

The Scientific Statement of Being

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The great basic statement of Christian Science, the Scientific Statement of Being, contains enough truth to redeem man and the universe. This statement understood is the greatest healer the world has ever known since the days of Christ Jesus. For many years I wondered why Mrs. Eddy began this statement with a negative, rather than placing the affirmation first, but I finally came to see that the only thing that necessitated Christian Science or mental healing is the one error, the belief of life, truth, substance and intelligence in matter.

The Israelites believed in one God, and that God the Father of man. (Ex. 3:6, Deut. 6:4). David sang of God as the fountain of life and light (Ps. 36:9). Solomon taught that the law of God is the law of life and peace. (Prov. 3:2). Christ Jesus revealed the one God and that God is Truth, is Spirit, is Life, and that man, the son of God, has the same life as the Father; that he expresses or reflects that life, and that he has power to "lay it down and take it up". (John 5:26 and John 10:18). The beloved apostle John declared and demonstrated that God is Life. (1st John 5:11-12). The very first chapter in the Bible makes it clear that God is Cause, origin and basis of all there is, and cause, original and basis is Principle.

Notwithstanding all this, the world has been a panorama of misery, sin, disease and death since the beginning of time. (Note this statement,—since the beginning of time). Time never began with God. Our text book tells us that the Infinite has no beginning. "This word beginning is used to signify the only,—that is, the eternal verity and unity of God and man, including the universe." (S&H 502:24). Time is only a phase of mortal belief; and it is mortal mind and its beliefs alone that need the beneficent healing of Christian Science.

Not alone are you and I to be healed and saved, but the whole world; yes, the

entire universe is to be lifted out of the sense of mortality and materiality into the kingdom of God, and the process by which this is to be accomplished we call Christian Science healing.

Webster defines the word heal as follows: "To make sound, to return to original purity or integrity" and sound as used here is defined as "Free from flaw, defect or decay, founded on truth or right, free from error, complete."

All the experience of mankind from Adam to Jesus is a process of healing. Every lesson learned in this transition helps man in his struggle to become free from flaws, from the defects of sense; and not until he reaches the mental altitude of Jesus, not until he has the mind that was in Christ Jesus is he made sound,—restored to his original purity and integrity.

The prophet Hosea represents God as saying, "Out of Egypt have I called my son". (Hos. 11:1). The Adamic consciousness is the Egypt from which man must be delivered.

The Bible is a record of the progress of mankind from Adam to Jesus, from the garden of Eden to the kingdom of heaven,—“the reign and rule of universal harmony”. (S&H 208:20). Tradition denominates the Bible as a history of the past, but Science reverses sense, and as a consequence, the Bible becomes, scientifically considered, a spirit of prophecy which yet awaits fulfillment. The human apprehension of the Bible as a complete history of ages gone by is a false conception,—a phase of the universal lie which transposes all things. There is no past to drag a man backward; all that ever was is a present consciousness. The eternal NOW includes all that has seemed to have gone by, and an understanding of its meaning embraces more than history has ever depicted.

The human sense should be excluded from Bible study and interpretation. The allusion to time in the Bible is an interpolation of man, not a part of Truth. We must look through the literal, historical significance of the Scriptures in order to discern their reality. The stories, actors and actions of the Bible portray conditions of men, and represent the footsteps of each one out of sense into Soul. Thus

considered, it becomes a forecast of the future and a present help, inasmuch as it delineates the reader's progressive footsteps from the Adam belief of dreamland, chaos and confusion even to the full awakening, to the consciousness which puts off the past and finds its oneness with God in the eternal now.

A great thinker has declared that the Bible is the album of the world. The greatest pictures delineated by inspired men are therein contained and are transcripts, not of past personalities, but of present mental conditions. Not in their perfection do they appear, but as negatives which await development; and purity of thought is the chemical of Mind which will bring these pictures forth to the world complete and beautiful. Every picture of the Bible will some day be phenomenally expressed. Many are already manifested. The Bible is a history of each individual life, and somewhere in the footsteps from Adam to Jesus every one abides. To find our exact location will bring with it a prophecy of the future. The spirit of prophecy to us depends on our ability to determine our position in the realm of Mind. When that is known the future will lie before us as an open book, illustrated by the graphic pictures already drawn by inspiration.

The beauties and benefits of the Bible will be revealed to us as we grow spiritually, and in the same proportion will evil be destroyed in our consciousness. The good and evil we see in the Bible, are, scientifically considered, inward conditions, and but portray the battle between the carnal and spiritual sense. This struggle will continue until individually we reach the mental state typified by the historical Jesus, when all error shall be overcome and death be swallowed up in Life.

To thus realize that every rising, spiritual thought is developing pictures of greater or less beauty is surely an incentive to mental activity. Only by evolving the higher ideals can the outward expression be improved. To delineate individually the likeness of him who was fairer than the sons of men is within the power of each Christian Scientist, and for this we should strive. Then will the beauty of holiness be upon us more and more, until at last we shall express the full glory of the divine likeness.

The Bible not only reveals God and His creation, but uncovers and makes plain every form of error or disease,—its origin, nature and symptoms. In other words, it reveals the one enemy, mortal mind, the lie and the liar, and its universal beliefs, collective error.

Our text book gives us the truth, and the rules by which the truth is to be applied to this general belief, in order that these diseased conditions may be thoroughly healed, and the universe restored to its original purity and integrity. These two books are absolutely essential to one who would have the entire plan of salvation from chaos to the Kingdom of heaven.

We cannot study the Scriptures too thoroughly, for this is a mighty subject,—only eternity can fully delineate it. Yet it is possible to apprehend somewhat the import of biblical history and to establish the fact that the so-called past is being enacted in individual lives. The prophets and patriarchs represent the footsteps that each one of us must take to rise to the Jesus consciousness and reach the perfect healing in which the mortal will disappear and “true humanhood” come to light. (Un. 49:8).

Noah, Abraham, Jacob, Moses, Joshua, Samuel, David, Solomon, Isaiah, Amos, John the Baptist and Jesus each expressed a truth of practical import to the world today. They illustrated what we are and what we have to attain. Each succeeding condition typified by the character named, draws nearer and nearer unto the Christ until the John the Baptist period of purity is reached. Then the pure in heart see the perfect idea of God directing men to the Father. The prophetic vision of the new name written in the foreheads of those who overcome surely points to the high consciousness attained through progressive intelligence.

When this true concept of the worth of the Bible and its mission to men is once grasped, its lessons will unfold more and more until the perfect day of spiritual realization is reached and the material sense of things disappears and the divine consciousness is attained. Then will the new heaven and new earth appear, in which there will be no more birth, no decay, no sickness or sorrow or death, and life in its

eternal harmony and continuity will be known and manifested. So make your Bible your constant companion.

The claim of universal matter or a material universe has been accepted as real, but its illusory nature is made clear by our Leader in her statement as to its nature and origin, in her book *Retrospection and Introspection*, where she writes: "The sinner created neither himself nor sin, but sin created the sinner; that is, error made its man mortal, and this mortal was the image and likeness of evil, not of good. Therefore the lie was, and IS, collective as well as individual. It was in no way contingent on Adam's thought, but supposititiously self-created. In the words of our Master, it, the 'devil' (alias evil), 'was a liar, and the father of it' " (Ret. 67:18).

"Sin ultimates in the sinner, and in this sense they are one. You cannot separate sin from the sinner, nor the sinner from his sin. The sin is the sinner, and vice versa, for such is the unity of evil; and together both sinner and sin will be destroyed by the supremacy of good. This, however, does not annihilate man, for to efface sin, alias the sinner, brings to light, makes apparent, the real man, even God's 'image and likeness' ". (Ret. 64:1-8).

When this bold suggestion of universal evil, as embodied in a material universe and man, is accepted by men as true, it becomes individual error with its innumerable claims which it attaches to persons and things. Our Leader describes this succinctly in one of her messages to The Mother Church where she writes: "Incorporeal evil embodies itself in the so-called corporeal and thus is manifested in the flesh. Evil is neither quality nor quantity; it is not intelligence, a person or a principle, a man or a woman, a place or a thing, and God never made it. The outcome of evil called sin is another nonentity that belittles itself until it annihilates its own embodiment; this is the only annihilation" ('01 12:26-4).

The "nonentity that belittles itself",—limits itself in all things; in intelligence, in strength, in love, etc., until its series of denials finally culminates in denial of life itself; and when it declares it has no life it annihilates its own embodiment and calls this operation death. (Talk at length on this).

Resist these mesmeric suggestions when they come to you. Reject every phase of error until this rejection becomes automatic; in other words, until the truth has become so active in your thinking that it naturally asserts itself when the suggestions of error try to enter your consciousness. Remember always that a grain of truth has power to destroy a mountain of error.

To the degree that a Christian Scientist permits truth to be active in his thinking he enters the practice of Christian Science. It is as impossible for a person who has truth in his consciousness to refrain from healing as it would be for a fire to avoid giving forth heat. It may be a very little coal and so covered with ashes and other debris that its influence would seem inappreciable, but if a piece of ice be brought near it, the result would clearly indicate the nature of the fire. So it is with truth and its activity through thinking. Its action is irresistible. It is in fulfillment of Law that is immutable and omnipotent. Our Leader has written,—“It enters unconsciously the human heart and governs it”. (Mis. 208:5).

Christian Science does not take something that is sick and diseased and change it into a healthy condition. It dispels the darkness of mortal belief, and in the light of truth is revealed the perfect creation of divine Mind.

The advent of Christian Science is the second coming of the Christ, Truth, and it has come now as aforesaid “to preach liberty to the captives and the opening of the prison to them that are bound; the recovery of sight to the blind; to proclaim the acceptable year of the Lord”. (Luke 4:18-19, Isaiah 61:1-2, S&H Pref xi: 9-21).

According to Matthew, Jesus, the Master Christian Scientist, began his ministry by going through all Galilee teaching in the synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness among the people. The result of this demonstration of the power of the Word was that there followed him great multitudes of people from all the countries round about, coming to learn more of this healing and saving gospel. His first great lesson was given in the Sermon on the Mount. In this he lays great stress on the importance of bringing forth good fruits as the unavoidable result of the understanding of this gospel of

the kingdom. Immediately after preaching this sermon he demonstrated in his own work the fruits of its application,—for even as he came down from the mountain he met a leper who besought him for healing, and he put forth his hand and said: “Be thou clean” and immediately he was cleansed. This was followed by the healing of the centurion’s son, Peter’s wife’s mother, and many others (Mat. 8: 1-18).

These works which constantly accompanies his teaching, drew great multitudes to him, so much so that he said to his disciples: “The harvest truly is great, but the laborers are few”; and in an attempt to meet the demand, he instructed the twelve and sent them out to heal the sick, giving them power over all the power of the enemy. Of these twelve disciples eleven stood the test of demonstrating their understanding of his teaching, while the faithless one was removed from their midst by his own guilt. During the three years of his ministry he continued to teach and to heal; and Matthew tells us that when he was about to leave them, he called together the eleven who had proved their faithfulness, and authorized them to continue to do these works, promising the ever-present help of the Christ unto the end of the world.

Mark in his gospel adds the clear statement of the Master that “These signs shall follow them that believe they shall speak with new tongues, they shall take up serpents and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick and they shall recover”; and he declares that this gospel with its healing accompaniments must be preached;—not alone to all the world but to every creature in the world; not alone to man but to everything that manifests life. (Matt. 28:19, Mark 16:17, 18) (Enlarge. Speak of lesser ideas). Here is divine authority for the healing and redemption of every living thing.

Healing the sick by spiritual means alone was the test the Master set for all who would accept his teaching and follow him. He said, “I am come that they might have life and that they might have it more abundantly”. (John 10:10).

This is why we are here, that we may have life and have it more abundantly, and that we may bring that life and its abundance to those about us who have not

yet seen the light of Truth or heard the good news that God is the source and the ultimate of all. Christian Science, the second advent of the Christ, is attended by the same signs following. Mrs. Eddy, the God-inspired Leader of Christian Science, has placed prominently on the front covers of all her books and other publications of the Christian Science publishing Society: "Heal the sick, cleanse the lepers, cast out demons, raise the dead". Each one of these books is filled with the same gospel of healing as that preached by Christ Jesus, and the same admonitions to heal by spiritual means. She has expressed her teaching on this subject forcefully in the Manual where she declares under the caption "Healing better than Teaching" that nothing can be substituted for this demonstration; and recommends that every member of The Mother Church shall strive to demonstrate that Christian Science heals the sick quickly and wholly. (Manual, Art. 30, Sec. 7).

The final chapter in her textbook Science and Health (and the longest one) is made up of testimonies of healing through the application of this spiritual teaching, and one of the long chapters of the book deals entirely with the subject of Christian Science Practice. She also states that her church is built on the understanding and demonstration of divine Truth, Life and Love, healing and saving the world from sin and death. (Manual 19:1).

There is no place in this church nor in the ranks of Christian Science for one who is not daily striving to follow in the footsteps of these two revelators of God's universe and God's law; and he who is obedient to their teachings will be known by the signs following. Remember the Master promised "These signs shall follow them that believe", and it behooves us also to remember his other statement "He that believeth not shall be damned". (Mark 16:15, 16). Is not this the same teaching as given in the Lord's Prayer,—Forgive us our debts as we forgive our debtors". Only as we see the nothingness of the sinner or the debtor can we see the utter obliteration of our debt. (Enlarge).

Let us again turn to our Leader's books for guidance. In one of her messages she writes: "To lose the sense of sin we must first detect the claim of sin; hold it

invalid, and give it the lie, and then we get the victory. Sin disappears and its unreality is proven. (01: 13:27). And she adds to this warning which is wise for us to heed. "So long as we indulge the presence or belief in the power of sin, it sticks to us and has power over us." (Ibid 30).

It is the spiritual idea which corrects, so entertain this spiritual idea always. Make it your most welcome guest. Hold it closer than a brother.

Animal magnetism appears first as collective error, mortal mind, just a mist, fog. Second as personal error, an untrue consciousness, and third as an "impossible creation". Jesus reduced them all to their common mental denominator when he said that the lie fathers itself, thereby leaving them without origin or being. Our leader reveals the mystery of error when she tells us that "all human woe is seen to obtain in a false claim, an untrue consciousness, an impossible creation, yea, something that is not of God." ('02: 6:13).

Then the healing work of the Christian Scientist is to deliver himself from this untrue consciousness, to arise out of this misapprehension, this impossible creation, into a possible world, a normal world, God's world. This is a pretty big job and we must go at it in a big way. It will be a slow process to the one who limits his mental activity to "my problem". The one whose horizon is not greater than his personal experience and interests will not advance rapidly toward the creation of God, governed by divine Principle, where "Whatever is possible to God is possible to man as God's reflection". (Mis. 183:13).

Christ Jesus, the greatest healer the world has ever known, said "I have overcome the world". (John 16:33). He did not say, "I have worked out my problem", but "I have finished the work which thou gavest me to do". (John 17:4). If we are to be his disciples, we must increase our activities and enlarge our horizon. In order to do this we must handle vigorously the claim of apathy, mental laziness, inertia, mental contagion, love of the world, love of the fleshpots. The scope of our work is as broad as the universe. We must reduce to its native nothingness in our consciousness every suggestion of error concerning all things until we arrive at the

consciousness of the true. Then we will enter into the creation of God—our promised land. The holy land, the city of God, only seems remote to us because we are yet distant from the true consciousness of the Christ. As outward manifestations are but the expression of thought, the Holy Land is really within, but because of the opaqueness of human understanding, it appears external and far away. As we become purer, the sense of distance either in time or space, will be destroyed, until at last we realize that the place whereon we stand is holy ground, since we are continuously where once the Master was.

The world is feeling the healing influence of the truth as revealed in Christian Science, and today material scientists are acknowledging the nothingness of matter with its claims of time and space.

One great authority writes: "Matter has very definitely come down in the world as a result of recent physics. The last vestiges of the old, solid atom have melted away, and matter has become as ghostly as anything in a spiritualistic science. In pursuit of something that could be treated as substantial, physicists analyzed ordinary matter into molecules, molecules into atoms, atoms into electrons and proton. There, for a few years, analysis found a resting place. But now, electrons and protons themselves are dissolved into systems of radiations. These are not wild metaphysical speculations; they are sober mathematical calculations, accepted by the great majority of the experts".

Again he says: "Modern physics has reduced matter to a series of events. The ego has disappeared as an ultimate conception, and the unity of a personality has ceased. The personality is merely a series of events linked together by peculiar laws".

Dr. A. S. Eddington, one of the leading thinkers in the world of physics today, writes, "In the scientific world, the conception of substance is wholly lacking . . . For this reason the scientific world often shocks us by its appearance of unreality To put the conclusion crudely, the stuff of the world is mind-stuff This mind-stuff of the world is something more general than our individual conscious minds, but we may think of it as nature as not altogether foreign to the feelings of our

consciousness”.

This may be somewhat confusing, but after all it is a step in the right direction and will be followed by additional discoveries, for the desire for truth is spurring men forward. A new discovery is accepted by a small circle in the beginning but as the statement of the fact discovered becomes familiar, the group of believers increases until it eventually becomes an accepted universal belief, and then men will call it knowledge or science. As the material universe is but the objectification of the mortal mind belief concerning creation, a radical change in this belief would tend to reduce the material world to chaos. Even the period of transition in belief must be one of confusion and destruction.

Only the Christian Scientist knows how to meet this error and save himself and others from disaster. It is our glorious privilege to demonstrate the Truth concerning God and His creation so clearly and positively that the vague theories of human philosophy will be supplanted by the revelation and demonstration of the facts of being, and knowledge of eternal substance will be universal, and we will be receiving Isaiah’s prophecy,—“Thy shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.” (Isa. 11:9) “Mountain” was the Hebrew symbol of kingdom of government, and it was true prophetic vision that saw that as the kingdom of heaven is discerned there will be no more hurt. Pain and destruction will naturally and necessarily cease to be. There will be no sickness, sin or death when the earth is full of the knowledge of the Lord. Habakkuk’s vision was even clearer. (Hab. 2:14) He declared, “For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”

This glory of God shone through God’s Revelator to this age so clearly that mankind is seeing the falsity of the sense of substance and life, and Christian Scientists have the blessed opportunity of healing the situation and bringing out the truth of all things for all the world,—even as the waters cover the sea.

These advanced discoveries in the realm of the physical science [sciences?—

Ed.] could not have been made until the allness of Spirit had been revealed. The truth about anything uncovers the error, and these scholarly men are seeing the negative nature of mortal mind's world; but they are not learning anything that Mrs. Eddy had not seen and declared. Hear Mrs. Eddy on the subject of matter, time, and space: "The subjective states of evil, called mortal mind or matter, are negatives, destitute of time and space". (for there is none beside God or Spirit and the idea of Spirit). (No and Yes 16: 11-14). You see that Einsteins discovery that matter is destitute of time and space was antedated by some years by our Leader.

Some Christian Scientists have no interest in these discoveries. Mrs. Eddy, however, was different. She wrote in the textbook (95:19-22), "We welcome the increase of knowledge and the end of error, because even human invention must have its day, and we want that day to be succeeded by Christian Science, by divine reality."

But the discovery of the negative nature of the material is not sufficient. What the world needs is the demonstration of the reality of life and of all things; that this is Christian Science Practice.

All Christian Scientists are practitioners. Patients are only incidents in the growth and activity of the student; and patients are not all human beings. Every person, thing, condition, or thought that needs healing or regeneration, is a patient in the accepted sense of that word.

Christ Jesus, the greatest healer the world has ever known, demonstrated the nothingness of every suggestion of error, even death, in a little more than thirty years. Then he was able to say, "I have finished the work which thou gavest me to do: (John 17:4). We have exactly the same work to do—to give God the kingdom, the power and the glory, and thus despoil error of its claim to intelligence, power and substance. This is the practice of Christian Science—this acknowledging Him in all our ways. (Prov. 3:6), and giving Him the kingdom, the power, and the glory (Matt. 6:13).

Is this difficult work? To one who is claiming mortal mind as his mind, it is

difficult; but to the Christian Scientist who has learned of his natural ability to think Truth, and who is claiming and using that ability, thinking Truth becomes a habit. What is it that causes the Christian Scientist to believe that he can not know the Truth and exercise its power? What is the great black cloud that prevents him seeing the glorious way that lies before him? It is the same darkness that was upon the face of the deep and caused the earth to seem without form and void. Mrs. Eddy has given it a name simplifies it and enables the Christian Science student to recognize it instantly. She calls it animal magnetism and defines this term as, "The specific term for error, or mortal mind the false belief that mind is in matter, and is both evil and good". (S&H 103:18-21). This makes it so clear that the instant the suggestion comes to you that your mind is in matter and is sluggish or inactive, not able to grasp the spiritual and true, you may recognize it is animal magnetism. You have already learned that it has no basis in Truth, no intelligence, and is not your mind.

No student is ready to undertake the practice of Christian Science until he has learned in some degree to detect the claims of animal magnetism. Every false claim needs to be denied as a lie about the one I AM,—a lie about the presence and power of Mind, for everything that has existence is the one I AM expressed. The birds, the trees, the flowers, the animals, all express divine being. The streams that flow down the mountainside and water the valleys; the great oceans that connect the continents; the winds and the waves are obedient to the Mind that made them; and the recognition that they are subservient to the law of God gives man dominion over them.

Mrs. Eddy defines "wind" as "That which indicates the might of omnipotence and the movements of God's spiritual government, encompassing all things." (S&H 597:27). There is nothing in this wind to bring about terror and destruction. But how different is mortal mind's concept as given in the last sentence of this definition, "destruction; anger; mortal passions". This is what is expressed in the terrible simoon [simoon or simoon is "a strong, hot, sand-laden wind of the Sahara and Arabian Deserts in the desert", from *The American Heritage dictionary—Ed.*], in the death-

dealing tornado, and in tidal waves that destroy everything in their path. Some of you will remember the great tidal wave that destroyed Galveston a number of years ago. Certainly, the hand of God was not in the wind that sent that wave forth, nor was the law of God involved in it. It was the concentrated hate and fear of moral mind—utter lawlessness. I was interested to see that Webster gives as a figurative definition of “tidal wave”, “overwhelming impulse, burst of feeling”.

At this point some student may say, are we expected to stop tidal waves and tornadoes? That is rather a large problem and I have problems of my own to take care of and to work out. To answer this, let us recall Mrs. Eddy’s statement as to the cause of these things. She declares, “The physical universe expresses the conscious and unconscious thoughts of mortals. Physical forces and mortal mind are one.” (S&H 484:13-15). If these storms are the expression of the conscious and unconscious thoughts of mortals, then it devolves upon each of us to aid in their extermination by watching his thoughts and seeing that they are not of the quality that would produce destructive storms when sent out by innumerable mortals in various parts of the world. The Scientist cannot shirk his responsibility for his mental activities. He is either a power for good and is doing his part in healing and regenerating the world, in saving it from destructive forces, or he is thoughtlessly and selfishly aiding the power of evil by adding his impulsive thinking to the storms and other disastrous agents. The truth has been so clearly set forth in Science and Health with Key to the Scriptures and our Leader’s other writings, that every student of these books knows the power of thought, and knows his responsibility in the great work of releasing this creation that “groaneth and travaileth in pain together until now”. (Rom. 8:22).

If any of you have been heavy with sleep, hear now the voice of Truth, and awake. Rise from the mesmerism of sense, and see the creation of God, discerned by Elias, revealed by Christ Jesus, and rediscovered and again revealed and demonstrated by our beloved Leader. The fact that Christian Science has come into your lives and shown you the real creation, constitutes your call to take part in this glorious mission to be coworkers with the Master and his apostles, and with her

who is the Anointed one to this age.

Every one of you is fully equipped for this work if you will but recognize this. You know enough truth to annul all error that can present itself to you; and it is your divine privilege to acknowledge this truth and let the activity of the Christ consciousness have its perfect work in your thinking. Refuse to acknowledge at-one-ment with mortal mind; cease giving the kingdom, the power and the glory to error. If you will do this, error can not come in and take possession. But when you have swept and garnished your mental household, be sure to fill it with true thoughts and keep it filled so that the unclean spirits can not return and again find a resting place therein and bring seven more unclean spirits, or errors, with him. (Matt. 12:43-45).

If anyone has a question as to how this is to be done, he can find it answered in our Leader's Message to the Church of Concord: "To live so as to keep human consciousness in constant relation with the divine, the spiritual and eternal, is to individualize infinite power"; and she adds "and this is Christian Science". (My. 160:5)

In the same article she reveals the reason why many Scientists are so limited in their demonstration. She writes: "The heart that beats mostly for self is seldom alight with love." The student who thinks he can work out his problem without taking active part in the redemption of mankind and the universe, is going to meet with great disappointment (ENLARGE). The one whose horizon is no greater than his present experience and interest will not advance rapidly toward the realm of God, governed by divine Principle, where "Whatever is possible to God, is possible to man as God's reflection". (Misc. 183:13). But if he will cease to claim mortal mind as this mind, cease to accept its suggestions concerning his career and opportunities and daily and hourly claim the Mind that was in Christ Jesus, and will handle vigorously the claims of apathy, lethargy and mental laziness he will increase his activities and enlarge his borders.

The scope of our work is as broad as the universe. It is not concerned with mine or thine. We must reduce to its native nothingness every claim that error

makes concerning all things until our consciousness is so purified that it cognizes only what is true. Thus will we enter into the promised land. Thus will we become loyal students; thus will we become trustworthy in all our relations; thus will we become true citizens, true workers for God and man.

This Christ consciousness, this all-inclusive consciousness, embracing man and the universe, including all law and activity, is your consciousness, and as you acknowledge this you will become a power for international amity, as well as a healer of disease, and will have power over discordant conditions in the lesser circles of your experience.

Remember always that what you know about God constitutes your individuality, your power and authority. What you think about anything else is the mist that arose from the earth.

And now I want to talk about the specific phase of our work that we call Christian Science practice, the devotion of one's time exclusively to the healing of diseased conditions. The importance of this branch of work was emphasized by the Master, in both his words and works. The record of his healing work far exceeds that of his teaching and preaching, and his commission to his apostles as given to us by Luke is the rule for his followers throughout all time. We find in Mrs. Eddy's writings 129 references to Christian Science practice, and 746 references under the heads, heal, healer and healing. This would indicate that it was a subject of paramount importance in her plan of revelation. This holy work is naturally the goal of every earnest student of Christian Science, and it should be approached with reverence, and with prayerful preparation of the heart. It is not a work to be entered upon lightly. nothing less than entire consecration of heart and life is a worthy preparation for the practice of Christian Science. It demands selflessness beyond all other lines of work. No hour of the practitioner's day or night is his own. He must be ready at all times to give up everything else and go, if necessary, into the chamber of disease or death and there wrestle with the enemy until it is overcome and the patient freed. It requires absolute consecration of thought, energy and purpose. The

real Christian Science practitioner deserves the love and reverence of all men.

What is Christian Science practice? It is the activity of Truth in the consciousness of the Christian Scientist—the spontaneity of Love. Divine Truth and Love are the healers, and they shine through the transparency of the practitioner’s consciousness; hence that consciousness must be purified of selfishness.

A belief in Truth is better than a belief in error, and the human sense of love is helpful and is manifested in the compassion that is an essential quality of the character of the Christian Science practitioner, but these do not bring about any healing above faith-healing, even though they comfort the suffering sense. Faith in God or in Christian Science is not enough. The practitioner must know God as Love, must know that His law is immutable, and must also have that “knowledge of error and its operations” which “must precede that understanding of Truth which destroys error”. (S&H 252:8).

How is this mental condition to be attained? Christ Jesus declared, “Ye shall receive power, after that the Holy Ghost is come upon you”, (Acts 1:8), and John the Baptist in announcing Jesus’ coming, said, “He shall baptize you with the Holy Ghost and with fire”. (Matt. 3:11). In her Message to The Mother Church in 1900, Mrs. Eddy wrote, “Father, Son, and Holy Ghost mean God, man, and divine Science”. (‘00 5:11). Again, in “Unity of Good” she states, “This Science of God and man is the Holy Ghost, which reveals and sustains the unbroken and eternal harmony of both God and the universe.” (52:4). Note that it reveals and sustains a perfect universe as well as a perfect God. The practitioner must faithfully study and digest this Science until it permeates his thought and acts through it, even without volition on his part,—until the Truth therein fills his mind—until the Holy Ghost shall come upon him.

Mrs. Eddy once said, “When my thoughts dwell in God, I must benefit those who hold a place in my memory, whether they be friend or foe, and each shares alike the benefit of that radiation from the infinite source of Love”. When a Christian Science practitioner’s thought dwells in God, it is benefiting all who come within the range of his thought.

Many who call themselves practitioners have not yet been baptized with the Holy Ghost. Everything good is counterfeited. Our Leader tells us that, "Every creation or idea of Spirit has its counterfeit in some matter belief". (Misc. 60:27). There are counterfeit Christian Science practitioners, and very often they know so little of Christian Science that they do not know that they are counterfeits. They think they are the real thing. Some of these are actuated by zeal without wisdom. Some, I regret to say, by less worthy motives. Whatever the reason may be, it is a fearful thing for anyone to undertake this sacred work for any other reason than that the call of God is so insistent that he cannot escape [escape?—*Ed.*] it. This call will come only when he is baptized with the Holy Ghost and with fire, and then will the Christ give him "power to tread on serpents and scorpions", (Luke 10:19),—to detect and destroy the sinuous arguments of error and the malicious stings of hate.

People sometimes ask,—How may I be protected, how may I know whether the practitioner is thoroughly right, how am I to know the genuine practitioner? If you will keep your thoughts aright, holding firmly to the Truth that God alone can guide you; that you are not open to the suggestions of error to lead you astray; that you cannot be drawn by personal likes or repelled by personal dislikes; that you are not mesmerized by sentiment or emotion; that the only magnet that can attract you is Truth, you will always be led to the right thing.

In one of Mrs. Eddy's talks to her Student's Association, she warned them as follows: "Error will urge to extremes; the first, to act too far in advance of your understanding and to strike a blow too soon and to bring on a crisis that you are not prepared to meet and master. You must not mistake self-sufficiency and pride in the letter of the Christian Science and your finite conception of the fitness of things, for spiritual unity. The other extreme is apathy and inactivity, whereby many who are really good and might do much for the Cause, do little or nothing through a seemingly paralyzed condition of mind, through a false sense of fear". We should be on guard against these two extremes. Wait to hear the voice of God and to discern the difference between it and personal sense, obeying the former instantly, and recognizing and overcoming the latter. We should be always ready to march under

divine orders, never off guard so as to be deceived by a false call.

The practitioner should have patience, loving-kindness, honesty, courage, persistence in good, fearlessness in handling and overcoming error, and the compassion that is Christ-like. How is this to be acquired? We read in our textbook, "We approach God, or Life, in proportion to our spirituality, our fidelity to Truth and Love; and in this ratio we know all human need and are able to discern the thought of the sick and the sinning for the purpose of healing them . . . The greater or lesser ability of a Christian Scientist to discern thought scientifically, depends upon his genuine spirituality This kind of mind-reading is not clairvoyance, but it is important to success in healing, and is one of the special characteristics thereof". (S&H 95:6-18). This is the method of approach of the practitioner, and there is none other way under heaven whereby he shall catch and reflect the rays of Love that heal the sick and raise the dead. A real Christian Science practitioner is indeed set apart by his love for God and man and the holy orders that he has taken on himself.

But there are always two people concerned in the work of Christian Science practice, the practitioner and the patient and the quality of thought expressed by the patient has much to do with the healing process. A Christian Scientist should be the easiest patient in the world to heal, but this is not always so. I have come to the conclusion, after years of study of this question, that it requires almost as much preparation of the heart and as much love to receive a treatment as it does to give one. A Christian Science treatment should be a "Mount of Transfiguration" experience for both practitioner and patient, but it can not be such if it is preceded by a long talk in which personal sense expresses itself and its deductions freely. This unfits both practitioner and patient to receive the divine influx of Truth. They are too full of error's testimony. Remember when you go for a treatment that you are kneeling at the throne of God, with the practitioner, awaiting the answer to prayer; and that the practitioner is guided by divine Mind and knows better than you the needs that are to be met. Christian Science treatment is the Word of God, that Word which the prophet Isaiah discerned "shall not return unto itself void, but shall accomplish that which God pleases, and shall prosper in the thing whereunto He

sends it. (Is. 55:11).

Do you not see that the mentality that is filled with self and its claims of fear and desire is not ready to receive this Word of God? Such a thought can not hear the voice, for it is a still, small voice, and we must be listening for it. Again, how often patients want only material help. They are so occupied with material needs and human interests that they can not detach their thought long enough to consider the spiritual, and if the practitioner offers them a spiritual idea, they reply with a statement of their material needs. Patients sometimes seem to think they deserve great credit for turning to Christian Science and giving it opportunity to meet their needs. They declare impressively that they have faithfully taken treatments and gone over the Lesson and read the periodicals, and occasionally they say, "I have done all that I can do, yet I am not healed." If it were true that they had done all they could and still were not healed, it would be proof positive that God had failed in His duty. Of course they do not always blame the failure on God; they usually hold the practitioner responsible.

I often think of my first experience in receiving Christian Science treatment, and because I believe it contains a good lesson I will share it with you. I had suffered from a serious and painful disease for many years. Physicians had ceased trying to cure the trouble, but sought only to alleviate it and they had not succeeded in that. After attending two Christian Science testimonial meetings, I was so impressed with the importance and magnificence of this discovery that I went to a practitioner for the purpose of learning what Christian Science taught about God. There were no periodicals at that time to set forth the Principle and practice of Christian Science, such as we have today, and I had not seen the textbook, so I knew no other way than to consult an authorized worker. I told her very briefly of my physical claim and then said, please tell me what does Christian Science teach about God? She talked with me a little while, then treated me, and told me I might go. I asked if I might come again. She said yes, and stated the time. The next time I called she asked about the physical condition, and I told her it was not necessary to spend any time thinking about that as I had not come to be healed. She asked me rather sharply

what I had come for. I replied that I had come to learn what Christian Science taught about God. She said, but you want to be healed, don't you? I replied, that is of no consequence whatever. I do not care whether I am sick or well if I may know about God. I did not know then that it was impossible to know God and know disease at the same time; that the presence of the knowledge of God in consciousness dispels the darkness which outlines itself as disease.

I am glad I had this attitude of thought, even though I was to sense suffering intensely from ulcers of the stomach and had not eaten solid food in several months, and was facing total blindness in a short time. That, however, was of little importance in comparison with learning something of God and His kingdom. I turned entirely away from the body and looked steadfastly toward God, toward "the enduring, the good, and the true;" and the truth of our Leader's statement, "You will bring them into your experience in proportion to their occupancy of your thought," was proven. (S&H 261:4). I was entirely healed in a very brief time. Even then, however, I did not think about it until the practitioner said, You are healed, are you not? You seem perfectly well. I did not know much of the far reaching effects of that healing. I did not dream that it was the first step on the way that eventually brought me here today and gave me the blessed privilege of ministering to you as my students, students of Truth, doing the same works that were done for me at that time; nor did I know that as a result of that healing I would be enabled to heal thousands of cases of disease and sin, and place the feet of the afflicted ones on the path of Truth that will finally lead into the Kingdom of Heaven and enable them to scatter the blossoms of healing and regeneration all along the way.

I have heard persons say, I do not understand why I do not get my healing; I have been trying for years and I only turned to Christian Science for healing. Perhaps that is the reason they do not get it. They deny the error in words, but affirm it in their thoughts and proclaim it by their acts. One of our greatest thinkers has said: "So long as an error is challenged by a mentality on the same plane of belief as the error, there can be no progress." This is unquestionably true, and it accounts for the lack of fruition so often expressed by these who think they are

working in Christian Science but who are only meeting error with personal sense.

When those who need help turn with their whole soul to God, they will find it, for God makes good His promise, "Before they call, I will answer; and while they are yet speaking, I will hear." (Is. 65:24). Given an intelligent practitioner and an honest, faithful patient, the healing is certain. An intelligent Christian Science practitioner is always honest and knows the Truth, and discerns and fearlessly handles the error involved.

When one attempts to heal by simply declaring Truth without handling the error, he shows a woeful ignorance of the teaching of our textbook. Mrs. Eddy tells us that, "The universal belief in physics weighs against the high and mighty truths of Christian metaphysicsand the percentage of power on the side of this Science must mightily outweigh the power of popular belief. . . . in order to heal a single case of disease." (S&H 155: 15-21). She instructs her students that "They must always have on armor and resist the foe within and without; "that" they cannot arm to thoroughly against original sin, appearing in its myriad forms, passions, appetites, hatred, revenge, and all the et ceteras of evil." And she states, "the teacher in Christian Science who does not specially instruct his pupils how to guard against evil and its silent modes, and to be able through Christ, the living Truth, to protect themselves therefrom, is committing an offense against God and humanity," and she says she is "astounded at the apathy of some students on the subject of sin and mental malpractice, and their culpable ignorance of the workings of these." (Misc. 114:7 to end of article). Do not think you are doing Christian Science work when you simply say there is no error and that everything that is is all right. Do not be surprised that such work as this is not effective. Our Leader tells us that these who are obedient in handling error in the way she here teaches "will silence evil suggestions, uncover their methods, and stop their hidden influence upon the lives of mortals." (Ibid.).

How are we to become good practitioners and good patients? In a talk to one of her classes many years ago, Mrs. Eddy gave them three words, and she told them

that these words represented the three steps of spiritual advancement leading to the perfect manifestation of Truth. These words were: perception; reception; conception.

1. Perception—the perception of discernment or discernment of Truth.
2. Reception—the admission or entertainment of Truth.
3. Conception—the apprehension or retirement of Truth.

These three stages of mental activity in the unfoldment of spiritual progress must be reached by each individual. These three mental conditions correspond to the first three days in Genesis. "And God said, 'Let there be light' ". Perception is light. Seeing the light is the first step, the realization of something beyond the material sense of things; the recognition of a higher ideal. If this glimmer of light finds a consciousness that is receptive, it is taken in and carefully nurtured. This is the second stage—the firmament, and this prayerful reception leads naturally to the third stage, conception—full realization. These are the three footsteps by which each one must pass before Truth can be demonstrated in his life for himself and for others. Honest, pure longing brings the discernment of Truth; discernment leads to its reception; and sincere reception of Truth will be followed by complete comprehension and individual manifestation.

So let us purify thought from every wrong concept, the wrong concept of self, of home, of business, of church, of State, of friend, of enemy, of law, of life. Let us cut ourselves off from mortal mind's low sense of things and bring out that true sense of manhood and womanhood which constitutes the Christian Scientist. The Christian Scientist can find himself in no condition where he has not dominion if he is willing to use the Truth herein set forth. He can meet and overcome every condition of error that can present itself in his experience, whether it be in his personal affairs, in his church, or in his government. The opportunity to help, to heal, and to save is his always. If Christian Scientists would live in the atmosphere of God their thought would be so lifted up that it would be out of the range of error's arrows. Then be content with nothing less than constant unity with God.

The consciousness of Principle, law, power, and opportunity is all we need to remove the mountains of error and cast them into the sea. Do not fail to claim this consciousness in behalf of the sick and the sinning and in your own affairs. Do not claim unity with error in the form of ignorance, lack or understanding, lack of time, or lack of anything else. The divine Mind knows no lack, and this Mind is your mind. Stop giving the kingdom, the power, and the glory to error, and give it to God. Thus you will gradually compass the way to His Heaven. Christ Jesus bestowed upon those who believed in him power over all the power of the enemy. You are believing in Christ Jesus and in his teaching, and this enables you to be the deliverer of your fellowmen.

The slightest demonstration of real Christian Science healing is demonstration of God with us. The only God there is, Omnipresence, can not forsake us. Keep your anchorage in that thought. God with us supplies all wisdom, power and joy; heals sickness, silences grief, and exterminates evil of every sort.

The Christian Scientist has opportunity always to do what is right. Man lives at the standpoint of opportunity. He has no other reason for being than to express infinity. This is the only thing he can do in reality, and his true selfhood expresses it at all times and in all ways. You will bring out as much of this in your lives as you care to,—that is, as much as you are willing to bring out by “standing porter at the door of thought, admitting only such conclusions as you wish realized (S&H 392:24). Do not supinely submit to error’s decrees as to what you may or may not do. You have the right to rebel. Your freedom is not only sure, but is manifested. Declare constantly, now are we the sons of God; now have I power over all the power of the enemy; now have I ability and willingness to uncover and destroy every serpent that may strive to hide and sting me into submission, for God’s kingdom is come, His will is done, and I am a law of absolute control to every condition of environment or experience—a divine law which God has enacted.

Fear cannot enter into the thought that is active on this plane, and more than darkness can enter light and extinguish it. The treatment given by a Christian

Scientist who has discerned this Truth, is power; it is infallible, and the practitioner who is thinking along these lines is deserving of the love and confidence, and the blessed expression thereof, from every Christian Scientist.

You cannot love Christian Science, and refrain from loving those who are standing for it and bring it out in their lives. You may not always see things as they do; person sense may argue differences of temperament, habits, etc., and you have a right to your honest opinion; but you may still love those who differ from you, if they love God and our Cause and are striving to uphold that Cause.

The progressive practitioner naturally gives treatments on a constantly higher plane. His discernment is growing clearer day by day. He can more quickly perceive the nature of error and be more discriminating in his judgment of it, particularly regarding its claims to be good. He learns to be less personal in his estimate of error. He sees that he is not dealing with person, but with belief, and he is gradually gaining the spirit of our Master's prayer, "Father, forgive them; for they know not what they do." (Luke 23:34). Knowing that error is belief, not person, he is fearless in uncovering it and letting it be dissolved into its native nothingness.

The work of the Christian Scientist is to establish the kingdom of heaven in human consciousness, and nothing less than this is Christian Science healing. Every person healed and every problem solved is a step towards its culmination, is a sign of the indwelling Christ in individual consciousness. We should be in the business of healing, but only because it is our Father's business, because it is acknowledging God in all His ways, acknowledging that His kingdom is established here and now.

Every expression of life is an expression of divine Life, hence the right sense of the tree or of man is Immanuel,—God with us, and this correct sense brings out the healing always. This true sense of creation is redemption and resurrection. It raises the Son of Man to the Mount of Transfiguration, and "transforms the universe into a home of marvelous light." (Un. 17:15).

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