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Address to her Association

by

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Topics

Introduction

Individual Kingdom

Parables of Jesus

Baptism

Pentecost

The Unreality of Evil

To Whom It May Concern

Christ Healing

INTRODUCTION

Belief says that days, months and another year have gone by! But what does divine Mind say? Eternity, not time; for another day, month or year are but mortal names for eternity. Mrs. Eddy tells us in our textbook,

Spiritually followed, the book of Genesis is the history of the untrue image of God named a sinful mortal. This deflection of being, rightly viewed, serves to suggest the proper reflection of God and the spiritual actuality of man, as given in the first chapter of Genesis. Even thus the crude forms of human thought take on higher symbols and significations, when scientifically Christian views of the universe appear, illuminating time with the glory of eternity. (S&H 502:9)

Illuminating time with the glory of eternity.

So, actually, all that exists is the eternal now of Being, forever being "now" in the present tense, omnipresence. Therefore there is no division of eternity, whether it be called a day, a month or a year. This is understanding *via* Mrs. Eddy's statement "**Illuminating time with the glory of eternity.**" The old is always new, and the new is always old; what always has been is always appearing, and what is appearing already has been - the eternal NOW.

So here we are, as of old, but always anew. I trust that as the day unfolds, we will find this old Truth appearing in many new and inspirational aspects of Life and living.

INDIVIDUAL KINGDOM

As one looks out on the picture of the world today, there appear so many things in individual, national and universal life, which we know, according to the teaching of divine Science are wrong, unchristian and unscientific, that the individual is apt to become confused in his endeavor to heal these conditions. For healed they must be, and Christian Science alone has all the answers to all these various problems.

The individual kingdom has two aspects, that of being individual and generic. The individual, himself, has this dual appearing, for he is individual and generic. The generic or universal kingdom can never be evidenced until it has been understood individually. Just as Mrs. Eddy says that the Christ is "individual and collective," so each must see himself as individual and collective, or individual and generic, individual and universal. Why? Because as our Leader says,

God is at once the centre and circumference of being. (S&H 205:52)

As we have so often brought out, everything good first appears as the individual and from there broadens and broadens until the universal is seen and understood. There is no outside universal; the universal is the individual, and the individual is the universal. So the individual kingdom is both individual and universal.

Another interesting aspect of this individual kingdom is that in demonstrating it individually and/or collectively, we mind our own business - no one else's, just our own business. Recently a friend brought me the following reference,

But we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we command you. (Thessalonians (4:10-11))

Minding one's own business, and that alone, is not uncharitable, nor does it express a lack of interest in our brother, for Jesus' command is to love our neighbor as ourselves. Minding one's own business is the most charitable thing we can do. When the business of an individual, with which we may not agree, is presented to our thought, do we often opine to ourselves what we think he ought to do? If so, this is not minding our own business. Minding our own business would mean to heal what we thought was wrong about it within our own thought and leave the healing there.

I do thoroughly enjoy the following statement of Mrs. Eddy's regarding the ability to mind one's own business. At one time in her experience there was some worry and criticism expressed when she did not take her daily drive. In healing this condition of thought, with a *To Whom It May Concern* in the *Sentinel*, she said,

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. (My 276:2)

Now, because we are Christian Scientists, we have to take the following statement of Mrs. Eddy's as our responsibility.

Christian Science and the senses are at war. It is a revolutionary struggle. We already have had two in this nation; and they began and ended in a contest for the true idea, for human liberty and rights. Now cometh a third struggle; for the freedom of health, holiness, and the attainment of heaven.

The scientific sense of being which establishes harmony, enters into no compromise with finiteness and feebleness. It undermines the foundations of mortality, of physical law, breaks their chains, and sets the captive free, opening the doors for them that are bound. (Mis 101: 8-18)

Science has inaugurated the irrepressible conflict between sense and Soul. Mortal thought wars with this sense as one that beateth the air, but Science outmasters it, and ends the warfare. This proves daily that "one on God's side is a majority." (Mis 102:27)

Now, where does this conflict take place? Between ourself *and* someone or something? No. The conflict takes place within our own consciousness, our own kingdom, and must be resolved there.

Returning to our picture of the world as it looks today, the confusion comes from thinking that there are so many, many things which must be righted. Where shall I begin? Mrs. Eddy says,

Who lives in good, lives also in God, - lives in all Life, through all space. His is an individual kingdom, his diadem a crown of crowns. His existence is deathless, forever unfolding its eternal Principle. Wait patiently on illimitable Love, the lord and giver of Life. Reflect this Life, and with it cometh the full power of being. "They shall be abundantly satisfied with the fatness of Thy house." (Pul. 4:20)

We have, therefore, but one thing to do, not many -- spread north, south, east and west. Just one thing to do. Live the Science of our own being, our own individual kingdom, knowing that the Science of Being must be wrought out individually. There is only one thing to do, namely - demonstrate the perfection of our own individual kingdom. As these errors are suggested to us, whether they be individual, person, place or thing, national or universal, instead of rushing "out there" to correct whatever the form of the error seems to be, one remains at home.

As Mind, he erases the concept which would attempt to defile the divine consciousness, which he knows himself to be - the divine Mind. Knowing this gives one a sense of freedom, dominion, confidence, joy. He does not have to wait, as it were, for anyone to agree with him, or convince them. He is king of his own kingdom, because God is his Mind. He is monarch of all he surveys, because his knowing is Mind knowing. The sense of problem or persecution is thus lifted.

The largeness and ponderosity of an outside world diminishes, and we find we have an infinite world -- the one we are conscious of -- for there is no outside to consciousness. Again, why? Because "**God (consciousness) is at once the centre and circumference of being.**" In healing himself of any physical disorder, the individual accepts the fact that his body is his own embodiment. *If something erroneous seems to be appearing in this body, he heals himself of believing in the error.* Just so in dealing with world situations, knowing that the world is but an enlarged concept of his individual body, he heals it, just as he did the personal sense of body.

Working in this way, one is minding his own business only, the business of his own universe. Those are meaningful words; minding your own business. It cuts off the belief of something *out there* to change or correct; and because of that, it takes time to do it. Instead, you only have yourself to deal with, just one individual, just one universe of ideas.

The Christian Scientist is alone with his own being and with the reality of things. ('01 20:8-9)

The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. (Luke 11:34)

Envision a world, where the individual is satisfied to be working that way. It would not take long to dispel the evil beliefs, would it?

That Jesus understood the divinity of individual being, or the individual kingdom, is evidenced by his demonstration at the tomb of Lazarus. He stood there amid unbelievers, questioners and doubters, but evidently knowing that his individual kingdom contained no death, unbelieving, nor doubting, for his individual kingdom was the kingdom of heaven, in which reigned harmony, Christian and scientific being, Life eternal, happiness and joy. In Jesus' universe, Lazarus lived, for Jesus knew he had never died. Those, standing by, said he had been dead four days.

This knowing, as demonstrated by Jesus, gives the individual a diadem, which is a crown of crowns. Now, a diadem is a sign of regal power and dignity. So regardless of what the so-called outward world was thinking and believing, Jesus knew that was not his universe. He knew that he had his own individual kingdom of which he was Ruler, for he knew that God was his Mind. In Science and Health, Mrs. Eddy tells us,

We are all sculptors, working at various forms, moulding and chiseling thought. What is the model before mortal mind? Is it imperfection, joy, sorrow, sin, suffering? Have you accepted the mortal model? Are you reproducing it? Then you are haunted in your work by vicious sculptors and hideous forms. Do you not hear from all mankind of the imperfect model? The world is holding it before your gaze continually. The result is that you are liable to follow those lower patterns, limit your life-work, and adopt into your experience the angular outline and deformity of matter models.

To remedy this, we must first turn our gaze in the right direction, and then walk that way. We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives. Let unselfishness, goodness, mercy, justice, health, holiness, love—the kingdom of heaven—reign within us, and sin, disease, and death will diminish until they finally disappear. (S&H 248:15-52)

In this statement of Mrs. Eddy's, we see that there is *in belief* an outside world, and that there is *in very fact* an inside world. The outside world being composed of material beliefs—sense testimony, is constantly telling the individual that man is mortal, sick, sinning, and dying, suffering and sorrowful.

This is what seems to be, when we believe that we live in a universe with other people, and that many things are going on about which we can do nothing, because togetherness and co-existence work that way. These erroneous pictures constantly suggested to the individual would keep him reproducing them, unless he knows his individual kingdom is the kingdom of God, and that this kingdom is reflected, subjectively - but he does not live *in* it. There are not two worlds.

Nor is this way of working secessionism, isolationism, for this kingdom rightly understood, is an expanding and ever-broadening kingdom. As the individual lets go of the belief that he lives in a universe with other people, he begins to feel free to reflect his own individual universe. He knows he is immortal, well, sinless and living, that he is joyful and at peace, because his consciousness is Mind.

This, he knows, in spite of the seeming evidence of an outside world. For instance, when the outside world makes a law, physical, civil or political, which he knows is not law according to the law of God, he does not concede and say "What can I do about that, I am in the minority." He begins freely to reflect his own individual universe, in which exists no such law. He does not wait for evidence to prove to him that he is right. He knows he is right, and nothing else exists. Mrs. Eddy encourages us with this statement,

Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you can speak "as one having authority. (S&H 14:25)

You can speak with perfect authority when you know that you are speaking as Mind, Truth, and not *to someone out there* with whom you may have to contend or may have to convince. *Laus Deo*. It is done in your own universe, the kingdom of heaven on earth, the kingdom of God. As when the balloon cuts the moorings, which hold it to the earth, and it rises, just so, when we cut our supposed connection with this outside world of *belief*, we rise in the demonstration of our own individual universe, or kingdom of heaven on earth.

As we know that we do not live *in* a universe of ideas, but that we *reflect* a universe of ideas, the kingdom of heaven comes to the earth, or rather is understood as earth, the universe of Mind. Thus, perfect thought models are unfolded. There is no haggling over these ideas, they just are. The individual knowing as Mind is king of his kingdom, the only Lawgiver to his kingdom or universe, which law is Truth and Love. This Lawgiver is a law to himself, for he is the law. Does it not bring a sense of freedom and expansiveness to work in this way, knowing that you are attending only to your own business, the business of your own kingdom or universe and that you are unfettered and unhampered by the beliefs and opinions of an outside world, free to make your own demonstration of divine and individual being?

Over and over in the Bible and the works of Mrs. Eddy we read, "***The kingdom of God is within you.***" It is not "lo here, or lo there;" yet because of our experiences, I believe we too often think of it as *out there*, separate from the individual or in the future. The same with the idea of universe. Because of its infinite expansiveness, are we not apt to consider it something apart from ourselves? But we are finding out that the kingdom of God is consciousness, divine consciousness, the City Foursquare, and so everything of which we are conscious is included in this kingdom. This "kingdom of God" is that withinness of divine being, the reality of harmony and perfection. The individual, knowing as Mind, is the only one by whom this kingdom of harmony can appear. He knows that being is perfect, that man is immortal, that the universe is a universe of His divine ideas, that all law is the law of harmony, of Love and well-being. Mrs. Eddy, in speaking of this city or kingdom of God, says,

This city of our God has no need of sun or satellite, for Love is the light of it, and divine Mind is its own interpreter. All who are saved must walk in this light. Mighty potentates and dynasties will lay down their honors within the heavenly city. Its gates open towards light and glory both within and without, for all is good, and nothing can enter that city, which "defileth, ... or maketh a lie." (S&H 577:19)

Mrs. Eddy also tells us how to demonstrate this kingdom of God

The "kingdom of God is within you;" that the atmosphere of the human mind, when cleansed of self and permeated with divine Love, will reflect this purified subjective state in clearer skies, less thunderbolts, tornadoes, and extremes of heat and cold, that agriculture, manufacture, commerce, and wealth should be governed by honesty, industry, and justice, reaching out to all classes and peoples. (My. 265:25-30)

Heaven is the reign of divine Science. ... Our great Teacher hath said; "Behold, the kingdom of God is within you" - within man's spiritual understanding of all the divine modes, means, forms, expression, and manifestation of goodness and happiness. (My. 267:25-24; 28-51)

In these references we find that the Kingdom of God understood as within, is subjectively expressed as that kingdom outwardly, not *out there separate* from the individual, but from the inward outward – actually, they is one. Let us have the willingness and courage to establish this individual kingdom, in contradistinction, and in spite of, the belief that there is an outside world which we share with many persons. Mrs. Eddy admonishes,

...every one should build on his own foundation, subject to the one builder and maker, God. (Ret 48:8-9)

This kingdom of God, which is demonstrated by or as the individual, has limitless boundaries. Let us restate Mrs. Eddy's statement which we had in the beginning of the unfoldment regarding this individual kingdom.

Who lives in good, lives also in God, lives in all Life, through all space. His is an individual kingdom, his diadem a crown of crowns. His existence is deathless, forever unfolding its eternal Principle. Wait patiently on illimitable Love, the Lord and giver of Life. Reflect this Life and with it cometh the full power of being. "They shall be abundantly satisfied with the fatness of thy house." (Pu 4:20-27)

This statement indicates that we are free to work out our own salvation without being held in bondage to the world's concept of things, religiously, politically, socially, medically or scientifically. All of these subjects have been clarified by the Science of Christianity and are therefore entirely different in concept

and demonstration from the belief of an outside world. How well Jesus knew this and endeavored to give it to those who believed on him, is shown in his oft-repeated references to the kingdom of God.

From the Bible Dictionary by Sir William Smith, from which Mrs. Eddy quotes, we learn that the "kingdom of God or heaven" really means church. The dictionary says,

The word 'church' only occurs twice. In every other case it is spoken of as the *kingdom of heaven* by St. Matthew, and as the *kingdom of God*, by Mark and Luke. Mark, Luke and John never use the expression *kingdom of heaven*. John once used the phrase *kingdom of God*. In the Gospel of Matthew, the church is spoken of no less than 56 times as the *kingdom*.

With the stress which I believe all of us lay on the idea of church, this notation that the word *church* is mentioned only twice in the Bible is very interesting, and brings a new meaning. Church, individual kingdom, kingdom of God, or kingdom of heaven are synonymous. This kingdom Jesus explained very fully in the different parables which he gave, likening them always to the kingdom of God or heaven. As the parables are thus analyzed, we find that each one gives an individual aspect of this kingdom or church. Have we forgotten the original scientific meaning of church, so as to think of church as organization only? After all, is not church the whole of individual kingdom, because the definition of Church is . . .

Whatever rests upon and proceeds from divine Principle. (S&H 585:12)

Because Mrs. Eddy uses the word '*whatever*' which means *any and every thing*, there must be many aspects to church. Thus, we come to the conclusion that church must be consciousness. Our individual kingdom, or church, then, is consciousness; for all that could rest upon and proceed from divine Principle would have be consciousness. Our individual kingdom or church is consciousness and is thus constituted of divine ideas.

PARABLES OF JESUS

Let us take a few of the parables of Jesus and see them this way.

Pearl of Great Price

Jesus said,

The kingdom of heaven is like unto a merchant man, seeking goodly pearls; Who when he hath found one pearl of great price, went and sold all that he had, and bought it. (Matt. 15:45-46)

What is the pearl of great price to us? Probably, we would say many things; such as, knowing that the divine Mind heals, that Life is eternal, that good, is infinite, and therefore, evil is unreal, that Christian Science has been revealed. All of which is true and very vital. But I believe that the *pearl of great price is the understanding that God is the Mind of man, and that consciousness looks out from Mind and not up to it.*

The pearls of lesser value, which the merchant sold in order to buy the pearl of great price, could be likened to thought as it relinquishes lesser spiritual unfoldments or incorrect unfoldments of the Science of being, for, instead, the acme or apex of understanding that God is his Mind. This is well described by Mrs. Eddy

in the following statements,

God is the only Mind, and His manifestation is the spiritual universe, including man and all eternal individuality. (Mis 561:24-26)

Then every form and mode of evil disappear to human thought, and mollusk and radiate are spiritual concepts testifying to one creator, - then earth is full of His glory, and Christian Science has overshadowed all human philosophy, and being is understood in startling contradiction of human hypotheses; and Socrates, Plato, Kant, Locke, Berkeley, Tyndall, Darwin, and Spencer sit at the feet of Jesus. (Mis 561:9)

Is this understanding not the pearl of great price? Without this understanding, life is still a dream, or living is separate from God; but with, or *as*, this understanding all Life and the living of it is reality, right now, and therefore always will be. This understanding is necessary to the demonstration of the individual kingdom, or church.

To demonstrate church or individual kingdom as our own individual kingdom, according to the parable, demands oneness of purpose, to have only one purpose, one real value, the value of knowing and being the Mind that is God and knowing man and all ideas of the universe to be as perfect as the Mind which unfolds them. This would be to understand Mrs. Eddy's definition of church,

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

This is the inward church or kingdom which *becomes outwardly visible* as
. . . . **that institution, which affords proof of its utility and is found elevating the race, 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. (S&H 555:12)**

This is not only to be seen as church, but as our own individual kingdom, for as our individual kingdom of God appears, is subjectively expressed, there is seen expressions of health, godly characters, happiness, affluence, real homes and finer families, the scientific understanding of nations and the true idea of government. Are we not in this way affording proof of our individual kingdom's utility, in rousing the thinking of the world and giving the Science of *why* this is all possible of accomplishment?

We do not ask anyone to help us accomplish this demonstration, for they could not. We are "**alone with [our] own being and the reality of things,**" as Mrs. Eddy tells us. ('01 20:8-9) We are free to live as we understand Life to be, or as Mrs. Eddy states,

Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you can speak "as one having authority." (S&H 14:25)

This true and single value expressed in the parable of the pearl of great price, for which we sacrifice all lesser values, is essential to church or our individual kingdom.

Parable of the leaven

Another parable richly brings out what it requires to express or bring forth this church, individual kingdom, or kingdom of God.

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. (Matt 15:55)

This leaven, of which Jesus spoke, and which Mrs. Eddy took and put into *Science, Theology, and Medicine*, was the truth that God is Mind, one infinite Mind and, therefore, the Mind of man, and that the universe of Mind is constituted of divinely mental ideas of perfection, grandeur and glory with its correlative statement that imperfect concepts, sin, disease and death are unreal. The absolute understanding of science, theology and medicine constitutes the whole of Life and living; the absoluteness or *science* of Life and Living, *theology*, the Godly reason for this Life and living; and *medicine*, that which is necessary to accept in order to demonstrate this Science, Theology and Medicine.

Here, it might be well to define 'leaven'. It comes from *lever* meaning *to raise*. *Anything which creates a general change in the mass*. It generally means something which corrupts or depraves that with which it is mixed. Jesus used the symbol of the *leaven* both positively and negatively. He used it negatively when he said, "Beware of the leaven of the Pharisees and the Saducees." Meaning by that, I am sure, that the false doctrines of these two religious sects would attempt to corrupt the thinking of the people whom Jesus was teaching.

The leaven, however, which a woman took and put in three measures of meal, is the positive understanding of leaven, or that which works for good. It is the *positive leaven* in our own individual kingdom with which we are concerned here. This leaven of Truth, the understanding that this is Life eternal, right now, and that ideas are spiritual and not material, must enter every avenue of our being until the whole of Life and living is leavened.

Of this leaven of Truth which enters all aspects of our being until the whole has been leavened, Mrs. Eddy says,

Did not this parable point a moral with a prophecy, foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world? Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man's spiritual freedom. (S&H 118:6-12)

For encouragement with what at first might be quite a task, Mrs. Eddy says,

A little leaven leavens the whole lump. A little understanding of Christian Science proves the truth of all that I say of it. (S&H 529:5-7)

A little leaven causes the whole mass to ferment. A grain of Christian Science does wonders for mortals, so omnipotent is Truth, but more of Christian Science must be gained, in order to continue in well doing. (S&H 449:2-6)

Like the leaven that a certain woman hid in three measures of meal,

The Science of God and the spiritual idea, named in this century Christian Science, is leavening the lump of human thought, until the whole shall be leavened and all materialism disappear. (Mis 166:22-26)

And where does this leaven work? Out there? or within our own individual kingdom?

This subject of leavening must have been very dear to Mrs. Eddy, for we find this statement as her answer to the question asked her by the Evening Press of Grand Rapids, Michigan,

What is nearest and dearest to your heart today?" She said, "**To your courtesy and to your question permit me to say that, insomuch as I know myself, what is 'nearest and dearest' to my heart is an honest man or woman - one who steadfastly and actively strives for perfection, one who leavens the loaf of life with justice, mercy, truth, and love. (My. 271: 2, 28-3)**

For your study this year, I would suggest the *Extract from a Sermon Delivered in Boston, January 18, 1885* on this parable of the leaven. (Mis 171)

With this parable of leavening in mind, let us resolve to face the evil beliefs which may confront us, from time to time, with a better understanding of what is taking place.

Jesus did not leaven his kingdom *out there*, although that was the effect. He said, "My kingdom is not of this world." In Smith's Bible Dictionary, this reference from John is quoted, "My kingdom is not of this world, though in it." We also may say, "My *individual* kingdom is not of this world, though in it." *Our courage and determination to do this leavening is based upon the understanding, which we have, that all exists in and as the divine Mind; that this withinness is expressed as withoutness, for they is one.* So we build our kingdom or church upon this Rock of Truth, against which the gates of hell cannot prevail. The leaven of Truth in Science, Theology and Medicine, actually reveals the kingdom of God at hand, now, and by dropping the material concept of life in all avenues and aspects of our daily experience, we are proving -- because we are living -- the kingdom of God on earth . . . *as earth.*

Parable of the tares and wheat

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. (Matt 15:24-50)

What qualities do we find in this demonstration which the householder made? Could we not say patience and willingness to let God separate wisely and finally? *Instead of resentment, he understood the unreality of error, for he did not condemn or criticize his enemy;* knowing the reality of good, he knew that the wheat would come to fruition in spite of the tares. As Mrs. Eddy says,

Leaving the seed of Truth to its own vitality, it propagates; the tares cannot hinder it. (Mis. 111:15-16).

This quality we could call meekness, which you remember, last year, we defined as willingness to stand up under trials, allowing the law of God to operate without peevishness. This Godly attitude toward error -- that of giving it no power -- is seen as another *quality of thought necessary to demonstrate one's individual kingdom or church.*

Parable of the grain of mustard seed

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. (Matt 15:51-52)

To begin with what you have, no matter how small it is, appreciating the spiritual value of the idea, is also necessary in the demonstration of the individual kingdom or church. Any right idea, accepted by an individual, would be like planting the seed so that it would grow and expand.

For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. (Matt 15:12)

The *have nots* never flourish nor grow. From the standpoint of *have not*, nothing can increase. It begins with nothing, and foolishly thinks that abundance can appear. When Jesus fed the five thousand, we may be sure he was not conscious of what he did not have. He had five loaves and two fishes, of that he was conscious, and he bade the five thousand to sit down and be fed. These loaves and fishes increased as they went from hand to hand, because Jesus knew man is the whole complete idea of God, lacking nothing. *Each manifested the substance of Jesus' own being.* All were fed, with twelve basketsful left over. *In order to multiply, one has to have something.* In this parable the truth is illustrated by seeing the spiritual value of a very small thing, the mustard seed.

Parable Review

Now let us *briefly review and summarize* the importance of the parables as illustrations of how one arrives at, and lives, his individual kingdom or church.

The parable of the merchant seeking goodly pearls, who, finding one of great price, sold all he had and purchased it, is comparable to an individual seeking the true value of life and thriving on it. When he finds his answer, he gives up all lesser understanding of this true value. Is not this what we do as we have found the Science of Life given us in Christian Science, Divine Science? This Science is the understanding that God is Mind, the only Mind and, therefore, the Mind of man. This understanding is the solution of Life and the answer to all questions and problems. After that pearl of great price has been found, we have one true value, one purpose, one aim - to be that Mind and demonstrate it daily in our lives. Is this not our own individual kingdom or church? And is it not worth any price?

In the parable of the leaven which a woman took and put in three measures of meal, we brought out that leaven is a quality which makes a general change in the mass, that can be any quality which corrupts and depraves, such as the leaven of the Pharisees and Sadducees. But that its true meaning is a divine quality which produces a general change in the mass, raising it and bringing out the true idea. The Truth of God, man, and the universe as given in Christian Science is the true leaven, changing the whole mass of material thinking and bringing out the divine idea.

Today's leaven of the Pharisees and Sadducees is communism and socialism, elimination of individuality and the acceptance of the group idea, one-worldism based on amalgamation rather than the separation of the tares from the wheat. Of this leaven we must beware, for it does not conform to the understanding of the pearl of great price. Christian Science is the true leaven, which is changing the

whole mass of material thinking by the understanding of the divine Mind. Science, Theology and Medicine express the whole of Life and the living of it. They must yield their material concepts that our own individual kingdom of God, or church, may be seen and understood.

The parable of the mustard seed reveals the necessity of knowing the spiritual value of an infinitesimal idea, here likened to the mustard seed, the smallest of all seeds. This parable illustrates that there is no such thing as nothing, everything is something. In revealing our kingdom or church, this is vital to our understanding.

If one were working out a financial problem, and he had a dime and saw it as an expression of infinite substance, it would multiply, for it had value. But if he had a dime and thought of it as of little or no value, it could not multiply, having no value. To multiply, one has to start *with* something. Also because this dime had no value to this individual, it would disappear, for it was nothing. Actually there is no such thing as having nothing. One always has something, be it ever so small. *The need is to see correctly what one has.*

BAPTISM

In the Bible dictionary, it indicates that the purpose of the various baptismal illustrations was to show how one entered into the church, the individual kingdom. The Christian Scientist, better than any one else, knows what is the true idea of baptism, for he has the definition given him in the Glossary of his textbook,

Purification by Spirit; submergence in Spirit. We are "willing rather to be absent from the body and to be present with the Lord." (S&H 581:25-26)

This is necessary to understand, because most of the old theological teaching on the subject of baptism was that when one is baptized by rite or ceremony, entire purification is accomplished. The Christian Scientist has the responsibility of clarifying this subject for himself, and his individual kingdom, through this definition given by Mrs. Eddy. Baptism is not something which he outgrew when he accepted the truth that God is His Mind. Rather, it is something which he must practice daily until there is nothing left constituting his consciousness but Spirit.

Because Jesus accepted the rite of baptism from John the Baptist; was he not indicating thereby the necessity of understanding true repentance or purification of thought? The Bible says,

Then cometh Jesus from Galilee to Jordon unto John, to be baptized of him. (Matt. 5:15)

There are no shortcuts into the kingdom of heaven, or the demonstration of one's individual kingdom. It is a daily living of all that constitutes Spirit, and washing away all that is unlike Spirit. I think it is inspiring to know that the river in which John the Baptist baptized Jesus was called Jordan, which means *judgment*. So, in understanding the scientific sense of baptism, the judgment of man and the universe must be changed from that of human judgment to the divine. It must be righteous judgment, judgment according to Spirit. Also in *Science and Health* is this statement concerning baptism,

Our baptism is a purification from all error. (S&H 35:19)

This definition makes baptism a daily experience, seeing more and more clearly that God, consciousness, is Spirit, and this we call *submergence in Spirit*. This practical, active purification of thought drops the human concept of man and the universe.

Being "willing rather to be absent from the body, and to be present with the Lord" is another illustration of practically demonstrating the scientific fact of *submergence in Spirit*. It has many aspects of demonstration.

If there is a physical claim, we demonstrate that we are *present with the Lord* and *absent from the body*, no longer believing that we live *in* the body. In a financial situation, we are *present with the Lord* and absent from the material concept of money because we know God, consciousness is the substance of all being.

If it is an erroneous national, religious or universal problem, to be *absent from the body* means to know that while we seem to be *in* the world we are not *of* it; and we are actually absent from this sense of things and *present with the Lord*, or with the perfection of our individual kingdom or church.

In the article *Pond and Purpose*, Mrs. Eddy has a great deal to say about Baptism. This article was written after she received the beautiful gift of a pond, given to her by her students while she lived in Concord. You will note as I read these portions that Mrs. Eddy has outlined three steps in the demonstration of true baptism.

The three steps are: *First*, repentance, *second*, baptism of the Holy Ghost, and *thirdly*, baptism of Spirit -- three aspects of the one baptism necessary in rebuking material sense testimony. Mrs. Eddy says,

The waters that run among the valleys, and that you have coaxed in their course to call on me, have served the imagination for centuries. Theology religiously bathes in water, medicine applies it physically, hydrology handles it with so-called science, and metaphysics appropriates it topically as type and shadow. Metaphysically, baptism serves to rebuke the senses and illustrate Christian Science.

The baptism of repentance is indeed a stricken state of human consciousness, wherein mortals gain severe views of themselves; a state of mind which rends the veil that hides mental deformity. Tears flood the eyes, agony struggles, pride rebels, and a mortal seems a monster, a dark impenetrable cloud. of error; and falling on the bended knee of prayer, humble before God, he cries, "Save or I perish." Thus Truth, searching the heart, neutralizes and destroys error. (Mis. 205:19-5)

Baptism of repentance

This first step called repentance is when the individual takes inventory of himself and finds out what he may be expressing which is unlike Spirit. He may be shocked and grief-stricken at what he finds, but he must see it through if he expects to demonstrate the kingdom of God. Paul, in writing to the Corinthians on this subject, said,

What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Therefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of

the flesh and spirit, perfecting holiness in the fear of God. I speak not this to condemn you; For though I made you sorry with a letter, I do not repent. Now I rejoice, not that ye were made sorry after a godly manner. For godly sorrow ... worketh repentance to salvation not to be repented of. (II Cor 6:16-18, II Cor 7:1,3 to :, 8 to 2nd ; 9 to 2nd , ; 10 to :)

Baptism of the Holy Ghost

The next aspect of baptism is called the baptism of the Holy Ghost. Mrs. Eddy says of this,

The baptism of the Holy Ghost is the spirit of Truth, cleansing from all sin; giving mortals new motives, new purposes, new affections, all pointing upward. This mental condition settles into strength, freedom, deep-toned faith in God; and a marked loss of faith in evil, in human wisdom, human policy, ways, and means. It develops individual capacity, increases the intellectual activities, and so quickens moral sensibility that the great demands of spiritual sense are recognized, and they rebuke the material senses holding sway over human consciousness.

By purifying human thought, this state of mind permeates with increased harmony all the minutiae of human affairs. It brings with it wonderful foresight, wisdom and power ... Through the accession of spirituality, God, the divine Principle of Christian Science, literally governs the aims, ambition, and acts of the Scientist ...

This practical Christian Science, is the divine Mind, the incorporeal Truth and Love, shining through the mists of materiality and melting away the shadows called sin, disease, and death. (Mis. 204;12-6)

In this step of baptism called the baptism of the Holy Ghost we find encouragement, a clarification which makes our work lighter and happier. A conviction is appearing that after all, evil is unreal and can be so proved. Obstructions begin to melt away and the power and glory of our own being becomes a present possibility. This step then becomes a joyous experience, although it did not look that way when we started its demonstration. Without this step, we cannot demonstrate our own individual kingdom, but with it we can work wonders. Everything is possible to Mind, God, which is the Mind of man. With these two steps being proved daily by the advancing Christian Scientist -- repentance and Holy Ghost -- we come to the final one called by Mrs. Eddy the *baptism of Spirit*.

Baptism of the Spirit

The baptism of Spirit, or final immersion of human consciousness in the infinite ocean of Love, is the last scene in corporeal sense ... After this, man's identity or consciousness reflects only Spirit, good, whose visible being is invisible to the physical senses. ... This order of Science is the chain of ages, which maintain their obvious correspondence, and unites all periods in the divine design... The encumbering mortal molecules, called man, vanish as a dream; but man born of the great Forever, lives on. God-crowned and blest.

Mortals who on the shores of time learn Christian Science, and live what they learn, take rapid transit to heaven, - the hinge on which have turned all revolutions, natural, civil, or religious, the former being servant to the latter, - from flux to permanence, from foul to pure, from torpid to serene, from extremes to intermediate. Above the waves of Jordan, is heard the Father and Mother's welcome, saying forever to the baptized of Spirit;

“This is my beloved Son.” What but divine Science can interpret man's eternal existence, God's allness, and the scientific indestructibility of the universe? (Mis. 205:15-10 nxt pg)

Taking the mental steps of repentance, baptism of the Holy Ghost and baptism of Spirit, would mean to let the understanding of God as Spirit wash away the claim of humanness, materiality, sin, sickness, disease and death; no longer to believe in these things for ourselves or for others. As this awareness develops as our individual kingdom or consciousness, we find our very being to be Spirit. If this were not true, there would be two Spirits, God *and* the individual. But because there is but one Spirit, God, we are submerged in Spirit, and Spirit is all there is to us, to our individual kingdom or church.

Understanding the Trinity

Another aspect of true baptism is a scientific understanding of the Trinity. Ministers of some Christian denominations say when baptizing someone: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." We have just remarked on one meaning of Holy Ghost which Mrs. Eddy gives us, that of "**cleansing from all sin,**" and now we have even a fuller interpretation, namely that the Holy Ghost is also Love, the Motherhood of God. Perhaps this is what the ministers are hinting at, but it takes the illumination of Christian Science to really interpret the nature of God. In the Science of Christianity, the individual expresses the three-fold nature of God - the Father, the Son, and the Mother. This all-inclusive nature of God is the trinity of our individual being, kingdom or church. As Mrs. Eddy says,

The theology and medicine of Jesus were one, - in the divine oneness of the trinity, Life, Truth, and Love, which healed the sick and cleansed the sinful. This trinity in unity, correcting the individual thought, is the only Mind-healing I vindicate; and on its standard have emblazoned that crystallized expression, Christian Science. (No 1:18)

The Holy Ghost, Mrs. Eddy tells us in the Glossary is,

Divine Science, the development of eternal Life, Truth and Love. (S&H 588:7)

That the Holy Ghost, divine Science and Motherhood of God are one is evidenced by the following reference,

John the Baptist prophesied the coming of the immaculate Jesus, and John saw in those days the spiritual idea as the Messiah, who would baptize with the Holy Ghost, - divine Science. As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator completed this figure with woman, typifying the spiritual idea of God's motherhood. The moon is under her feet. This idea reveals the universe as secondary and tributary to Spirit, from which the universe borrows its reflected light, substance, life, and intelligence. (S&H 561:32-9)

I believe this to be a very important point to understand in our development of the divine Science of our individual kingdom, because expressing the nature of Father, Son and Mother, gives to consciousness completeness, wholeness, one nature, God, and then indeed is the universe *secondary and tributary to Spirit*. Then, indeed is the outward subject to the inward, for the *substance, life, and intelligence* of our inward individual kingdom is Spirit. Could there be greater completeness than this, consciousness knowing and being Father, Son and Mother?

With this discussion of baptism I think we can clearly see that it is a subject

of great importance. Is not this understanding of baptism the spirit of our Daily Prayer, given in the Manual.

Thy kingdom come; let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin, and may Thy Word enrich the affections of all mankind, and govern them. (Man. Sect. 4, Art.8).

PENTECOST

Closely related to our scientific understanding of baptism is the scientific understanding of the Day of Pentecost. This term is one with which all Christians are familiar. But is it *out there*, just a record in the Bible and something which happened to the eleven disciples only? As Christian Scientists realize the *reality* of being -- that actually nothing real or good can exist for them except as they *be* it -- they find that the Day of Pentecost is an aspect of their own unfolding being.

In the days of Jesus and his disciples, what was this *pentecost*? In Acts 2 is given a description of this event which is called the Pentecost.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.... When this was known to those living in Jerusalem they were all amazed and marvelled. Peter in answering this amazement said, "This is that which was spoken by the prophet Joel, 'And it shall come to pass, in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.'" (Acts 2:1-4,6,12,14,16 (begin "this"),I?)

The disciples, being in one place with one accord, means being of one Mind with regard to their understanding of who Christ Jesus really was. *Understanding Christ Jesus in this way*, they understood themselves *in like manner*.

Was not this the time when the disciples really understood the one Spirit as their Spirit? For with that understanding, would come the ability to speak as Spirit, know as Spirit. Is not this something which can happen and does happen to us daily, as we understand more clearly the Science of being? The Day of Pentecost is therefore any day when the illumination of the Science of God-being takes place. Thus it becomes clearer that all consciousness is Mind, God, and that there is no other consciousness; that the Day of Pentecost comes each time the individual knows and appreciates the life and works of Christ Jesus, and knows that this same Life and possibility of the same works is his because there is but one Mind.

However, there is something else to be seen in our day. Jesus, *by his words and works*, revealed God as Father and Son. But today, through Mary Baker Eddy, God has been revealed as Mother, as well as Father and Son. So any illumination we may have, concerning the divinity of man, would have to include a right understanding of God as Mother, the feminine aspect of God, the Daughter of God. For while the births of Jesus and Mrs. Eddy were different, still, Mrs. Eddy is the Revelator to this age of the complete understanding of God - Father, Son and Mother, the complete Science of your being. Not only did Mrs. Eddy know this fact herself, but she was able to elucidate this Science for mankind in her book *Science*

and Health with Key to the Scriptures. Generations shall call her blessed, too.

The Day of Pentecost for the Christian Scientist is the time in his thinking or knowing when he broadens his understanding of the divinity of his own being and individual kingdom.

The Day of Pentecost is the individual's constant unfoldment of this Science of being. Mrs. Eddy has most beautifully and scientifically covered this subject in the following statements from Science and Health,

The magnitude of Jesus' work, his material disappearance before their eyes and his reappearance, all enabled the disciples to understand what Jesus had said. Heretofore they had only believed; now they understood. The advent of this understanding is what is meant by the descent of the Holy Ghost, – that influx of divine Science which so illuminated the Pentecostal Day and is now repeating its ancient history. (S&H 45:5-10)

Jesus was 'the way'; that is, he marked the way for all men. In his final demonstration, called the ascension, which closed the earthly record of Jesus, he rose above the physical knowledge of his disciples, and the material senses saw him no more.

His students then received the Holy Ghost. By this is meant, that by all they had witnessed and suffered, they were aroused to an enlarged understanding of divine Science, even to the spiritual interpretation and discernment of Jesus' teachings and demonstrations, which gave them a faint conception of the Life which is God. They no longer measured man by material sense. After gaining the true idea of their glorified Master, they became better healers, leaning no longer on matter, but on the divine Principle of their work. The influx of light was sudden. It was sometimes an overwhelming power as on the Day of Pentecost. (S&H 43:3-10, 46:25-9)

Let us, therefore, observe our Day of Pentecost and become better healers, by leaning no longer on matter, on world beliefs, but on the divine Principle of our individual kingdom, our God Father-Mother-Son consciousness.

SUMMARY

Now, to summarize the points we have discussed under the subject of *Individual Kingdom*: It is my fond hope that it has helped to free us from the belief that we are living in a universe outside of ourselves, over which we do not have dominion, and liberated us from the belief that we have to put up with things; because . . . "What can I do about it; I am only one." We can do much if we remember what Mrs. Eddy says, "His is an individual kingdom, his diadem a crown of crowns."

We must begin to regard our individual kingdom or church, as we regarded our bodies when first we came to Christian Science for physical healing. We took possession of our bodies, claimed they were free from the beliefs of *materia medica*, and that harmony or health could be demonstrated in the midst of sickness or discord. Now, as our thought is expanding by the acceptance of the fact that God is individual Mind, from that viewpoint, we are finding out that there is much more to us than what we call our bodies. We include the universe as our own being, and we are free to take possession of this infinite body of ideas and demonstrate our own individual kingdom or church right here and now.

The steps which we have covered as necessary to our demonstration of this

individual kingdom are:

- **Knowing what it means to mind our own business and the absolute necessity of doing it.**
- **That this kingdom must be lived, not only theorized.**
- **That this kingdom has two aspects; namely, individual and universal.**
- **That we do not live in the individual or universal kingdom, but we reflect it.**
- **Jesus' healing of Lazarus is an example of the demonstration of the individual kingdom reflected - Jesus' kingdom.**
- **That our demonstration starts with the individual and broadens into the universal.**
- **That we have the authority of Mind in this demonstration, and this enables us to cut the moorings which would bind us to an outside universe, either individual or universal.**
- **We found that the parables were illustrations given by Jesus of what is necessary to give form to the individual kingdom, illustrated by the parables of the pearl of great price, the mustard seed, and the leaven which a woman took and put into three measures of meal,**
- **That the individual kingdom may be known as church, and that both individual and universal appear as that institution found elevating the race and rousing the understanding.**
- **That the scientific understanding of baptism is expressed in three steps, (1) repentance, (2) baptism of the Holy Ghost, and (3) submergence in Spirit; that baptism is not a rite or ceremony, but a daily purification or a cleansing of a false sense of self and others. Jesus thought baptism important because he allowed John the Baptist to baptize him in the river Jordan (judgment), pointing to the demand that the judgment of the individual accepting baptism, must henceforth be that of Spirit, instead of the human sense of man and the universe.**
- **We have seen that the Day of Pentecost must also be a daily experience for the individual who is demonstrating his individual kingdom or church. It is the times, when like Moses, the I AM THAT I AM is revealed to him as his own being.**

Let us never be tempted to forget Mrs. Eddy's place in relationship to the work of Jesus, for she presented proof that the nature of God is three-fold, that of Father, Son and Holy Ghost *or Mother*. These three in very truth mean God the Father, God the Son and God the Holy Ghost, or divine Science, Mother. These qualities of thought are those of the divine Mind; therefore the consciousness of the individual demonstrating the grandeur and beauty of his individual kingdom *or church*.

As you and I live this individual kingdom, I feel it will be possible during the coming year to see things very differently from the way they are now appearing. The individual, knowing his consciousness "rests upon and proceeds from divine Principle," and living as this consciousness, is in a position to accomplish untold good. This individual is in a position to undermine any belief in evil, with which he may be fac by his understanding of the Science of being; and by this same knowing, at the same time, see established the true forms of this Science, expressions of

morality, integrity, temperance, tolerance, meekness, honesty, health, happiness, liberty, and righteous government.

What a work is ours, and we have liberty with which to accomplish our work, for Paul says,

Where the Spirit of the Lord is, there is liberty." (II Cor. 5:17)

Liberty is the innate, divine withinness that no belief of evil can ever quench. Mrs. Eddy says,

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. (Mis. 258:12-15)

As one governs himself in this way, he governs his universe.

Liberty is divine consciousness, your consciousness; and all things are possible to Mind, the state of consciousness which enters all avenues of being freely, unconscious of any barriers to good. We have to understand liberty before we can have freedom, and be free to accomplish in subjective demonstration the infinite goodness of God, Mind. No belief in evil, person, place or thing can take away or destroy the ability to think and know in terms of liberty, for this state of Mind is God. Think, then of the liberty and freedom we truly have in demonstrating our own individual kingdom, individually and universally. "Where the Spirit of the Lord is, there is Liberty."

THE UNREALITY OF EVIL

To understand the unreality of evil, two steps must precede effective work. *First*, the understanding of what is right; *second*, a knowledge of what is wrong. This requires a constant study of the writings of Mary Baker Eddy and the Bible to determine these two points.

As Christian Scientists, we are endeavoring to see the kingdom of heaven on earth, as the Lord's Prayer states it, "Thy will be done in earth, as it is in heaven," and Mrs. Eddy's spiritual interpretation of this line,

Enable us to know, - as in heaven, so on earth, - God is omnipotent, supreme. (S&H 17)

In order to accomplish this from the standpoint of heaven, we must scrutinize the earth and its activities to see if this is being accomplished. A statement of Mrs. Eddy's very comprehensively states the work we are to do and the things in the earth which we need to scrutinize,

One infinite God, good, unifies men and nations, constitutes the brotherhood of man; ends wars; fulfills the Scripture, "Love thy neighbor as thyself," annihilates pagan and Christian idolatry, — whatever is wrong in social, civil, criminal, political, and religious codes, equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed. (S&H 340:25-29)

In discussing this subject, I will speak in both absolute and educational terms, as well as use such statements found in the writings of Mrs. Eddy and the Bible. *In truth, good is all there is and the conclusion must be that there is no evil.* Yet, as long as we believe we see, hear, feel or speak evil, we do have something to do about it.

From the viewpoint of the advancing student of Christian Science, as he scans the pages of history, he finds that in the times when turmoil and great disturbances were abroad, actually Truth was appearing. In Matthew, Mark and Luke we find that Jesus had a great deal to say regarding this chemicalization, but he also tells his disciples that good is appearing. In Matthew we find these verses,

And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famine, and pestilence, and earthquakes, in divers places. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. (Matt 24:6,7,30,32-34)

In looking at world conditions today they look dire and very turbulent. But the Truth is that the I Am is appearing here, there and everywhere. Wherever the Bible and *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, are being studied and the truth demonstrated, great displacement is taking place. With marvellous foresight, Mrs. Eddy parallels the just-quoted statement of Jesus with the following:

This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace. The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth. ... The broadest facts array the most falsities against themselves, for they bring error from under cover. It requires courage to utter truth: for the higher Truth lifts her voice, the louder will error scream until its inarticulate sound is forever silenced in oblivion. (S&H 96:12-20; 97:21-25)

Do not these statements mean good appearing and error disappearing? So when we think we see evil, we should not say, "Oh, this is terrible, I must get rid of this." But rather, "I am interested in seeing the *broad fact* which is appearing, and which this turmoil is attempting to cover." Actually, Truth is pursuing error and pushing it to the surface of thought to be seen and destroyed as nothingness. Just as the sun destroys a fog of which it is not aware, so Truth is destroying error of which it is not conscious.

Mrs. Eddy was the first one, since the time of Jesus, to understand the unreality of evil and explain its nothingness. Christian Scientists often make too much of evil, ignore it or rationalize it. We should know that this does not handle it.

I believe we can come to an understanding of the unreality of evil *by considering its seeming association with good*, for until this is seen, evil appears to be something.

Mrs. Eddy has two statements in the textbook which infer this relationship,

The greatest wrong is but a supposititious opposite of the highest right. (S&H 368:1-2)

The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares. (S&H 574:27-30)

The second reference relates to that found in Revelation,

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, "Come hither, I will shew thee the bride, the Lamb's wife. (Rev. 21:9)

And then these other verses from the Bible,

The Lord hath made all things for himself: yea, even the wicked for the day of evil. (Prov. 16:4)

See, I have set before you life and death, blessing and cursing: therefore, choose life, that both thou and thy seed may live. (Deut. 30:15-19)

These references all indicate this association between the belief in evil and the fact of good. Let us take the first statement of Mrs. Eddy which I quoted, **The greatest wrong is but a supposititious opposite of the highest right.**

In this statement, is not Mrs. Eddy telling us that where evil seems to be, there is good, and that, by reversing the claims of error, we find good? Then, could we not say that evil infers the reality of good, and good proves the unreality of evil?

Now, this may seem paradoxical, but really it is not. *We know in Christian Science demonstrations that the unreal, by reversal, points or infers the real; and the real, in displacing the unreal, brings evil into view for destruction.* Were this not true, evil would be an entity or identity, or something warring with Truth. Of course, this cannot be true. We cannot fight evil *as something*. *Evil is not a reality, but a chemicalization produced by the ascendency of Truth, the demand of Truth.* It is simply Truth appearing and error disappearing.

I think it is of interest to review the various words used by Mrs. Eddy to describe the unreality of evil; for instance, *false claim, lie, negation, egotistic, illusion, impotent, naught, not creator, not self-made, not spiritual, powerless, self-destroying, temporal, unnatural, and unreal*. And, on the other hand, good is *all, beautiful, divine, eternal, immortal, individual, infinite, Mind, natural, self-existent, term for God, omnipotent, real, forever good, is God, great, one, Spirit, supreme, master, only creator, only substance*.

If we contemplate evil without a scientific understanding of good, evil would seem to be something or be doing something on its own. If we contemplate good without a correct understanding of evil, it would be comparable to having our head in the clouds and our feet and body upon the earth. Evil seems to be, because good is. And because good is, evil seems to be. The mistaken math, three times two is seven, actually produces six; and the correct math, three times two is six, infers the unreality of its being seven. Thus, there is no actor, nor power, no anything going on but good. In this manner, good is pursuing the belief in evil and also holding it in check. Evil is doing nothing; it is only a seeming. This explanation is distinctly *educational*. Evil is unreal, but we must understand how it is unreal.

The unhappy person is one who, in actual Truth, stands at the point of opportunity to realize great happiness. Happiness is forcing unhappiness out of seeming existence because happiness is real, and unhappiness is unreal. A feeling of insecurity is hiding an equal sense of security. Even when evil seems to be operating, it is not evil doing it, but the power of Truth pursuing evil to its own destruction.

The thunder of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth. Truth is revealed. It needs only to be practiced. (S&H 174:17)

As we understand evil in this way, we will always be in command, for we will be knowing evil is only the lie about good. Only good is going on. This removes the mask, reveals good only and evil as a lifeless, inanimate belief. So long as we have good and evil fighting each other, there can be no end to this warfare. Just as the sun does not know the fog it is dissipating, so good does not know the evil it makes unreal.

God is the only power, the only action, the Only and All. The great Truth, the I AM THAT I AM, the divinity and dignity of the individual, self-government, the Truth of the one world, "I, if I be lifted up from the earth, will draw all men unto me," is forcing communism, socialism, fascism, regimentation, zionism, one worldism, *et cetera*, to the surface that they may be seen and skimmed off because they are unreal.

In this understanding of evil, we have to be the Michael and the Gabriel of divine consciousness, spiritual strength and Love -- *spiritual strength*, the characteristic which faces the belief in evil, understands how to overcome it, and as Mrs. Eddy says, "leads the host of heaven ... and fights the holy wars" and *divine Love*, the characteristic of Gabriel, which knows no contests. Error comes to us for life, and we give it life, if we are afraid, or think it something of itself. Why stand aghast at it as we better understand its nothingness, that it has no action of its own. The action of Mind, though unknown to itself, forces the evil to be self-seen and thus destroyed. Light knows only light, yet it chases away the darkness. But the action is light, not darkness. The more we displace as Mind, the more turmoil we seem to

see, but it is only the displacement of evil, good is appearing.

Now, because good is real, actual, and factual, and evil is belief, unreal, and not actual, we can see there is no association in Truth between good and evil. In the handling of evil as unreal, however, there is the need to see this seeming association. Whatever Truth or reality displaces as mortal thinking, it is pushed to the surface of thought for destruction by the power of Truth. This way of understanding the action of Truth makes evil understood as nothing, no entity, no identity, nothing in and of itself.

Let us take the well-known symbol of a boiling pot. As the material in the pot boils and becomes very active, it forces to the surface a scum which is simply there for the purpose of being skimmed off. It is nothing in and of itself and has no relationship to the material in the pot. I have felt, for some time, that the activity of the I AM THAT I AM which is ever broadening, is the boiling pot, and it is pushing to the surface all thought unlike itself, to be self-seen and destroyed as unreal, . . .but not to be seen as something dire happening. The action of the divine Mind, divine intelligence, knows nothing of the erroneous process of thought which the force of its own Being is eliminating.

As long as we consider evil something which we must push away from ourselves, it becomes a very persistent belief and almost appears as a reality. Instead, let us ask ourselves, does it serve a purpose, and how do we make it unreal? Analyzing the life of Mrs. Eddy in her establishment of the Christian Science Movement, much evil was displaced, forced out of existence; hence, the discord and turmoil she experienced from time to time. Evil, however, accomplished nothing, for she scientifically understood the unreality of evil.

Returning for a moment to the example of the boiling pot, there is a point that I believe we must consider; it is that of the individual and his necessity to see what things may seem to be his character which are not godly. As he understands, more and more accurately, that God is his Mind, is his very being, there comes to the surface of thought characteristics which need to be skimmed off. Perhaps he was not even aware of them. This action of thought looks like evil happenings, but actually, what is taking place is that as his thought becomes more Godlike, which it has always been, it reveals erroneous conditions of thought to him **in order that they may be self-seen and so destroyed.** He is to see this as a good experience – the reality of his true being appearing and the nothingness of any material sense of his being disappearing – so nothing but good is going on.

In *Miscellaneous Writings* the following is descriptive of what I have just said:

The wisdom of the serpent is to hide itself. The wisdom of God, as revealed in Christian Science, brings the serpent out of its hole, handles it, and takes away its sting. (Mis 210:11-14)

I believe the removal of the sting is the ability to see that evil is unreal because good is the only power and actor.

Truth's immortal idea is sweeping down the centuries, gathering beneath its wings the sick and sinning. (S&H 55:15-16)

But . . .in order to gather and heal, it has to sweep everything unlike itself into its native nothingness. These experiences seem like evil happening, but we can see they are not. It is good happening, for good is real and evil is unreal. It is only when the individual refuses to skim off the scum that the sting is not removed, that evil seems real and able to accomplish its purpose.

The individual Christian Scientist must be willing to part with the scum of mortal belief, false mortal characteristics, idiosyncracies of mortal mind – as Mrs. Eddy calls them, or “works of the flesh,” as Paul describes them. We must be willing to part with dispositional traits such as envy, jealousy, fear, hatred, selfishness, self-righteousness, comparative thinking, worry, anxiety, pride, apathy, unhappiness, dis-interest, false security, dishonesty, pettiness – all the beliefs which would try to tell him he is mortal instead of immortal.

When the individual Christian Scientist looks at what seems to be happening in the universal sense of things – socialism, communism, zionism, *materia medica*, drugs, wars, [terrorism] a seeming falling away of the children of light and a going forward of the children of darkness; lack of self-government, morality, integrity and responsibility – what shall we *do* to make this also unreal? *See that the good which is operating as the I Am That I Am has produced this seeming phenomena, is forcing these errors to the surface so that they may be seen and destroyed.*

Mrs. Eddy explains this action of thought in the following from the textbook,

If the reader of this book observes a great stir throughout his whole system, and certain moral and physical symptoms seem aggravated, these indications are favorable. Continue to read, and the book will become the physician, allaying the tremor which Truth often brings to error when destroying it.

Patients, unfamiliar with the cause of this commotion and ignorant that it is a favorable omen, may be alarmed. If such be the case, explain to them the law of this action. As when an acid and alkali meet and bring out a third quality, so mental and moral chemistry changes the material base of thought, giving more spirituality to consciousness and causing it to depend less on material evidence. These changes which go on in mortal mind serve to reconstruct the body. Thus Christian Science, by the alchemy of Spirit, destroys sin and death. (S&H 422:5-21)

While this describes the individual’s experience with himself, the same action of thought is true in the universal.

All the errors just named are not new. They have always been a state of mortal thinking. History records that they have broken out at different times during the centuries and will continue to do so until their nothingness is seen. And who are they who shall do this work? Christian Scientists, because they can understand the nothingness of evil. But here, let me give a word of caution. Merely the *label* of Christian Scientist will not do this work. Only the Christian Scientist, who knows the errors of the present time, can name these errors, and has the answers for them as taught him by Christian Science, he, only, is capable of taking part in this reformation.

Just knowing that evil is unreal or that good, being infinite, evil cannot be, is not enough. These are general statements; they are true, of course, but not specific enough to accomplish the work. Jesus said,

Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? (Matt 7:9-10)

Does this not mean that in divine law the specific need is met or answered? If the claim is socialism, the *specific need* is self-government; if the claim is inflation, the *demand* is true value; if *materia medica* seems to be the answer to all physical claims, the answer is “the *Lord healing* all thy diseases.”

Then he may joyfully know that his understanding of the Science of Mind is the good which is pushing these evils to the surface of thought for destruction. The

one Mind, the I AM THAT I AM is truly his being, and he may even rightly say he is filling his place in Christian history. The chain of scientific Christianity is being forged by him, for as the individuality of God, he is operating as the will of God in the establishment of the Kingdom of God on earth. It follows that these things must be revealed to the Christian Scientist in order that their nothingness may appear. Thus is fulfilled one of Mrs. Eddy's statements,

The chaos of mortal mind is made the stepping-stone to the cosmos of immortal Mind. (Un 56:1)

There is no action anywhere, any place, but that of the divine Mind forever uttering itself to itself. This way of handling error assists even those who, as yet, know nothing of Christian Science, but are endeavoring to overcome these evils which are abroad in the world today.

This understanding of the belief in evil is plainly depicted in the Book of Revelation. It is recorded in this manner:

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. (Rev 1:8)

After John understood the I AM THAT I AM, he could see that as the understanding became the consciousness of the individual, entered into the churches and every avenue of being, it would push out or eliminate that which was not this I AM THAT I AM; hence, the ugly pictures or visions which are recorded in this book. Are the pictures very different today? Are we not confronted with the same wild beasts, those which represent tyrannical world power and the domination of mankind?

The only benefit derived from a lie is the truth that it denies. In order to see the nothingness of a lie, you have to know what it is lying about. Then, is not this knowing of good, the exact opposite of a lie, a benefit? In this light, is it not Truth appearing and error disappearing; is not this a blessing, . . . a blessing *in disguise*?

It would seem at the moment that Christian Scientists are missing many opportunities to see the appearing of Truth, by pushing the belief in evil or error *from them*, instead of *looking into the matter and seeing what the lie is covering*. If an individual should hear the suggestion "you are sick," he should not fear that suggestion, push it from him as something which is attacking him, but rather say, "This is an opportunity to know how well I am and what health really is. Sickness is but a lie about health, not *something* which is called *sickness*. This takes the sting out of evil and instead, makes out of it an opportunity to understand health more fully.

Evil, when rightly understood, is seen, then, as the appearing of good -- as an angel entertained unawares. Evil is nothing of itself; it is only a lie about Truth, an attempt to cover up Truth. Mrs. Eddy says,

Science defines omnipresence as universality, that which precludes the presence of evil. (Mis 102:32-1)

Thus there could be no evil. What looks like evil is a mask, then, a camouflage looking like something other than Truth. In the war, sometimes men dressed themselves in tree branches so that they would appear as trees, not men. You took off the tree appearance, and there was a man. Remove from thought the appearance of the reality of evil. Tear it off, and there is omnipresence, good, forever here, there, and everywhere. In this way, we take possession of our lives, even to the point of making the belief in evil work for us. Looking at the belief in evil in this way, we begin to see its unreality and why there is no opposing power to God, Mind.

The old adage, "Every cloud has a silver lining" is a real truth. The cloud is dark only because we are looking at it without the sunlight. On the other side of the cloud where the sun is shining, it is all silver. It all depends upon our point of view – is it from the sun, the symbol of Soul, God, Mind, or from man, the earth, that which is governed? . . . shined upon? After Mrs. Eddy had healed a severe electrical storm, she was asked how she did it. She replied, "I looked into the sky and saw His face shining through." Evidently, she knew no power to be rid of, because all power belongeth to God. There never was but one infinite power, but one infinite good; therefore, there was no evil, and there was no storm.

A friend of mine related the following incident of healing. She was suffering with some painful symptoms from a belief of indigestion. She said that as she started to work for herself, she thought, "The need is not to be rid of these painful symptoms, but to establish the presence of the divine Mind. My consciousness is the divine Mind; therefore, I am well, at peace, happy, and everything which constitutes my being is functioning according to the perfection of this Mind which I am." She went on to say, "As I maintained this state of consciousness, the symptoms faded out, and I found myself expressing my true being which, of course, I always had been."

In considering her experience, I thought, "This is a demonstration of Science versus the senses. Material sense is always based on the body, as if it were cause, intelligent and could talk. The finger touches something hot, and the finger is supposed to say, "I am burned." All the time an experience of this kind is going on, the divine Mind is present as the Mind of the individual. This Mind is conscious of harmony, health, happiness, normalcy, joy, goodness. As this state of Mind is maintained by the individual, instead of what the body is telling him, the symptoms disappear. Pain or symptoms live only in a material, mortal sense of things.

Mrs. Eddy tells us that Mind is not in its idea, it is not *in* anything. It expresses everything; -- which is an entirely different matter.

Science reveals Spirit, Soul, as not *in* the body, and God as not *in* man but as *reflected* by man. This is a leading point in the Science of Soul, that Principle is not *in* its idea." (S&H 467:17-18, 21-22)

Mind knows the perfection and harmony of every avenue of Its own being. The physical senses say the exact opposite, that man lives in his body and is therefore affected by what the body seems to do. If the body has a pain, man then thinks he has a pain. If it is growing old, then man thinks he is growing old. If it is hurt, then man thinks he is hurt, *et cetera*. All this is supposition, for man is not material nor is the body intelligent so-called matter. Then what is the difficulty? Mortal mind! Mrs. Eddy tells us,

Before deciding that the body, matter, is disordered, one should ask, "Who art thou that repliest to Spirit? Can matter speak for itself, or does it hold the issues of Life?" Matter, which can neither suffer nor enjoy, has no partnership with pain and pleasure, but mortal belief has such a partnership. (S&H 181:2-8) The basic error is mortal mind." (S&H 405:1) By lifting thought above error, or disease, and contending persistently for truth, you destroy error.

When we remove disease by addressing the disturbed mind, giving no heed to the body, we prove that thought alone creates the suffering. Mortal mind rules all that is mortal. We see in the body the images of this mind, even as in optics we see painted on the retina the image which becomes visible to the senses. The action of so-called mortal mind must be

destroyed by the divine Mind to bring out the harmony of being. Without divine control there is discord, manifest as sin, sickness, and death. (S&H 400:18-29)

In this statement, Mrs. Eddy shows us that **the body is conscious thought**, not a static piece of matter upon which thought operates. Then as we destroy a false sense of consciousness by *being* conscious divine Mind, the body is harmonious and symptoms disappear because the symptoms never were sick matter, but *a false sense entertained. As this false consciousness is displaced by the divine Mind, there is no error present. The Mind of the individual is the divine Mind.*

This reasoning shows us what is meant by the unreality of evil. There is no evil, actually. It is only fictitious thinking, not actual. Now, because there is no evil, we can see that if there seems to be evil, it took place *at the moment an individual accepted an erroneous suggestion.* Truly, that individual created or seemed to make real the error which he accepted mentally. This is the only way evil can seem to be real. For in very fact, or truth, there is none. God, good, is infinite, fills all space, is omnipresent. Think what this means with regard to the belief in evil. God, being Mind, this Mind fills all space and is infinite, is omnipresent. How? As the individual knows that God is his Mind, and he maintains it as his own Being, where would what is called evil be? Nowhere! The wonderful part of this truth is that the individual, demonstrating his own individual kingdom, can begin to make this true in his kingdom, even when it seems not to be true *out there.*

Anti-christ

Anti-Christ is a Biblical word not used very much today, although it should be. The early colonists used it very commonly, and they knew what it meant historically. As the word implies, it is anything and everything which is not the Christ, or is opposed to the Christ. So what is the Christ? As we know, it is . . .

The divine manifestation of God, which comes to the flesh to destroy incarnate error. (S&H 583:10)

Then, the Christ is the spiritual nature of man. We call Jesus, *Christ Jesus*, indicating that Jesus lived the Christ, his divine nature, although it appeared as Jesus.

The Christ is the spiritual nature of man and the universe, so the anti-Christ could be defined as sin, disease, death, false government, false education, or any of the *isms* or *ologies* prevalent today. Mrs. Eddy tells us,

I warn students against falling into the error of anti-Christ. The consciousness of corporeality, and whatever is connected therewith, must be outgrown. Corporeal falsities include all obstacles to health, holiness, and heaven. Man's individual life is infinitely above a bodily form of existence, and the human concept antagonizes the divine. (Mis 308:18-24)

Whatever teaches man to have other laws and to acknowledge other powers than the divine Mind, is anti-Christian. Mrs. L repeated this citation. (S&H 169:29-31)

I believe we should consider this when thinking of the laws governing America at this time, as well as laws of *materia medica* and natural science.

Socialism and communism could never be considered as expressing the Christ, for they are Godless, anti-Christ. Ask yourself this question, "If I am demonstrating Christian Science or the Science of Christianity, what am I doing about these other so-called laws? Am I guilty of being indifferent to the Christ, my true being, by not realizing that in order not to be anti-Christ, I must know what

these so-called laws are and what they are doing? All national law should be based upon the law of God, Mind. America began rightly because she knew this and wrote her constitution based upon the principles stated in the Bible; but as the generations have taken place since 1787, they have not been as well taught as they should have been.

In 1767, John Dickinson of Pennsylvania wrote in the newspaper to his fellow countrymen, **Let us take care of our rights, and we therein take care of our prosperity. Slavery is ever preceded by sleep.**

Because God is the Mind of man, he is self-governed, and this is Christly or Christian. According to the teachings of Christian Science, this Godly self-government is the basis of, and authority for, governing our own individual kingdom. If this is true for us as Christian Scientists, is it not also true for others? Then is it not our responsibility, as Christian Science citizens of America, to be ever alert to the subtle operation of the anti-Christ, in every avenue of being? Remember, the anti-Christ is another name for the sum total of evil. Let us, therefore, resolve to prove the unreality of evil, the powerlessness of the anti-Christ, by being the Christ, by being self-governed, and then seeing that all attempts to further encroach upon Christly self-government are resisted.

TO WHOM IT MAY CONCERN

The title of this article is composed with loving intent, because a good many of you, who are present, know what I am going to tell you. There are others, however, to whom the information will be new.

I should like to lay before you some facts which should be better understood by all Americans and Christian Scientists in particular. They have to do with the history of this country and its relation to the welfare of Christian Science, to spiritual being and the rest of the world.

Nations everywhere are in a state of chemicalization. Our own beloved country is facing grave issues and situations. We must know why these things seem to be, and see through them. As we brought out in the article on *Unreality of Evil*, all discord or evil is but good appearing. This reasoning leads us to pinpoint thought on the highest concept of Christianity, or the Science of being, expressed as a nation – America. The evil which America is facing, within and without, is but the demand of the Christ of her being to be more fully expressed. Who is the Christ of her being but the individual American and American Christian Scientist -- ourselves in this room. Because of the importance of America in the world of nations, all nations will be greatly affected by her destiny, whether for good or evil.

America came into existence as the result of the spiritual desire of the Puritans and Pilgrims to find a place to worship God in freedom. This spiritual desire was based upon the Christ. The unity of this desire, or Christ, within the Pilgrims and Puritans, was the impetus in the founding of this country. This same unity of Christ must become the impetus of America today, in order to preserve and maintain America.

There is a difference between the meaning of the words *union* and *unity*. Unity spiritually understood is *oneness*, or the kingdom of God within all men. It is also the Christ, the spiritual nature of all men. As the individual understands the kingdom of God, or the Christ within himself, or *as himself*, he draws to himself others who also desire and understand this. This, then, is *union*. One could say that unity is cause; while union is effect. It is as Jesus said,

I, if I be lifted up from the earth, will draw all men unto me. (John 12:32)

Here is the correct understanding of unity and union; *a union as an out-growth of knowing what true unity is*. The Union of the United States of America is such a union.

Individuals, from all nations in the world, have been living together in this country for over three hundred years. They developed a government, had one language, one money, and no armed boundaries. These individuals had sought America because of their understanding and love of freedom. This was their primary motive. Up to around 1900, the immigration into this country was controlled, so that as a nation we were able to assimilate the newcomers. No longer is this true.

In a book by Richard Frothingham entitled *The Rise of the Republic of the United States* in which he quotes from an early American writer, the author says,

An early American writer and pioneer states that the people saw, by daily experience in the beginnings of their work, that they could not succeed in their undertaing without an agreement with one another for mutual assistance; and that they thought the colonies would one day be joined together in one common bond of unity and peace.

This was written in 1682 as prophecy, but it is now history.

These early Americans had a high regard for the individual. They regarded him divinely, for in America's Declaration of Independence, it states that God created men equal and gave them inalienable rights. Was not this a forerunner or herald of Christian Science, which was to come in later years? *All this is now the history of America.*

America fought two wars to preserve human liberty and rights. They were the War of the Rebellion and the Civil War. The Revolution produced a union based on the unity of the Spirit; the Civil War prevented this Union from being divided. The Civil War was over in 1865, and Mrs. Eddy healed herself in 1866. It was an American woman who gave, not only to America but to the whole world, the Science of being – Mary Baker Eddy. This same Christianity, or the unity of the Christ, which founded this country, is now elucidated by Mrs. Eddy in her book, *Science and Health with Key to the Scriptures. This is now the history and destiny of America.*

It took the Colonies 131 years to form a union, which was based upon the unity of the Christ, because they knew the importance of the Christ in their own lives. It was, and is, not easy to work out this unity in life practice. This unity is so aptly described by Paul in Ephesians.

Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. (Eph 4:3-7)

It took great courage on the part of the Founding Fathers to attempt to found a nation based upon such Godliness, but they did it. *This is now the history of America and her destiny.*

Today, leaders in every country are endeavoring to bring about world union, world government, but it *is from the wrong basis, that of union from the top down, from the outside in. It cannot be done!* It is contrary to the law of God, Christ.

It should be self-evident to all people, who call themselves Christian, that there can be no organization among the nations of the world until these nations become Christians in all their activities. True unity is of the Spirit, Christ; there can be no other way. Christianity must be lived, it cannot just be worn as a cloak. This is why no nation, even today, could unite with America. It is because no nation has put God, Christ, as the basis of its form of government except we, ourselves. America, because of her history, and Christian Science, must hold herself separate from all entangling alliances; otherwise, she will be taken captive.

Most of the great and important liberating inventions took place in America between the years 1879 and 1910. These are very important years in the history of Christian Science, for it was in 1879 that Mrs. Eddy established her church. In 1910, she left us. I have been told that not many new inventions have taken place since that time, but merely the perfection or adaptation of those already seen. The magnitude of the spiritual event in the establishment of the Science of Christianity would not be limited in its blessings to just its own organization. Such an event and period would benefit and bless the whole nation, and from there, the whole world.

When we consider the benefits for our nation and for the world, that have come forth since the establishment of the American Constitution, we see that this initial establishment of the freedom of man brought infinite blessings of liberation. Benjamin Franklin explored the action of electricity; Robert Fulton developed the steam boat; Alexander Graham Bell invented the telephone in Boston in 1876. These men were American.

In a different field of liberating activity, the first man to fly solo across the Atlantic Ocean was the American, Charles Lindbergh. The effect of his feat was felt throughout the entire field of aviation. *All this and more is now the history and destiny of America.* It is now important to note the differences between the government we had in those years when Lindbergh flew across the ocean, prior to that time, and today. The contrast is well expressed by Dr. Felix Morley.

It could be that the lonely acknowledgment of Lindbergh symbolized the end of the era of individual accomplishment. ... When Lindbergh landed in Paris, our ambassador there pointed out that the young explorer was not commissioned by our government and had no official standing whatsoever. Quite a point to consider, don't you think?

In current history, the first Christian man to enter space while controlling his own capsule, was an American and a Christian Scientist, Commander Alan B. Shepard, Jr. The barriers which he broke were not done just humanly, but with some understanding of the unity of God and man. This demonstration blest not only him, but America and space travel for all men. We have no proof, yet, that he may not have been the first man to enter space; if so, the divine logic of events will make this clear. *This is now the history and destiny of America.*

In all instances I have given you of the blessings which have come out of America. While they blessed America, they have also blessed the world. *These things are now history and the destiny of America appearing.*

As Christian Scientists we should know the importance of understanding the Christ at this period. The world, as yet, has not accepted Christian Science, to the extent that we could give to this world the answers which Christian Science has to

present problems. Not all those who call themselves Christians are interested in the Christ, and it was this understanding of the Christ which formed this country. As Christian Scientists, we know that the Christ is the spiritual nature of every man; that on this basis we may talk to him, lead him, and unite with him to help solve the problems America is having today. The Christ is the healing element whether it be social, civil, criminal, political or religious questions. As Mrs. Eddy says,

Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it. (S&H 556:13-15)

Let us return to the point that America must be the example to which other nations are drawn. This will be accomplished, only as the more universal concept of the unity of the Christ appears in different nations, after the manner of the unity of the Christ which appeared in the founding of this country. If America fulfills her mission, holds true to her course, this gladsome event will transpire.

Americans, in general, and Christian Scientists, in particular, have not understood the propositions with which they are faced. See how their Constitutional government has slipped away from under their very eyes, until there is hardly a vestige of its spirit left. This could not have happened had they understood America's relationship to spiritual being and what she has to face from the world because of this.

America is now in the third struggle of which Mrs. Eddy speaks,

Christian Science and the senses are at war. It is a revolutionary struggle. We already have had two in this nation; and they began and ended in a contest for the true idea, for human liberty and rights. Now cometh a third struggle; for the freedom of health, holiness, and the attainment of heaven. (Mis 101:8)

Do we naively think that this refers only to physical beliefs, and not to all claims of sense testimony, of which socialism or collectivism is the most aggressive?

Mrs. Eddy said this in 1888. Where have we been, that we have not taken cognizance of this? History today, I am sure, would be different, if we had. Evidently, these errors have not been handled, for it would seem that all the forces of evil in the world – i.e., socialism, communism, zionism, racial aggression, and the hatred of nearly every self-governing right idea – are being directed against America. To the Christian Scientist, this should be easily accounted for, because of the history of America and her relation to spiritual being. *It is a phase of universal malpractice against the spiritual idea of the Christ.*

America came into existence as a nation, just as Jesus did as a man, and as did our textbook – born not of the will of the flesh, nor of the will of man, but of the will of God. Her mission, as a nation, is to emphasize and maintain the spiritual nature of man and government. This America did so masterfully in her early history, but what has happened? Naturally, the nation, America, is composed of individuals. What has happened, therefore, is that Americans have forgotten their birthright and have been letting it slip away through neglect and ignorance. **This birthright is still here, awaiting their reawakening, for it is born of God and cannot be lost.** This Christly birthright is also the birthright of other nations, but they have not claimed it for their own, as did America. Now she must hold hers high; she must live it so that it may be seen. It has been given to her first, so that she may lead other nations.

Does it bother you to reason thus? . . . to separate America from other nations, whose origin and history are entirely different? Mrs. Eddy explains the spiritual need to classify correctly when dealing with spiritual things.

Yes, the good Shepherd does care for all, and His first care is to separate the sheep from the goats; and this is among the first lessons on healing taught by our great Master ... mixing all grades of persons is not productive of the better sort, although he who has self-interest in this mixing is apt to propose it. (Mis 370:20-2, 15-18)

As Christian Scientists, dare we be guilty of condoning this mixing? Must we not also separate the sheep from the goats in understanding the difference between Constitutional government and socialism, between things spiritual and things material? I believe so. Christian Science will save the world, of course, but how? Simply *believing* and sitting by, waiting for Gabriel to blow his horn? Or, by being aware of what we are dealing with and finding the answer to the proposition as elucidated in Christian Science? Of course, Science will heal the world and thereby save it, but this can only be done *by the individual work* of Christian Scientists.

Patriotism; what is it?

I have a book entitled, *History of the Great Republic*, by Jesse T. Peck, D.D., © 1868. It has a whole chapter on patriotism, some of which I would like to quote to you.

Patriotism demonstrates a sustained national life ... Love of country is God's provision for promoting the stability and regular development of civil institutions ... Patriotism, or love of country, is perfectly consistent with philanthropy, or love of the human race. As the best possible good to man, as man, is found in the highest development of domestic and home institutions, so, on the other hand, the strongest purest love of our own country implies the truest devotion to the wants and rights of universal man. There is, therefore, never any conflict between real patriotism and true philanthropy. In a low state of cultivation, the love of country may degenerate into degrading selfishness, and give to war all the horrors of barbarism; but Christian refinement extends patriotism into the sphere of true justice and general benevolence.

In America the attachment, at first naturally fixed on the physical beauty and greatness of the country, passed over to its growing institutions. Americans began to love the freedom of thought and speech, of the ballot and the press which had grown up here, they hardly knew how. ... They gloried in the right of electing their own legislators, and judging for themselves when the administration of the law was just and when it was oppressive. ... American patriotism was, therefore, eminently rational. It was not merely of the senses, nor was it merely traditional and hereditary. It was discriminating and hence inspiring as a new revelation. Its thinking, its impulses, and its possibilities were new.

No such grasp nor such elevation of patriotism, it may be safely affirmed, had ever been known in history. Let it now be asked will this national life be sustained? ... As the life of a new nation has gradually rolled up before us, we have marked its beauty and its vigor; but we have been compelled instinctively to fear that it would be overwhelmed; that its antagonism would be too strong for its intrinsic power. ... The answer is in part before us. The representative battle scenes of the Revolution have revealed a heroism which could resist the firmest onsets of power, and

finally wear out the resolution of despotism. ... It was the patriotism of a new Christian nation; it must, therefore, be a strong defense of the national life.

I also desire to lay before you again the greatness of Mrs. Eddy's discovery of Christian Science, which came out of America. I want to point out once more that through one woman, an American, has come the Science of Being which has spread over all the earth, and which has a great future. Mrs. Eddy states,

The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but of his kingdom there shall be no end, for Christ, God's idea, will eventually rule all nations and peoples, -- imperatively, absolutely, finally -- with divine Science. (S&H 565:13-18)

To accomplish this purpose America appeared as the bulwark for Christian Science. America's Constitution, rightly interpreted, is the protection and furtherance of Christian Science; for Mrs. Eddy says,

Religious liberty and individual rights under the Constitution of our nation are rapidly advancing, avowing and consolidating the genius of Christian Science. (My 200:1-3)

When we read that sentence backwards, it says *The genius of Christian Science is being avowed and consolidated rapidly behind the Constitution of our nation because it maintains religious liberty and individual rights.*

This is now history and the destiny of America.

Just as The Mother Church and branch churches are the religious aspect of the Science of Being, so America must fulfill her mission to be the national exemplification of this same Science. Why? For her own good? The answer is yes. She has to make a demonstration of this Truth for herself before she can be an example to other nations, that they may come and do likewise and that the prophecy, which I have just read to you may take place. This cannot come to pass without the healing of national governments.

National government can only be healed by an understanding of the Christ as Mrs. Eddy has said,

For Christ, God's idea, will eventually rule all nations and peoples -- imperatively, absolutely, finally, -- with divine Science. (S&H 565)

The understanding of the Christ leads to this Science, and this is the mission and destiny of America. Never forget that America was put here to point the way nationally through Christ, which she did so masterfully in her early years. The time has come when this America will stand forth again having passed through the *bitter waters of Meribah -- alias* socialism, communism, one-worldism. This will take place as Christian Scientists understand America, love her for her accomplishments, and work to see her mission and high destiny fulfilled.

CHRIST HEALING

Mary Baker Eddy tells us the following in our textbook,

The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good. (S&H 450:19-22)

We never read that Luke or Paul made a reality of disease in order to discover some means of healing it. Jesus never asked if disease was acute or chronic, and he never recommended attention to the laws of health, or never gave drugs, never prayed to know if God were willing that a man should live. He understood man, whose Life is God, to be immortal, and knew that man had not two lives, one to be destroyed and the other to be made indestructible. (S&H 469:14-22)

In proportion as matter loses to human sense all entity as man, in that proportion does man become its master. He enters into a diviner sense of the facts, and comprehends the theology of Jesus as demonstrated in healing the sick, raising the dead, and walking over the wave. All these deeds manifested Jesus' control over the belief that matter is substance, and that it can be the arbiter of life or the constructor of any form of existence. (S&H 369:5-13)

How are we accomplishing this? Are we attempting to fix something, change something, either add to or take from something? If the patient believes he has a tumor, are we working to remove the tumor? If another thinks he has no money, that he lacks, are we working to bring money into the situation? If he thinks that he is weak, do we endeavor to make him strong? If he has no position, do we work to acquire a position? If we do these things, we are making a reality of evil and disease and then endeavoring to make them unreal. Actually, this is not Christian Science healing. This kind of healing is really no better than taking medicine or allowing the surgeon to do something to matter; either to build a better sense of matter or destroy a sick sense of it. This kind of treatment could be called a glorified sense of *materia medica* or material healing or human psychology; instead of doing it with actual medicine, it is done *by thinking* or *as human thinking*.

I am reminded of the picture in *Christ and Christmas* which is entitled *Treating the Sick*. There is no star in this picture, and the practitioner is sitting in a rocking chair with *Science and Health* closed in her lap. The bed upon which the patient reclines is very long and out of proportion. The star which appears in many of the other pictures, and which Mrs. Eddy calls the Star of Bethlehem, symbolizes the appearing of the Christ, the Christ consciousness which knows that God is the Mind of man.

This *Treating the Sick* picture has no star in it, no symbol representing the Christ. It would indicate an attempt to fix or change something out there. The Christ does not come *to fix something*, but *to destroy material thinking* in terms of matter. The definition is . . .

The divine manifestation of God, which comes to the flesh to destroy incarnate error. (S&H 585:10)

This action does not leave a vacuum, but it enables us to understand, in a scientific manner, those “things which do appear” of which the Bible speaks in Hebrews 11.

The action of the Christ in destroying incarnate error is two-fold:

- maintaining that which is true and
- destroying that which is false. For instance, suppose the claim is one of tuberculosis. We know there is no such thing as

tuberculosis-thinking, one of dissatisfaction and unhappiness; therefore, there is no *form* of it. Here, the Christ destroys incarnate error, called tuberculosis, by casting out the claim of tuberculosis-thinking. We did not make the attempt to change unhealthy lungs into healthy lungs.

Now, let us say that someone has lost a leg. Our textbook tells us the following,

If the Science of Life were understood, it would be found that the senses of Mind are never lost and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw, -- not with an artificial limb, but with the genuine one. (S&H 489:3-8)

In this case, the Christ destroys the belief that true form or true feeling could be in matter. Knowing this, the leg would grow again, anew, as the lobster's claw did. The belief that it was matter or material sensation was why it seemed to be lost or destroyed.

Also, when we consider the raising of Lazarus, and the healing of the palsied hand, were these forms of flesh *to be changed*, or erroneous thinking *to be cast out*? All there is to matter or flesh is the belief that there is life, truth, intelligence or substance in it. Knowing that life, truth, intelligence and substance are not separate from Mind, we have to understand what we call matter or flesh in a different way. Mrs. Eddy says,

Certain erroneous postulates should be here considered in order that the spiritual facts may be better apprehended.

The first erroneous postulate of belief is, that substance, life, and intelligence are something apart from God. (S&H 91:22-26)

Who will say that minerals, vegetables, and animals have a propagating property of their own? Who dares to say either that God is in matter or that matter exists without God? Has man sought out other creative inventions, and so changed the method of his Maker? (S&H 531:10-24)

Matter without Mind is a moral impossibility. (Rud 5:17-18)

Because there is no life, truth, intelligence, nor substance in matter, as our textbook tells us, both the belief in pleasure and pain in matter must be overcome or outgrown. When, and as, this is being done, what is called matter has a different meaning. Mrs. Eddy says many times that *there is no matter*; but once she says, *nothing is matter*.

The fundamental propositions of divine metaphysics are summarized in the four following, to me, self-evident propositions . . . 1. God is All-in-all. 2. God is good, Good is Mind. 3. God, Spirit, being all, nothing is matter. 4. Life, God, omnipotent good, deny death, evil, sin, disease. -- Disease, sin, evil, death, deny good, omnipotent God, Life (S&H 113:9-21)

Our conclusion must be that if matter is not what it looks like and feels like; that it has no life, truth, intelligence or substance *in* it; that nothing is matter, everything, . . . **everything must be the expression of Mind, God and is perfect and harmonious.** This is another stating of the fact that we do not heal diseased or sick matter. There is none, if nothing is matter.

Returning to our initial reference, Jesus never asked questions concerning disease, what it was, how long the individual had it, what the symptoms were or anything of the sort. He cast out evil beliefs. There is no record that he ever cast out disease by name; he cast out evil spirits, evil thinking. And where did Jesus cast them out? In the individual seeming to possess it, or from the door of his own

knowing? This we must always remember in Christ healing, we cast out the temptation to entertain evil spirits, or evil suggestions, *from our own consciousness*, whether these evil suggestions seem to relate to ourselves or to what is called our neighbor.

Jesus cast out what looked like sick matter. He knew it was but a form of evil thinking. He knew that what looked like sick or diseased matter or flesh would vanish, when he cast out the evil spirit tempting him. They is one. Jesus cast out of his own consciousness the belief that any phase of evil thinking could be real, and as he understood its unreality, that which looked like sick, sinning and dying matter disappeared.

Sin, sickness, lack, insanity, discord of any kind or nature, were to Jesus but forms of evil thinking, and not forms of sick matter. How do we cast out evil spirits or evil thinking? This can only be done from the standpoint of the divine Mind, or Christ, for Mind cannot see or know anything unlike itself. No erroneous thinking could exist, for Mind is infinite and fills all space in our individual kingdom. Mind is the intelligence of every living thing in our kingdom, from the infinitesimal to the infinite. Because Mind, Christ is ever-present, intelligent being, could there be at the same time a sick body?

Mrs. Eddy was once asked by a newspaper reporter what a Christian Science treatment was. She answered, **“The absolute acknowledgment of present perfection.”** What but Mind, expressing itself as Christ, could know this?

Let us take, as an example, the healing of the man at the Pool of Bethesda, as recorded in John.

And a certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. (John 5:5-9)

The man evidently believed he could do nothing for himself. This impotency was a form of evil thinking or an evil spirit. The man seemed to lack self-reliance, self-confidence and self-government. Jesus cast this out, for he said, “Take up thy bed and walk,” which the man did. Jesus cast out the evil spirit of impotency. Jesus did not argue with the man nor tell him that was why he was sick. He saw that such a state of mind was unreal in his presence, for that presence was the presence of divine Mind. Nothing had ever been the matter with the body. The trouble was mortal mind or *mortal thinking*. When it was seen to be unreal, cast out, the illness disappeared. *They is one*. The treatment was not directed to the body in a need to be corrected, restored, or in any way changed. *The need was to cast out the evil spirit or thinking*. The ailing body is not a state of sick matter, but sick thinking.

We are all familiar with John’s statement,

And the Word was made flesh, and dwelt among us, (and we behold his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:14)

Does this statement in any way contradict what we have been reasoning with regard to healing? I think not. Rather does it imply the practical effect of the Word, or Christ.

The following references illustrate the proper use of the term *flesh*:

The Word was made flesh. Divine Truth must be known by its effects on the body as well as on the mind, before the Science of being can be demonstrated. Hence its embodiment in the incarnate Jesus, – that life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and Truth destroys error. (S&H 350:24-30)

When the Word is made flesh, – that is, rendered practical, – this eternal Truth will be understood; and sickness, sin, and death will yield to it, even as they did more than eighteen centuries ago. (Mis 182:29-32)

The Word will be made flesh and dwell among mortals, only when man reflects God in body as well as in mind. (Mis 184:6-8)

The phrase the '*Word was made flesh and dwelt among us*' in the Twentieth Century New Testament is rendered, *And the Word became man and dwelt among us.*

Flesh, or matter, is nothing more nor less than that which the mind conscious of it determines. It is not something out there which we gaze upon. Our textbook, speaking of the new heaven and the new earth, tells us,

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 unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness. (S&H 573:5-12)

Mind is the only Healer. Because God is the Mind of man, the healing appears as a practitioner, a Christian Scientist, but Mind is the Healer. As the practitioner sees this as the Truth of his being, of his individual kingdom, he can speak with authority to evil spirits or to evil thinking of any name or nature, saying "Come out of him," or "Depart from me ye workers of iniquity, I know you not. In my presence, you do not exist."

The world is not suffering from different sick conditions of matter. The world is suffering from beliefs, evil spirits, evil thinking. It would seem according to history that these evil beliefs come and go. We know that they will continue to do so until "he comes whose right it is." Who is this "he" whose right it is? Ezekiel says,

Thus saith the Lord God; Remove the diadem, and take off the crown: ... I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it him. (Ezekiel 21:26, 2)

This "he" is, of course, God, Mind, the Mind of man and therefore the Mind of the practitioner. The conscious recognition on the part of the practitioner that God is his Mind -- is Mind conscious of itself, -- causes the overturning to cease; and it shall be "given him." What shall be given him? That which is called healing.

In last year's paper you will remember we brought out many times over that it was the Christian element in consciousness which did the healing. The demonstration, which the three young Hebrews made in the fiery furnace, is a grand example of the love which is the Christian element. In our textbook, we find this statement concerning their experience,

Holy inspiration has created states of mind which have been able to nullify the action of the flames, as in the Bible case of the three young Hebrew captives, cast into the Babylonian furnace; while an opposite mental state might produce spontaneous combustion. (S&H161:5-10)

The element which prevented spontaneous combustion was the Christ element. Nebuchadnezzar, in this instance, acted as anti-Christ, but with the Christ present as the consciousness of the Hebrew captives, it nullified the erroneous action of the anti-Christ, prevented spontaneous combustion, and healed Nebuchadnezzar. Undoubtedly, the form of the fourth man, seen walking in the fire, was the Christ or Christian concept the Hebrews held for Nebuchadnezzar; even Nebuchadnezzar recognized this Christ, for he said, "The form of the fourth is like the Son of God."

The Christ, being the divine nature of every man, is always present to heal. This Christ healing is not a *process* -- that of making something better, or in any way adding to or taking from; it is the instantaneous recognition of the perfection of Being – full, whole and complete. The picture, which Nebuchadnezzar presented to these three men, was one of hatred, violence and denial of the one God. Had they believed this, feared and hated in reaction to the evil, the outcome would have been different. This would have produced increased fire and burning. It would have met fire with fire, hatred with hatred, and violence with violence. Reacting this way, the Christ element would not have been able to operate. But they knew better, and the healing Christ which was their own nature saw the unreality of the error with which they seemed to be faced.

This is an outstanding example of what the individual kingdom is, and how it is demonstrated in the midst of intense opposition, expressed, in this case, as hatred with deadly intent. The hatred of King Nebuchadnezzar, the fiery heat of the furnace, did not prevent the Hebrew captives from proving the Kingdom of God right where they were. As Mrs. Eddy says

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. (Pul 4:20-22)

The Kingdom of God is always present. When we disassociate ourselves from believing in an outside world or kingdom, we cut our moorings, so to speak, and are free to prove this Kingdom individually, and now.

As we close our session today, let us remind ourselves that this individual Kingdom of God, our Church, is always a present possibility, for the healing Christ is the divine nature of man and is always present to destroy incarnate error – the activity of which reveals the infinity of good. *The Kingdom of God is within you* is an expression used by Christians and Christian Scientists to indicate that this kingdom of harmony is not out there *to be won*, but is within us, *is our very self*. Because it is individual, we do not have to wait for the whole world to appear in this perfect light; but we demonstrate this Kingdom of God right now, just where we are . . . the perfection and Science of our own Being.

Our beloved leader says,

For a victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain. (Pul 12:16-22)

