falsity, through a knowledge of evil as evil, so-called. Without a sense of one's oft-repeated violations of divine law, the individual may become morally blind, and this deplorable mental state is moral idiocy. The lack of seeing one's deformed mentality, and of repentance therefore, deep, never to be repented of, is retarding, and in certain morbid instances, stopping, the growth of Christian Scientists. Without a knowledge of his sins, and repentance so severe that it destroys them, no person is or can be a Christian Scientist.**<sup>38</sup>

In this respect, regard the students around Mrs. Eddy and Jesus, and see how they held up when assertion of the Truth was not carried through to complete reformation. We know that Mrs. Eddy taught nearly 4000 students, and we also know that only about 400 qualified. Jesus sent out many students, but at the time of his Gethsemane experience, he had not one who remained with him mentally.

May I also remind you of Jesus' parable of the man who gave a feast and sent out invitations for guests to attend. As we read it, we will be able to recognize this tendency of thought to retain its errors, thereby presenting a belief of obstruction to scientific Being.

**A certain man made a great supper, and bade many. And sent his servant at supper time, to say to them that were bidden, Come; for all things are not ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. Another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed,**

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<sup>37</sup> S&H 465:17

<sup>38</sup> Mis 107:14

and the halt, and the blind. And the servant said, Lord, it is done, as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. And there went great multitudes with him; and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.<sup>39</sup>

As we analyze this parable, we see that in every instance, there was a quality unlike Spirit which stood in the way of accepting the wonderful invitation to the feast. Two were anxious over material possessions, or what they thought were possessions outside of God; another had a false sense of responsibility. Finally, those were asked who were already suffering physically from these erroneous qualities, namely, the lame, the halt, and the blind. Yet, even then, the room was not filled.

How tenaciously we cling to the qualities which are not Godlike; and cling it is, for they are not an integral part of true Being. Mrs. Eddy recognized this operation of evil, for she says:

**The nature of the individual, more stubborn than the circumstance, will always be found arguing for itself, -- its habits, tastes, and indulgences. This material nature strives against Spirit -- against whatever or whoever opposes evil -- and weighs mightily in the scale against man's high destiny. This conclusion is not an argument either for pessimism or for optimism, but is a plea for free moral agency -- full exemption from all necessity, to obey a power that should be and is found powerless in Christian Science.<sup>40</sup>**

And now something concerning our work in reformation, or seeing the unreality of evil. I do trust that you will not become impatient with me as I bring these things rather forcibly to your attention. I know that the main reason for holding this Association meeting is to unfold the dynamics of spiritual existence, which is the understanding of the one Mind, our Mind. But -- and this is not that, but what comes after the first chapter in Genesis -- rather pointing up to you that Mrs. Eddy's discovery that God, good, is All-in-all, and that therefore all is good, has an accompanying counterpart -- the unreality of evil. Sometimes as I work and practice Christian Science, I ask myself this question, "Which is greatest, knowing that All is good, or that evil is unreal?" Well, they is one: one implies the other. For my part, however, I should like to state that **for the most rapid and permanent growth, I think seeing the unreality of evil is of the greatest importance.** You will recall in the reference\* that cites the three cardinal points Mrs. Eddy places a "proper sense of sin" first, and "the understanding of good" third. Too often, persons having arrived at the understanding of the Science of existence which we know is God and endeavoring to put into practice this scientific existence, take too little cognizance of the claims of evil in character. I emphasize the word *claim*, for claim it is, not reality. There exists, however, the necessity to understand *what* evil claims.

For hundreds of years, the so-called Christian churches have *taught* and *thought* that God is good, but they have *believed in* the reality of evil; consequently, nothing much was accomplished. You all know that in your practice, when you have seen the unreality of a claim of evil, right there has been revealed God and His idea. You did not have to do anything about making God or His idea true, that was an established fact for all eternity. The claim of evil seemed to hide this fact, but when you saw the unreality of evil, there was revealed the allness and goodness of Mind.

I have told you this before, but will repeat it, that it was not possible for Mrs. Eddy to have *Science and Health* published until she was willing to include the chapter on *Animal Magnetism Unmasked*. She evidently was tempted, as we are, in not wanting to deal with the belief of evil.

<sup>39</sup> Luke 14:16

<sup>40</sup> Mis 119:11

\* reference #38

## Masks and Unmasking

We may say that evil expressed as false traits is the hidden existence of good. But what is hiding it? Until you remove the covering, you cannot see what is there. Have you ever considered the word *mask*? It seems to disguise; to cover. When children go to masked parties, the faces they wear cover their true faces. The masks are absolutely lifeless, expressionless, in fact, have no being at all. Yet they *seem* to have life, movement, and being. When the mask is removed, underneath is revealed the real child. We find that the mask had nothing to do with the child under it. Perhaps the mask was grotesque, evil looking. It made no difference, it had nothing to do with the child underneath.

Now let us take a grown-up understanding of this proposition. Suppose a person appears dishonest, unkind, sensuous, sick, poor, angry, jealous, even dying -- or as any of the many false traits or beliefs of material existence -- these are just a mask. They have *nothing to do with the person expressing them*. They have no reality or life of their own, though they so appear. This seems to be, because they have supposedly attached themselves to man, whose life is God, thus giving the appearance of living. The Christian Scientist, who is taught the nothingness of evil, removes these masks from himself and others, and there, underneath, is revealed the dynamic fact of existence -- the goodness which is Mind, or Mind-idea.

All belief in evil is presented to us as consciousness, even though it appears as person, place, or thing. Until we have relinquished the belief in evil, concerning such person, place, or thing, as well as our *reaction* to it -- *whether that be the feeling of hurt, resentment, hatred, disgust, or whatever the sense of it is* -- we have not removed the mask and cannot see what is underneath. And remember this, all the time, there beneath the mask, lies perfection -- though you cannot see it until you remove the mask.

A very good example of this knowing was a demonstration which Mr. Young made in Kansas during a lecture tour. When he arrived at the city where the lecture was to be given, the people residing there were very fearful because of a cloud on the horizon giving the appearance of a tornado. He went to his room in the hotel and said, and knew, "Either this is the omnipotence of God, or it is nothing." and nothing is what it proved to be. The tornado did not develop, but disintegrated and disappeared. This was removing the mask from the face of power -- the belief that there could be two kinds, one good and the other evil. It was removing the mask from thought, asserting that there could be two minds, thus revealing the one and only Mind, which is eternally conscious of its own perfection.

Each one of us, therefore, must daily rid ourselves of the false traits or character, or masks, which hide the perfection of our God-being. As Mrs. Eddy says:

**Watch, and pray daily, that evil suggestions, in whatever guise, take no root in your thought, nor bear fruit. Ofttimes, examine yourselves, and see if there be found anywhere a deterrent of Truth and Love, and "hold fast that which is good."**<sup>41</sup>

And to conclude:

**Warmed by the sunshine of Truth, watered by the heavenly dews of Love, the fruits of Christian Science spring upward, and away from the sordid soil of self and matter. Are we clearing the gardens of thought, by uprooting the noxious weeds of passion, malice, envy, and strife? Are we picking away the cold, hard pebbles of selfishness, uncovering the secrets of sin, and burnishing anew the hidden gems of Love, that their pure perfection shall appear? Are we feeling the vernal freshness and sunshine of enlightened faith?**

**The weeds of mortal mind are not always destroyed by the first uprooting; they reappear, like devastating witchgrass, to choke the coming clover. O stupid gardener, watch their reappearing, and tear them away from their native soil, until no seedling be left to propagate -- and rot.**<sup>42</sup>

## FEAR

Fear is more than half of any proposition we have in Christian Science. As Mrs. Eddy says,

**Christian scientific practice begins with Christ's keynote of harmony, "Be not afraid!"**<sup>43</sup>

In considering the word fear it has always interested and helped me when I saw that it was *ear* with an *fin* front of it. Fear is always a whisper, whether it appears gradually or suddenly. Let us take up some of the phases of fear. Fear is not the result of something, it is the exact opposite. That something is the result of fear. The Bible, in the book of Job, says,

**The thing which I greatly feared is come upon me.**<sup>44</sup>

Of what are we afraid? If we say God is All, then what is there to fear? All fear is based upon the belief of an existence separate from God, the belief that life is material and therefore subject to chance, change, and evil. The pictures mortal mind sees sometimes prove this, but that is all based on believing we live outside of God, good. Then the answer to the claim of fear is to begin right now to live as Mind, and to reflect all that this Mind is -- the grandeur of Being.

Could Mind be afraid of itself? Yet, if All is Mind and its idea, if fear is going on, then it must be going on in Mind, and Mind is afraid of itself.

A point which has been helpful to me in working with the belief of fear is this: every minute is *new*. That is -- each minute is a constant opportunity for us to drop false, fearful beliefs and prove that there is no fear. If one minute seems to be filled with great fear, the next minute need not be a repetition of that earlier moment, for every moment seen this way is a *new* experience.

Another helpful realization is to see that the basis of all fear is a belief in a time when there seems to be no God present. Fear is Godless. But God is ever present as *your consciousness*. This divine consciousness is ever fearlessly uttering itself, forever joyously asserting itself. That is what is meant in the Bible when it is recorded: "God said unto me," or "The word of the Lord came unto me," or "I heard a voice saying..." Mrs. Eddy says:

**Before human knowledge dipped to its depths into a false sense of things, -- into belief in material origins, which discard the one Mind and true source of being, -- it is possible that the impressions from Truth were as distinct as sound, and that they came as sound to the primitive prophets.**<sup>45</sup>

A glowing modern example of this dynamic fact is in a testimony recorded in *The Christian Science Sentinel*, and I am sure you are all familiar with it. It is the experience of the young man who welded himself into the keel of a ship. After a fierce mental struggle to know he was all right, and many futile efforts to do something to accomplish his release, this is what he did:

**But I finally put my hands in my lap, and then I spoke to God. I said, "God, I am listening." The change was wonderful.**

Then follows his description of listening for the instructions for each step required to release him: first, the pin in the hinge; then, the left bolt; and following, each bolt in turn until the last one; and finally, the pulling down of the lid, giving him release.

As we analyze this experience, knowing that there is but one Mind, and that one God, we see that it was this Mind, his own Mind, which did the directing, not something *outside of himself* talking to him. There is no outside to Mind. Does not our textbook, in speaking of Jesus, say:

**The effect of his Mind was always to heal and to save.**<sup>46</sup>

When the young man removed fear, the natural thing took place, proving the ever presence of Mind, his Mind, or as Mrs. Eddy says:

**Spirit, God, is heard when the senses are silent.**<sup>47</sup>

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<sup>43</sup> S&H 410:29

<sup>44</sup> Job 3:25

<sup>45</sup> S&H 213:30

<sup>46</sup> S&H 95-1

<sup>47</sup> S&H 89:20

Remember, this Mind is intelligence *every step* of the way, and if we heed this reality, we shall know the intelligent thing to do in any dilemma. Again, our textbook tells us that defining intelligence is:

**Substance; self-existent and eternal Mind; that which is never unconscious nor limited.**<sup>48</sup>

There being but one Mind, and that Mind your Mind, every intelligent thing you do, from the least to the greatest, is that Mind in operation. How can we fear? If I were an accountant faced with an error in my work, would I, when I found the right answer or solution to it, call that human intelligence? Be conscious rather, that the intelligent idea concerning anything is Mind, your Mind, and that on this basis you have all the answers to all problems. All that stands in the way of this glorious mode of living and being is the fact that there is more than one Mind, that we are striving to get something we do not have -- a belief in, or a fear of, a life separate from God. Is this not what the Bible means when it says:

**Am I a God at hand, saith the Lord, and not a God afar off?**<sup>49</sup>

Ask yourself what *is* omnipresent Mind, if it is not Mind present *as your Mind*? What *is* omniscient Mind, if it is not Science present *as your Mind*? What *is* omnipotent Mind, if it is not power present *as your Mind*?

We can see that there is no fear, for God, Mind is omnipresent, omniscient, and omnipotent Being, and fear is only occasioned by believing that God, Mind, is absent. Therefore, **whoever we are, whatever we are doing**, that loving Mind is always present, uttering itself as the **only I or Us**.

## THE TWO COMMANDMENTS

Jesus gave to his disciples two important commandments, so important that he said,

**On these two commandments hang all the law and the prophets. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.**<sup>50</sup>

To love God with all thy heart, Soul and Mind, and your neighbor as yourself, is a demand to understand scientific or true subjective Being. To love God with all thy heart, Soul, and Mind is to love God above all else, and to lay down any sense of myself separate from God, to accept no Mind, Spirit, Soul, Principle, Life, Truth, and Love, but that which is God, thereby claiming and having no existence apart from God -- nothing above it, nothing beneath it.

Our textbook says:

**Existence separate from divinity, Science explains as impossible.**<sup>51</sup>

Existence so understood is to understand ourselves as we really are, while at the same time understanding and loving God. Also, the second commandment -- to love thy neighbor as thyself -- has a new meaning.

Our viewpoint out from Mind fathers the necessity to see and know what Mind sees and knows and to love it as Mind loves it. To begin with, it has to be *good*, for Mind is good. It is also all-inclusive. As *Science and Health* says:

**The creative Principle -- Life, Truth, and Love -- is God. The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God.**<sup>53</sup>

So, whether it is a grain of sand, a flower, animal, harmony of color or sound, the son of God or the daughter of God -- from this outlook it is the expression of goodness and reality.

<sup>48</sup> S&H 588:24

<sup>49</sup> Jeremiah 23:23

<sup>50</sup> Matthew 22:37

<sup>51</sup> S&H 522:10

<sup>53</sup> S&H 502:27

Everything of which I am conscious must stem from that perfection which I have accepted as my Being, Mind.

A perfect God is not enough unless you include in that understanding of perfection the perfection of *that which identifies God*, the *creation* of God. Hence, Jesus' admonition to *love your neighbor as yourself*. Now, who and what is my *neighbor*? The first answer one would give is *man*. Scientifically speaking, what is man? Because man is the full expression of God, the term *man* means all ideas from a grain of sand to man, thus the injunction to *love my neighbor as myself* means I shall **love all right ideas as myself** -- as well as that which appear *as man*. Nothing exists except as consciousness, thus the command to love everything of which I am conscious as myself, because it is *my consciousness*. You cannot fulfill these two commandments if you think of yourself humanly, for some humans love themselves too much and others not enough, or rightly. Upon this understanding of who and what you are depends *how* you love the Lord your God and your neighbor *as yourself*.

The truth contained in the two commandments which Jesus gave to his disciples, is also contained in two other statements of his:

**And I, if I be lifted up from the earth, will draw all men unto me . . . As thou, Father, art in me, and I in thee, that they also may be one in us.**<sup>54</sup>

God manifested is the dynamic truth of Being.

## YOUR SUFFERING SENSE

Many times when we have a proposition to work out which does not seem very joyful, it is hard to understand the spiritual quality expressed by John in Revelations when he says:

**And there came unto me 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.**<sup>55</sup>

And yet, this passage is of vital importance in the experience of the demonstrating Christian Scientist. Mrs. Eddy quotes this verse in our textbook just preceding her definition of the city foursquare as consciousness, Mind, self-conscious Mind. She says of this verse:

**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. . . The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares.**<sup>56</sup>

**My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.**<sup>57</sup>

The word *chasten* Webster defines as *to purify*, in fact the essence of the word means *pure plus drive*, or *driving purity to the top*, in *demonstration that all is pure*. The word *bastard* has some interesting definitions in this regard -- Webster: *not genuine, false, spurious, of questionable origin*.

A reference from the textbook tells the whole story and shows the necessity of these experiences:

**The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science. Without this process of weaning, Canst thou by searching find out God?**<sup>58</sup>

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<sup>54</sup> John 12:32...17:21

<sup>55</sup> Revelation 21:9

<sup>56</sup> S&H 574:19

<sup>57</sup> Heb 12:508

<sup>58</sup> S&H 322:26

The necessity of trying experiences may be a little hard to justify in the face of absolute Being, the Science of one Mind, or that God is the Mind of man. Perhaps we are thinking that because the basic truth of my existence is that my consciousness is divine, I have no need to experience these trying situations. Of course that is true, *as* and *when* we demonstrate a fuller *understanding* of the perfection of Being. I feel that if these things were not required of us, there would be *no need for Christian Science*.

Throughout all time, mankind has suffered and believed that God punishes man because he is sinful. The continuation of these experiences is due to the lack of explanation for their occurrence -- **believing that one is human or mortal is what perpetuates suffering. Christian Science shows that these trying experiences are but the demand for the perfection of Being to appear.** As we see this, we learn to cast off the erroneous quality, which has come to the surface, and thus reveal the angel.

Where is this God who cares for, directs, and purifies us by this chastening, who loves us so much that He goes to all this trouble to accomplish our redemption? As students of the Christ Science, and particularly students of this Association, we have been led to see and accept the one Mind, that Mind which was in Christ Jesus. Our first point of perception is that there is no mind out there which is telling us anything. Then it must be that the very Mind *which I am*, which is operating in its own behalf *as me* forcing to the surface of thought all false concepts of me as constituting a so-called human. *As these mistaken qualities of thought come to the surface, or are self-seen, there seems to be a mental conflict between that which is divine and that which claims to be human or mortal.* But it is not someone punishing or chastening another from a distance or out there. All defeats or victories are made in consciousness, or *as consciousness*.

So then, we see that “whom the Lord loveth, He chasteneth” describes thought as God, Mind, as Love, revealing itself more and more to be the *consciousness of the individual*, dispelling a false or material sense of individuality. Thus the “angels coming from the throne of God” are thoughts in and as Mind, the consciousness of the individual so perceiving them; and the vials of plagues which they carry are the experiences the individual goes through as he proves to himself the divinity of his own Being -- that existence is divine, not human. Or as Mrs. Eddy states it:

**There is no such thing as mortality, nor are they properly any mortal beings, because being is immortal, like Deity, - or rather, being and Deity are inseparable.<sup>59</sup>**

Then we can say with Paul:

**Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake.<sup>60</sup>**

## AN EVER APPEARING UNIVERSE

In the *Monitor*<sup>61</sup> appeared an article covering a statement made by a British mathematician and astronomer, Dr. Fred Boyle, regarding the ever appearing of the universe. This fact may seem like a discovery to Dr. Boyle, but as Christian Scientists, we know that he is but reflecting the essence of the following statements made by Mary Baker Eddy many years ago:

**Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source.**

**Who dares to say either that God is in matter or that matter exists without God? Matter without Mind is a moral impossibility.**<sup>62</sup>

I shall now give you the quotations from Dr. Boyle, and if we substitute the word *substance* for his words *matter* and *material*, we can see clearly how he reflects Mrs. Eddy's statements:

**The essential feature of Dr. Boyle's new cosmology explained in a series of challenging talks over the BBC is the proposition that known facts about the universe lead inexorably to the conclusion that matter(*substance*) is continuously created. It does not come from anywhere. The material(*substance*) simply appears -- it is created. At one time, the various atoms composing the material(*substance*) do not exist, and at a later time they do.**

Of course, being a material scientist, this gentleman has arrived at his conclusion by mathematical deduction, and although he now believes the universe is ever appearing, he still thinks it is matter that is ever appearing. Mrs. Eddy, however, arrived at her conclusion by revelation and spiritual intuition, and not only does she state that the universe is ever appearing, but she shows that this universe is spiritually substantial and not materially so.

The fact that Mrs. Eddy's conclusion is by revelation instead of mathematical deduction has kept Mrs. Eddy from taking her place as the greatest scientist of modern time -- since the time of Jesus. Mind is unfolding its plan of perfection and entireness, however, and more and more will she be recognized as the Leader, not only of Christian Science but of all sciences, because the Science of Mind is basic to all existence and all modes of inquiry. This will not be done, though, if you and I do not maintain the greatness of her Discovery and also point up the fact that such articles are reflections of Mrs. Eddy's revelation and not new discoveries.

Here is another quotation from Dr. Boyle:

**To avoid the issue of creation, it would be necessary for all the material of the universe to be infinitely old, and this it cannot be. For if this were so, there could be no hydrogen left in the universe. Hydrogen is being steadily converted into helium, and other elements throughout the universe, and this conversion is a one-way process. How comes it then that the universe consists almost entirely of hydrogen? The background material of space which becomes hydrogen is created at a rate that keeps its average density constant. The average appearance, amounts to no more than the creation of one atom in the course of a year, in a volume equal to St. Paul's cathedral. The total rate for the observable universe is one hundred trillion tons a second.**

Now, of course, this makes wonderful reading, and a certain amount of satisfaction comes to us as we see that the world's greatest scientists are coming to agree with us, we who have known these fundamentals ever since we accepted Christian Science as the Truth. There is a challenge in this for the active Christian Scientist, engaged in healing work, for if the material scientist has come this far, it will not be long until his reasoning will extend to the possible physical restoration of the body, even though he is speaking from the basis of matter.

If the material scientist now believes that matter is ever appearing, why are we not doing more in restoring arms, hands, feet, as well as bodily tissue when we know that the substance of all things is God? Mrs. Eddy states it this way in our textbook:

**That Life is God, Jesus proved by his reappearance after the crucifixion, in strict accordance with his scientific statement: "Destroy this temple (body), and in three days I**

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<sup>61</sup> Christian Science Monitor, 10/17/50

<sup>62</sup> S&H 507:28, 531:21, Rud 5:17

**(Spirit) will raise it up.” It is as if he had said: The I -- the Life, substance, and intelligence of the universe -- is not in matter to be destroyed.<sup>63</sup>**

This can and must be the experience of consciousness accepting this releasing and eternal Truth.

We know that the material scientist believes that there is life, truth, and intelligence in matter, and that matter’s destructibility, as well as its ever-appearing, is within itself. But we know that the *only so-called destructive force* is the *belief in diabolical dispositions*, which include such characteristics as:

**evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.<sup>64</sup>**

For inasmuch as the content of these qualities is destructive it seems to appear as vanishing substance. As we individually eliminate false characteristics from consciousness, the reflection of this action is ageless, indestructible, perfect body, for is not body the *evidence of immortality*? The forever appearing universe has to be demonstrated individually some time, why not now? Body is “*conscious thought*”<sup>65</sup> and as thought is educated to be Godlike, to express Mind, the indestructible substance of Mind appearing as body every step of the way.

Where has our gaze been that we have believed that anything ceases except error. The underlying reality of all things is Spirit; otherwise, even this outward evidence could not exist. What looks like matter is a material concept of something divinely true, and this something divinely true is the substance of Mind, the evidence of Mind to itself that All is perfection. **And where is the realization taking place? Nowhere! .....unless it is taking place as your consciousness. We can no longer talk about God, Mind -- the demand of the times is to BE.**

## SCIENCE vs SOCIALISM AND COMMUNISM

Christian Scientists are accustomed to saying and seeing that the Roman church is really a political influence in the guise of a church, and rightly so, for it is and must ever be seen in this way. Today we have something else to see with regard to world conditions which must be understood in exactly the *opposite way* if the condition is to be healed.

This is what I mean: Socialism and Communism appear as an economic question. Those who are in sympathy with this system consider it a new way of life, and those who are opposed see in it economic dangers to the freedom of man. This analysis is too superficial for the Christian Scientist, who must see that it is not an *economic* question. Socialism and Communism *is purely a religious question*, for it is *anti-Christ*. The Christ is the revelation of the Son of God, therefore, whatever minimizes, stultifies, and defaces the image of the Son of God, or man, is anti-Christ and rank materialism. Socialism-Communism is materialistic, for it is based on the belief of the materiality of man -- that he is under-privileged, incomplete, has not enough intelligence to take care of himself and his own affairs, but must appeal to the government, etc.

You may have wondered why I used a singular verb with Socialism *and* Communism. It is because I consider them one and the same thing. Socialism is but a milder form of Communism, and Communism is but a more drastic form of Socialism. The system, in the main, is to make man a part of a great whole, as in a mosaic, and make him subservient to the whole. It is said by some leaders of this type of thinking that the time of individualism is gone; and that now all individuality must be merged into one great whole. Does not this sound like pantheism? In this way it is thought that all things will be equally divided and no one will have more than another. This basic theme runs through the whole gamut of Socialism and Communism, as it endeavors to establish an economic system for the world of nations -- that man shall not act as an individual, but as a whole, that he shall forswear his God-given freedom of inalienable rights to act as an individual. What else explains the following: social security,

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<sup>63</sup> S&H 27:10

<sup>64</sup> S&H 115:21

socialized medicine, socialized housing, control and limitation of production, in other words, teaching man that in order to have more, he must become subservient to the government, he being inadequate by himself. So fettered is man today with governmental restrictions that the old adage, *Where there is a will there is a way*, is seldom heard.

If one has the will to do something on *first thought*, then *second thought* comes quickly with the suggestion, "I cannot do it, the government won't allow it, or it will be too difficult these days to accomplish, or, too much stands in the way." This constant depression of thought halts invention, adventure, or the revelation of any subject the individual may be pursuing, until finally he has the appearance of being drugged and difficult to arouse. Consider this in the light of Christian Science, which teaches that the Christ, the Son of God -- or man, the individual -- is one with God and really the presence of God; and that what is possible to God is possible to him. You can see why I call Socialism and Communism *anti-Christ*.

To the Christian Scientist it is impossible to separate political economy from religion, which means from God, for God is the substance of political economy, as well as the religion. This is true because Being is one, God, and all of these ways and means are but different aspects of that one Being, God.

What constitutes the operation of religion and political economy? Men, of course: it is men who form the ranks of both. Because these operations have to do with men, they have to do with God, for man is the expression of God. Therefore, a wrong materialistic concept of man, in government or economy, has to do with God - showing that political economy is not separate from the thought of God. A wrong political economy can never be corrected with war or bullets or money or lack of money or any other commodity. It can only be corrected by a correct sense of what God and man is. Because men form churches, businesses, homes, nations, it is plain to see how false government and political economy enter these organizations. As far as I am concerned, I feel that certain socialistic tendencies are entering the Christian Science Organizations through persons who espouse that cause and that they are making difficulties for the Cause of Christ because they are anti-Christ.

Working as a whole, thinking of it as a mosaic or pantheism and not as individual is antagonistic to the teachings of Jesus and Christian Science. Jesus said:

**Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.<sup>66</sup>**

**Neither shall they say, Lo here! or lo there! for, behold the kingdom of God is within you.<sup>67</sup>**

And in praying for his disciples, he says:

**I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.<sup>68</sup>**

And in Pulpit and Press :

**Is not a man metaphysically and mathematically number one, a unit, and therefore whole number, governed and protected by his divine Principle, God? You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this. Then you will find that one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle. A dewdrop reflects the sun. Each of Christ's little ones reflects the infinite One, and therefore is the seer's declaration true, that "one on God's side is a majority." Who lives in good, lives also in God, - lives in all Life, through all space. His is an individual kingdom, his diadem a crown of crowns.<sup>69</sup>**

How blessed is the Christian Scientist! In moments of exalted thought he must realize this, despite the mortal mind pictures with which he seems to be confronted. With the lens of Spirit, he is able to see through the mist, even see how wrong things are pointing up to God instead of down to the devil. In the reference just read, Mrs. Eddy speaks of man as a whole number, a unit. A Christian Scientist favorable to Socialism might say, "Well, there Mrs. Eddy speaks of man as a whole, what is wrong with that? Surely she does, but let us investigate how she means that whole. To be a small part of a great whole is not being whole, for the little part is

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<sup>66</sup> II Cor 6:17

<sup>67</sup> Luke 17:21

<sup>68</sup> John 17:15

<sup>69</sup> Pul 4:7

constantly affected by the other little parts with which he is surrounded. And, - who is going to tell the whole how to act or what to do? The only oneness, wholeness, is the one of which Jesus spoke when he said, "I and my Father are one." Could this one be one of many ones, or a small one in a great one? Certainly not, if this one is one with God. The consciousness which has accepted this oneness with God as its own true Being has to know and act as God acts and knows, which is entirely different from being part or parcel of a great whole.

The following has unfolded to me as I have endeavored to understand what is going on in the world of nations on this subject. I am sure you will all agree with me that there are more individuals seeing the true Science of Being than ever before in the history of mankind. By that I mean that they are seeing that God is not a God afar off, but that He is right here present in the world, although it may look like man. This pure stream of scientific consciousness is spreading over the world like a river forcing to the surface all impurities of thought, just as clear water entering a muddy river brings the dirt to the top and carries it off. This scientific understanding of existence is forcing to the top of thought the false education of the centuries which with all its variations may be condensed into this terse statement -- that God is a God afar off, up in the air or somewhere, and that man is human, needing to be saved from all forms of limitations. This thing called Socialism and Communism is the scum of the centuries, the false education of the centuries, coming to the surface of thought to be destroyed, having been forced there by the scientific action of thought, the knowing as Mind. But no one should think that this scum is real, true, or that it is a harbinger of good. I repeat what I say to you every year, no one but a student of Christian Science can *know*, really *know* these things because he is the *only one who knows that God is the Mind of man* and who, therefore, knows what man is.

What if some Christian Scientists think there is good in Socialism or Communism? There are some, for I have come across them. Well, that is too bad, but it must not deter us from knowing and being what we know is right.

Recently I had the privilege of talking with a man who is considered one of our best educators on individual freedom. As we talked and discussed many things, I was impressed with the fact that he reasoned much as a Christian Scientist would do. Yet, because he did not have the outlook from Mind, there were certain conclusions to which he could not come, and so, again, I saw that the Christian Scientist, accepting the one Mind as his Mind, was the only one who had the answers. A chain is no stronger than its weakest link. This also impressed me. While this gentleman had much book-learning and was a brilliant student of affairs, I, with probably one half the knowledge he had on many things, had the answer because I had Christian Science or the Science of one Mind.

What makes me know that regimentation is wrong? The understanding of the one "I or Us.." How are we able to see that government domination is wrong? Because Mind is self-governed. How do we discern that being one of many is wrong? An understanding of the oneness of God. How do we know that socialized medicine, housing, security, or anything else is not in accord with scientific being? Because all being is individual, and must be so demonstrated. There is no collective Mind. In the universe of Mind, Mind maintains man as infinitely free. Mrs. Eddy states it this way:

**No crown, nor scepter, nor rulers rampant, can quench the vital heritage of freedom -- man's right 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>70</sup>**

There is another thing to which I desire to make you all alert. Because Christian Science was discovered and established in America, we must see to it that America never loses her sovereignty. Because of her history and the fact that it was the matrix of Christian Science it is not a nation like other nations, it is the nation which all other nations must eventually copy, both as to constitutional government and establishment of Christian Science. (I mean the government as established by the Founding Fathers, not the one which currently seems to be here.) Christian Science will never be safe in any nation where the freedom of the individual as expressed in the Declaration of Independence is not given full power. The only government which gives the individual his God-given freedom is representative government.

I shall never forget the queer feeling which came over me when I saw for the first time an array of flags representing the United Nations Organization. There was the American flag, *Old Glory*, in the midst of all the other nation's flags. It has no business to be there as the organization is set up today, but it could be there if those nations were espousing the things America does and for which she came into being. As long as she seems to be there, see to it that she does not lose her sovereignty, for that will endanger Christian Science. This which I have brought to your attention indicates a danger point which deserves, by all that is right and Godly, a red-light signal.

George Sokolsky says the Founding Fathers of this nation were very explicit in giving freedom of religion to all, and we know that the Bill of Rights in the Constitution so states this freedom. America is the only nation in the world which includes this freedom in its written laws. Quoting from Mr. Sokolsky:

**Out of such a concept of the relation of church and man, and of the restraints placed upon the state, developed the basic philosophy of American life, which is so simply but firmly stated in the Declaration of Independence: We hold these truths to be self-evident, that all men are created equal, and that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." The "endowed by the Creator," was of the greatest significance to the Founding Fathers, as otherwise their whole political philosophy would fall apart. Now compare all this with the curiously worded clause in the United Nations covenant on human rights. "Freedom to manifest man's religion or beliefs shall be subject to such limitations as are pursuant to law, and are reasonable and necessary to protect public safety, order, health, or morals, or the fundamental rights and freedoms of others."<sup>71</sup>**

As you can see this clause is a modification of our absolute religious freedom, and because the United Nations is technically over the United States, you can see that already there is planted the seed which could mean the destruction of Christian Science. Now you can see what I mean when I say that America must never lose her sovereignty.

To emphasize the importance of representative government, such as we had in this country, I should like to quote from a letter written by Mrs. Eddy to General Benjamin F. Butler found in Mr. Tomlinson's book, *Twelve Years with Mary Baker Eddy*.

**You hold freedom to the normal condition of those made in God's image, so do we all. In this, man can only equal the soldier who offers his life for his country, and by fairness of argument, elucidates the justice which will surely transmit to posterity, the success of a republican form of government, a heritage perpetual undimmed in its lustre.<sup>72</sup>**

This nation with its republican form of government must never lose its sovereignty, because this sovereignty was established by Mind for the furtherance of Christian Science that, established here, it may go into every land and amongst all peoples. Speaking of this Science, Mrs. Eddy tells us:

**It is the infinite calculus defining the line, plane, space, and fourth dimension of Spirit. It absolutely refutes the amalgamation, transmigration, absorption, or annihilation of individuality.<sup>73</sup>**

Then it is our necessity to see to it that the individual is kept free, free to think and understand God, Mind, to invent, to dare to adventure in the realm of the divine Mind, and thus bring about fulfillment of the Lord's Prayer. **"Thy will be done on earth, as it is in heaven."**

**The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.<sup>74</sup>**

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<sup>71</sup> S.F. Call Bulletin, January 30, 1951

<sup>72</sup> *Twelve Years with Mary Baker Eddy* by Rev. Irving C. Tomlinson, M.S., C.S.B., Christian Science Publishing Society, 1945.

<sup>73</sup> Mis 22:11

<sup>74</sup> Psalms 24:1

## THE ONLY I OR US

In the article I have just finished reading I have shown you that Socialism and Communism is the opposite of Christian Science and that it is a religious question. It not only is *anti-Christ*, denying man's Sonship with God, but it is pantheistic, endeavoring to make everyone a part of the whole. This nation, because of Christian Science, must not lose its sovereignty.

I should like to show you that collectivism in any form is opposed to the only *I or Us*. Please be assured that this discussion is not reasoned from an interest in government *to* Christian Science, but *from* Christian Science only. For if we are not alert to the operation of evil, the mere discussion of absolute metaphysics will accomplish little. One does not wait until a cyclone or tornado is upon him before taking up work to dissipate it; if he is wise, he will begin to handle it the moment it is suggested to thought -- at least, the moment he notices it on the horizon.

In our classes you have often heard me remark that when Mrs. Eddy defined the Ego as the *only I or Us* that definition according to grammatical laws was incorrect, for she should have said the *only I or we*. But this she could not do if she was to give the spiritual or divine meaning of *I or Us*. So she stated it in accordance with divine metaphysics regardless of human laws. Let us ask ourselves why did she do this? First, because she desired us to know that the divine *I* is singular, forever singular, and can never be understood as being plural. Then, she was faced with the proposition of creation or the manifestation of God which from the human viewpoint looks like many, plural. So she found a word which could express that infinity of Mind's manifestation and still maintain the singular character of the divine *I*. It was *Us*. As we investigate this word we find it is a reflective pronoun, which means that it refers alone to the subject. Thus Mrs. Eddy elucidated the *singularity of the only I or Us* in defining *cause and effect*.

Because "I" is another term for Ego, we cannot define Ego plurally. There is but one Ego, just as there is but one "I". In the English language, the "I" is always capitalized. This enables us to see clearly why Science and Health was written in English and why the English language is the universal language. It is so because all peoples must some day understand Christian Science and the only language which clearly and correctly states this Science is English. I know that the French, German, and Japanese languages do not even possess the words necessary to elucidate this Science, and that is probably true of most other languages as well.

There being but one I or Ego, there are no small egos or i's. Mrs. Eddy tells us in our textbook,

**The I is Spirit.**<sup>75</sup>

Recognizing the oneness of "I," Ego, consciousness, or Mind, no Christian Scientist could believe in collectivism, for in his teachings he will find no foundation for it. Have you ever considered the danger of thinking out from *we* or *many*, instead of from the *only I or Us*? When you attempt to think out from the plural standpoint, consciousness would seem to become a kind of mosaic, composed of many minds and bodies, which, of course, is not true individuality.

Thinking or knowing from the *only I or Us*, thought is imbued with all the grandeur, beauty, infinity, capacity which that viewpoint includes; no limitation nor excesses, complete freedom of possibility and originality, that state of Mind which Jesus indicated in his statement:

**And I, if I be lifted up from the earth, will draw all men unto me**<sup>76</sup>

How could this condition of thought be demonstrated if collectivism were accepted as truth? Collectivism as seen today stands for one of two things: (1) a misguided attempt to bring about the greatest good for the greatest number, and (2) a desire for power and domination. Collectivism can never be the greatest good for the greatest number, because its basis is lack. The desire for power or domination, of course, is sheer animal magnetism. Mankind has been battling one or both of these aspects throughout the ages. Have you given some thought to what

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<sup>75</sup> S&H 249:21

<sup>76</sup> John 12:32

the individuals, who were willing and ready to think as individuals endured to go against collective belief: Jesus, Mary Baker Eddy, Galileo, Watt, the Wright brothers? History gives the record of what they experienced. How many today are willing to do this? The history of the world would have been different if they had allowed collectivism to be a law to them. As it was, Jesus' followers maintained their understanding of Jesus' statement of the *only I or Us*, which I quoted a moment ago, for only three hundred years, and then the Truth was hidden for many, many centuries. Are we as followers of Mary Baker Eddy going to allow her statement of the *only I or Us* to begin to diminish after less than a hundred years from the time of her utterance of it? If individuals are not allowed to rise in the conscious strength of Spirit *now*, the history of the world *from here on* will not be what it should be.

Perhaps I should explain my use of the word *allow*. I refer to the many restrictions on thinking which exist today. In many companies, one cannot get a position without a physical examination. Certain deductions from salaries are forced on individuals; also, as I mentioned earlier, are various governmental regulations forced on individuals. Today, every avenue of thought is being subjected to some form of restriction, small or large. It is, therefore, imperative that Christian Scientists "hold crime in check." All of these crimes are being committed under one or both aspects of collectivism.

In our classes, you have often heard me say how important words are. Mrs. Eddy elucidated this Science of Being for world consumption by the proper use of words. Think of that! Words properly understood and properly used, can do what bullets cannot do. Nothing is solved by a bullet: there is always the contention remaining. But when a word, through proper scientific understanding, changes an individual's concepts, there is no error remaining; there is the *healing*. We are thus reminded of a line in one of our Leader's poems, "**Felt ye the power of the word?**"

As you and I understand the true meaning of words, the only I or Us, or true individualism, we understand the falsity of socialism, communism, collectivism, and pantheism, and this understanding is forever reflected. You see the freedom we claim through the truth of ideas is as explained in our textbook:

**... asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death, be stricken from the human mind, and that its freedom be won, not through human warfare, not with bayonet and blood, but through Christ's divine Science<sup>77</sup>**

**The history of our country, like all history, illustrates the might of Mind and shows human power to be proportionate, to its embodiment of right thinking. A few immortal sentences, breathing the omnipotence of divine justice, have been potent to break despotic fetters, and abolish the whipping-post and slave market; but oppression neither went down in blood, nor did the breath of freedom come from the cannon's mouth. Love is the liberator.<sup>78</sup>**

May I repeat, the true meaning of words does what bullets can not do. Bullets leave something behind them, a contention; but the clarification of an idea by the right use of words allowing the influx into consciousness of divine ideas, leaves nothing behind. Isaiah says:

**For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seen to the sower, and bread to the eater: So shall my word be, that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.<sup>79</sup>**

Mrs. Eddy is said to have told the following to a student at one time: "When working with patients or persons, always appeal to the spiritual senses;" and this we should remember as we do our educational work through words. Never speak to the contending thought, but to your own consciousness. Go beyond that appearing to the reality of the individual's true being, knowing that the understanding is there and needs only to be aroused. This brings us to part of the definition of *church*, as found in the Glossary of the textbook:

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<sup>77</sup> S&H 226:8

<sup>78</sup> S&H 225:14

<sup>79</sup> Isaiah 55:10

... rousing the dormant understanding from material beliefs, to the apprehension of spiritual ideas, and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick.<sup>80</sup>

In this instance, the government is mentally sick.

*Let God do it* is a very scientific statement if you know what it means. **It never means without you.** To be sure, it does mean without the human concept of yourself, but remember *you are not a human being.* Being is the *only I or Us*, and there is no other Being. Therefore, when you say, Let God do it, remember ...

**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>81</sup>

Individuals must be aroused to the potency of their own Being, because of the understanding of the oneness of Being and its individuality.

## THE INDIVIDUAL

Observation tells us that individuals too often are more interested in *doing things* than in *seeing who they are* and living accordingly. Unless the individual is bringing out the divinity of his Being in the things which he is accomplishing, he is really doing nothing. It is more important to demonstrated Christian Science that I know who I am and live that dynamic fact in, let's say, the simple ways of life, than to be president of a great concern. (Although I dare say the presidency would be inevitable if one lived that way.)

The points I wish to make concerning the individual and the importance of developing God-like characters are illustrated in the following situation: A young couple whom I know, living in the east, have a young child. They have been making an effort in the scientific way of demonstrating home, father, mother, and child -- in let us say, what the world would call the *simple life*. The mother and father are endeavoring to know who and what they are, what constitutes home, and who their child is. They are endeavoring to bring their child into a fuller understanding of his divine being. They desire to have him know that he is divine, not human; that his character is Godly, not based on human beliefs of family or inheritance; that it is strengthening, not weakening, to be polite, courteous, gracious, truthful; to live the Ten Commandments and the Sermon on the Mount; to have moral integrity in all dealings; to keep an appointment; to be reliable, so that when he gives his word to do something, he does it-- which means, also, not to give his word unless he means to keep it. They want him to know that these are not human characteristics, they are the appearing of the divine. They want him to be self-supporting and responsible for himself, under God, as it were. They want him to know that it is wrong to desire something for nothing, that everything has value and must be valued.

Envision for yourself what a world it would be if all parents decided to so educate their children. It would be a heaven on earth, or heaven *appearing as earth*.

But to go back to this particular family: these two individuals had chosen home life as their career, to bring it to the fullest possible point of perfection and to make the individual, particularly their child, most important. Then the father was offered some work which would take him away from his home and from the care of his wife and the up-bringing of his child. He accepted the work and left the wife to carry on while he was gone, which might be for two or three years. The work, in itself, was the right kind of work and the pay was good, and the father thought it would be all right to take this opportunity to increase the financial condition of the family. And so he went.

Here is an example of placing *things* before the *living of the Science of Being*. I question the wisdom of this father's decision. This couple had chosen a family as their career, and the obligations of a father or a mother cannot be carried on at a distance. To me, the bringing out of a God-like character in an individual is the most important obligation of a family.

I am convinced that as mixed up as the world seems to be on many questions, this still is the age of the individual. He cannot be submerged in anything. A superintendent of public schools in a Midwestern city said that when the character of the individual, or the student, was developed *before* stress was placed upon the accomplishment of a certain study, the child would be more successful student.

Why do we have so many regulatory laws governing life? The answer is simple, because the individual will not, or is mesmerized into believing he cannot, do it himself. We would need no traffic signals on the streets if individuals drove properly. A good many persons in the world have proven they do not need prisons, and many are getting away from thinking they need doctors or hospitals. These are a few examples of what takes place in the realm of regulatory laws when the individual becomes a law unto himself, when he is self-governed. The laws go out of existence because there is no more use for them.

Once again, the answer to the aggressive suggestion of collectivism in all its aspects is to educate the individual to be self-governed, to establish himself divinely, to be honest, to develop moral integrity, and to cultivate the art of right living and the love of work.

To establish the individual on the basis of reality, let us see what our books tell us the individual is. An oft-used quotation:

**God is individual Mind. This one Mind and His individuality, comprise the elements or all forms and individualities, and prophesy the nature and stature of Christ, the ideal man.**<sup>82</sup>  
and

**He [God] sustains my individuality. Nay more - He is my individuality and my Life.**<sup>83</sup>

These two explanations take the idea of individuality completely out of the realm of the so-called human and place it in the divine. Thus we can see why the development of the individual is of great importance - it is in this way that God is revealed. The invisible God is seen or revealed through the correct understanding of individuality.

Webster defines individual as *not divisible*.<sup>\*</sup> It follows that because God is individual Mind, He is indivisible Mind, and if you are conscious, which you are, then your consciousness is indivisible Mind.

As I mentioned at the beginning of this article, too much stress today is put on the outer world, rather than on the kingdom of God within. Have you ever thought that there is no kingdom of heaven without a *king*? Who is this king? The answer is, of course, Mind. But then, where are *you*? It is valueless to you, if you think of yourself as one of many in this kingdom of heaven. If the kingdom of heaven is within you, then you include this kingdom. You must, then, be the *king* of it because of the oneness and indivisibility of Mind. Isn't it clear how yours is an individual kingdom and your diadem a crown of crowns?

In the age of the Founding Fathers there were many fine men of integrity, honor, and principle in public life. Today this does not seem to be true. Why? To me, it is because home life has not been valued as it was in those days. Individuals have not been trained to regard the character of the individual as the all-important thing in his or her life. If the world is to come up from this morass of present day difficulties, it will have to be done by individuals. Remember every great age has been established and every invention has been brought about by an individual. Mrs. Eddy has given us a clue to this all-important question in the following statement:

**Ah, children, you are the bulwarks of freedom, the cement of society, the hope of the race!**<sup>84</sup>

For fine individuals to appear, they must first be seen and brought out as children, educated as children, to evolve fine characters and modes and ways of living. The Christian Scientist stands at the apex of this endeavor, because he knows man as the expression of God, therefore perfect, and so there is nothing to create, only perfection to reveal. He knows it is Principle, to constantly and persistently dismiss the belief that he or she is a Brown, a Smith, or any other name which indicates that he is a human being. Any mother or father here today should be interested to think of his child as being educated along these moral and spiritual lines

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<sup>82</sup> Mis 101:31

<sup>83</sup> Unity 48:7

<sup>\*</sup> *indivisi*=undivided, *dual*=two, therefore, undivided duo

<sup>84</sup> Pul. 9:1

in preparation for work to be done for the betterment of mankind; not for self-aggrandizement -- that he or she is 'my son or daughter' -- but because the world will never arrive at the state of perfection *which it is in, in very fact*, until the individual sees the perfection of himself and includes the world in that perfection.

Christian Science, freedom, fine characters, and spiritual and gracious living, are grown in crops, so to speak. We may take a lot, everything good, for granted, but believe it or not this is not enough. It must be constantly and persistently taught and lived. Jesus' conception and education brought about the character of his work. He was the "offspring of Mary's self-conscious communion with God." And the first record of his work was in the temple, talking with the elders of the church. When questioned by his mother where he had been he answered:

**How is it that ye sought me? Wist ye not that I must be about my Father's business?**<sup>85</sup>

This was a continuation of what was the impulse of his life as well as his education as a child. Isn't this a point for consideration by any father or mother who is seriously interested in the millennium?

So much for the rising generation: What about those of us in this room? Do we not also have to give more attention to our characters and demand greater morality of ourselves? After all, the lack of men of high character in public places is fundamentally our responsibility. Now I do not want anyone in this room to think that this is coming down from our *high estate*, that of Mind, and our natural mental activity of *looking out from Mind*, for it is not. That would be a shallow criticism, uttered without deep thought and consideration of the subject. *Of what avail is a perfect kingdom of heaven without evidence?* Why, no avail, for there would be no *Emmanuel* or *God with us*. Properly understood, it is the understanding of scientific Being, that "Principle and its idea is one, and this one is God, and His reflection is man and the universe." After all, all good which is appearing is appearing because of God and because you know the Science of the one Mind.

In Emerson's essay on History he has this to say of the individual:

**A man is the whole encyclopedia of facts. The creation of a thousand forests is in one acorn, and Egypt, Greece, Rome, Gaul, Britain, America, lie folded already in the first man. Epoch after epoch, camp, kingdom, empire, republic, democracy, are merely the application of His manifold spirit to the manifold world.**<sup>86</sup>

Jesus demanded "change of consciousness and evidence" and what a glorious proposition is heaven in evidence, here and now seen, by the bringing out of beautiful and immortal forms of goodness.

I should like to address you as did Mrs. Eddy in her first address in the Mother Church:

**Beloved children, the world has need of you -- and more as children than as men and women; it needs your innocence, unselfishness, faithful affection, uncontaminated lives. You need also watch, and pray that you preserve these virtues unstained, and lose them not through contact with the world. What grander ambition is there than to maintain in yourselves what Jesus loved, and to know that your example, more than words, make morals for mankind.**<sup>87</sup>

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