

THE HIGHER MEANING OF THE TEXTBOOK

Association Address

by

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Mary Baker Eddy, in speaking of the textbook, *Science and Health with Key to the Scriptures*, said, "It is the voice of Truth to this age, and contains the full statement of Christian Science, or the Science of healing through Mind." In *Miscellany*, she writes, "The opinions of men cannot be substituted for God's revelation." In times past, arrogance, ignorance and pride have dimmed the power and glory of the Scriptures, to which this Christian Science textbook is the Key.

In *Miscellany*, Mrs. Eddy writes, "It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated 'Science and Health with Key to the Scriptures.' I have been learning the higher meaning of this book since writing it. . . . I should blush to write of 'Science and Health with Key to the Scriptures' as I have, were it of human origin, and were I, apart from God, its author. But, as I was only a scribe echoing the harmonies of heaven in divine metaphysics, I cannot be supermodest in my estimate of the Christian Science textbook."

The purpose of this Association today is to give us the higher meaning of the textbook. It is to permit the Mind that is God to reveal itself. In Revelation, we read, "Go and take the little book. . . Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." Mrs. Eddy says, "Mortals, obey the heavenly evangel. Take Divine Science. Read this book from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter. When you approach nearer and nearer to this divine Principle . . . — thus partaking of. . . the primal elements, of Truth and Love — do not be surprised nor discontented because you must share the hemlock cup and eat the bitter herbs; for the Israelites of old . . . thus prefigured this perilous passage out of bondage into the El Dorado of faith and hope."

This means that we eat the book by acknowledging to one's self that this divine man is one's own identity, here and now; and approaching nearer and nearer the divine Principle, means that as we see man to be the functioning presence of the Mind that is God; then we cease existing as persons, as mortals trying so hard to understand, trying to find out what the book is saying, trying to demonstrate

what we read; but when we read it, we eat it, and make it our own identification — no longer humans trying to be divine; but our divinity embraces our humanity, and from now on the digestion is sweet! There is no personal mind to digest the revelation. There is only the revelation to be lived and loved as oneself. When the human mind is believed to be digesting divine ideas, we have a dangerous situation. This intellectuality seems to get itself accepted as the Christ. But beware of intellectuality! It is the antichrist. There is no life in it! High sounding words of man's wisdom are not divine Science. Willingness to let the old personal sense of self go, is the greatest sense of humility, because it is permitting the personal sense of ego to disappear in the Christly realization that the only ego is Mind, or God.

No little ego, running everything from a personal, egotistical sense, but to experience this true sense of ego as Jesus and Mrs. Eddy exemplified, we permit the ego to go unto the Father and remain as the Father. It is this joyous willingness to let this evil, abortive ego go, and permit the Ego God to express Himself as the Ego man. This willingness opens the very gates of heaven that the personal sense of self has closed. Let us not read the textbook as egotistical persons knowing something of the truth, but rather let us permit the Mind that is Christ to reveal itself. This humility permits us to eat the little book with the joyous realization of self-identification. In reading the textbook, it must be carefully ascertained whether our Leader is speaking from the divine standpoint of revelation or from the limited human standpoint — that is, the Christian religious viewpoint. Educational statements gently lead the student on to the acceptance of the absolute, or divine; but this acceptance comes only as the student lives and loves the educational statements, until he can let go of the letter and experience the revelation.

In *Retrospection and Introspection*, Mrs. Eddy writes, "For many successive years I have endeavored to find new ways and means for the promotion and expansion of scientific Mind-healing, seeking to broaden its channels and, if possible, to build a hedge round about it that should shelter its perfections from the contaminating influences of those who have a small portion of its letter and less of its spirit. At the same time I have worked to provide a home for every true seeker and honest worker in this vineyard of Truth."

It is interesting that our Leader shows us that she has endeavored to shelter the beginner and find a true home for every seeker. She leads those that are with young so gently and quietly that the babe is born without effort or struggle. All are with young when they begin to glimpse that there is something divine about themselves — something to man besides what the senses are seeing and knowing. The pale star begins to disappear, and the daystar appears. What a marvelous journey there is in going from page to page, chapter to chapter, and seeing the new way, the new view, the new man. Be gentle with those who are with young. Help them bring forth the Christ man. Let us say and see, "His name is wonderful. Truly unto us a child is born and his name shall be called wonderful." The wonder is that Mrs. Eddy could bring forth the Christian Science textbook. The marvel is that she could find English words to clothe this wonder — this divine revelation. Truly it is the descent of the Holy Ghost. Now be gentle with yourself. Let the Christ idea come forth. Mother it, nurse it, love it, cherish it. Then the babe ceases to exist,

and the Christ man comes forth in all the glory of God. All can clap their hands and say, "My name is wonderful." Then we see that "by flesh embound was but thy shade!" And the light grows brighter and brighter, the shade disappears and the Christ man, reality, the daystar appears, never to disappear. So I ask you with all the love of Principle — be gentle with those who are with young, who are seeing something of their divinity, struggling to attain true manhood, but still believing themselves to be persons struggling forward. Be gentle, be kind, because Mrs. Eddy says that she has given them a home in the Christian Science textbook. From the educational standpoint, we seem to be students studying this Science and endeavoring to put into practice what is being known, what is being understood. And this is perfectly normal from a standpoint of being a person — we use what we know; but the time comes in our study when this attitude will no longer work. If we are not alert, we will ask the question, Why has Science failed me? Why do I not demonstrate as readily? Why do I have to work and study so hard? We must stop and ask ourselves if we are at the place where we can no longer use Christian Science, and we must begin to live divine Science. The living Christ is the demand upon this Association. Only this living will bless the movement and the world. In order that this Association may live the Christ today, let us pick up the textbook with a new meaning.

PREFACE

The opening sentence says, "To those leaning on the sustaining infinite, today is big with blessings. The wakeful shepherd beholds the first faint morning beams, ere cometh the full radiance of a risen day. So shone the pale star to the prophet-shepherds; yet it traversed the night, and came where, in cradled obscurity, lay the Bethlehem babe, the human herald of Christ, Truth, who would make plain to benighted understanding the way of salvation through Christ Jesus, till across a night of error should dawn the morning beams and shine the guiding star of being. The Wisemen were to behold and to follow this daystar of divine Science, lighting the way to eternal harmony."

In the early editions, Mrs. Eddy writes, "Tomorrow is big with blessing." But as the light grew brighter for our Leader, she could write *today!* Now! A present fact. Mrs. Eddy knew that no time need to elapse for Truth to be true, and so she changed the very first sentence in the textbook from "tomorrow" to "today." The infinite One is eternally sustaining its own infinite manifestation. This is the Science of being. It is not a process brought about by study or thinking. It is divine acknowledgment. The sustaining infinite is big with blessings. The new student beholds the first faint morning beams and beholds what wonders these faint morning beams seem to bring. Darkness, ignorance, superstition are all wiped out and healing comes. John Young of Edinburgh wrote, "Light shone in the darkness." These men always see the daybreak and always describe the first breaking of dawn as a hallowed morning. Truly, it is a hallowed morning when the first faint morning beam comes to tell us, man is not a poor sick mortal, a miserable sinner. Then the full day breaks forth, and the Christ shows us the daystar — the daystar

of divine Science — lighting the way to eternal harmony. Now, as the light begins to break, the dawn shines forth; and we begin to experience the eternal noon; and we find man, not something separate from the divine Mind — we find man to be the effect of Mind's own knowing. Then the 'peace be still' comes. The night of error is banished as the light of the eternal now breaks forth, and it is found that man is as essential to God as God is to man. Effect is as essential to cause as cause is to effect. In the oneness of being, cause and effect are both the being that is God-being. When we see the term effect, or man, do we ask, What is man the effect of? The answer must be *cause*. The effect is always the effect of cause. Our Leader says, "Man is the expression of God's being," or effect is the expression of cause in being. Man as effect has all the attributes, all the qualities of the Father, cause, with the exception of creativeness. Man is creation; man is never creative. Reflection is not creative. Reflection is creation. Always keep your terms straight, and there is no better place to begin than in the 'Preface.'

The substance, Life, intelligence, Truth and Love which constitute Deity, cause, constitutes its effect, man. Let us have a wonderful sense of true being as we travel through the textbook. Let us have divine adventure. Let it be a new land, eternal light, free from the baggage of personal sense. Each sentence, each paragraph, each chapter, becomes the new land of Christian Science; and it is here in this land that all the fetters of personal sense fall, and the daystar rises with the light of eternity. We cannot read the textbook as we would read another book. Never attempt to. Just read it phrase to phrase, period to period, sentence to sentence. You must have a divine adventure. The first command in the Bible is, "Let there be light," and the first command in the 'Preface' is light, daystar. Then the light breaks into another facet. The human mind is not to be a factor in Christian Science. What joy should come forth from this Association today. There is no human mind. All Mind is, and in this Mind the entire being is found harmonious. The sooner we let go the old for the new, the sooner we begin to live this divine revelation. As long as we respond to the suggestion that the human mind is digesting or assimilating what is being said, the digestion will be bitter.

What freedom, what dominion comes when the daystar of being shows us man — the glowing knowing of Mind itself. To those leaning on the one and only Mind for inspiration, for life, for joy, today is big with blessings. To those leaning on personal sense, trying to find out something about God, trying to demonstrate what they have found out about God, today is lean, and there is no blessing. The belief that one has a private mind separate from his brother, separate from the divine Mind, is to experience hell. There is no existence separate from your brother. Hell is believing there is another. Heaven is the understanding of the oneness of all being. The pale star is seeing and knowing that God is Mind. But to experience the daystar, one must see that man is the directness of Mind in manifestation. Your textbook, over and over, says, "Man has no mind but God." So God is the present Mind of man. What we call thinking, is not actually thinking going on in the skull. It is the Mind that is God revealing itself. Physique does not contain a mind; certainly no thinking goes on in a head. We do not use brains to think with, organs to live with, because Life and intelligence are purely spiritual.

Again, your Leader wants it plainly understood in the 'Preface,' that healing results now as it did in Jesus' time from the operation of divine Principle. It is interesting that Mrs. Eddy, in the 'Preface,' shows the healing in Jesus' time was not something Jesus alone possessed; but that it was the operation of divine Principle. She says that this operation is called the Christ. It is the same Christ of Jesus that is present here as the Christ of this Association.

In mathematics, it is the operation of principle that dissolves the problem into its nothingness. In Christian Science, it is the acknowledgment that the God-Principle is present, and that the God-Principle is operating, and this Christ understanding does not permit a problem to assert itself. So simplicity in healing is simply darkness giving place to light. How simple your Leader explains healing in the 'Preface.' Students make it so difficult. It must be something I am thinking that is wrong. It must be something I am doing. Something I am seeing! This is *not* Christian Science, and your Leader, in the 'Preface,' shows you that the human mind is not a factor.

How can we understand the textbook, if we do not understand the 'Preface'? We must leave the argument of a personal mind and let the Mind that is God, the Mind that knows no problem, no false traits of character, no depraved appetite, no mental blocks, no impediment, govern. The Christ Mind is the only Mind of man. As we approach the textbook with newness and freshness, let us permit the textbook to state the fact, and not something we think it says. Do not let familiarity with the statement rob you of the freshness of now. Be willing to let the old go for the new. Let us pour in new wine. It is not what these words say, but what was the knowing going on when these words were written. This Christ-knowing is the knowing here and now. This true sense of ego makes all things new. Reading the textbook from the standpoint of divine revelation will make all things new. There is no possibility of reading this book from a standpoint of scholastic theology, and then repeating certain phrases and sentences without the slightest spiritual understanding. Over and over, our Leader endeavors to make students see not English words, not grammar; but she is pouring into the bottle called English words, divine revelation. The bottle will break and we will lose the inspiration, if we permit the human mind to interpret what is being read. Let it be the Christ Mind which we have solemnly promised to watch for. Now are we the sons of God — the Christ Mind — so let us behold the Christ in our universe.

We have seen that leaning on the sustaining infinite, today is big with blessings. The human mind is not a factor in healing; man's present Mind is God, and we are now ready to experience the quietness and the freshness of the chapter called 'Prayer.'

PRAYER

What is scientific prayer? True prayer is not an instrument for altering or moving the heart of God. Our book shows that when Jesus prayed, he withdrew from the material senses to refresh his heart with brighter, more spiritual views. Christian Science shows us that there is no self apart from God to pray. We are not mortals praying to a vast God outside, worshipping a God, falling down, saying certain words that we think will appease this man-formulated God. Paul rebuked this kind of prayer. "Whom therefore ye ignorantly worship, him declare I unto you."

True prayer is the practice of God's presence — permitting the personal sense of self to fade into its native nothingness in the realization of the God presence, the God-power. In this divine presence, no finiteness can possibly remain.

In true prayer, Jesus "held uncomplaining guard over a world." He never complained about what the neighbors did. He never complained about what anyone did. He maintained his oneness with his Father. This is true prayer.

Mrs. Eddy has revolutionized prayer. She asked, "What are the motives for prayer? Are we benefited by praying?" She says, "Prayer cannot change the Science of being, but it tends to bring us into harmony with it." So we do not pray to change a sick mortal into a well one, or a discontented person into a contented person. True prayer is not to change anything. Your Leader says that it tends to bring us into harmony with the Science of being. So true prayer is to bring us this harmony of our own being. Now let us ask the question, "What is the Science of being?" Our book states that there is no life, truth, intelligence nor substance in the belief of being a person. Then comes that all-embracing statement, that all without a single exception is infinite Mind, infinitely manifesting itself as all. There is no possibility within this infinity of being for there to be a finity calling itself you, and that this "you" must pray to a great ego outside to remind Him what we need or what we want, or we are in trouble. And if he does not do something quickly, we shall cease to exist as a "you." Well, let us face it! The sooner we get rid of the "you," the better off we will be. Remember, in class teaching, the "you" was "the first iniquitous manifestation of sin." Sin is simply the evil suggestion that there is a "you," there is something present besides God. How can you say that God is all-presence, all-power, and still have a personal sense — "you"?

Prayer is not to change the human "you." True prayer is to leave the human mind completely, not to try to change it; the human mind is the problem, so why stay within the problem? Acknowledge that the Mind that is God, is present and that this Mind knows no problems. Your Leader makes a tremendously sweeping statement, "The mere habit of pleading with the divine Mind, as one pleads with a human being, . . . humanly circumscribed, [is] an error which impedes spiritual growth." The impediment is that we have been praying incorrectly. Fruitful prayer will be denied as long as we pray in such a manner.

God is divine Principle. God is Love. Can we ask God to be more? God is intelligent. Can we tell this intelligent Mind anything? Do we expect that prayer will change the perfection, when the perfection that is God is the perfection of

Mind in expression? Divine Mind concedes our perfection. Too many students stand before the blackboard and pray the divine Principle to operate, and yet the problem remains on the blackboard. The wise student in mathematics, finds out more concerning the principle, works with the principle and avoids the mistake. So it is in Christian Science. Prayer is recognition that Principle's idea, man, is the functioning presence of the unerring Principle itself. The fact that Principle is present and is operating, prevents the problem from arising. What if there should be an unsolved problem of long standing which refuses to budge under the most searching prayer, the most intelligent declarations? Could it not be that we are praying to solve the problem, rather than seeing the impossibility of the problem? I have seen the most stubborn cases called incurable which had been given treatment for years, yield when you can get the patient to pray from the standpoint that the revelation of God, as revealed in Christian Science, makes the problem impossible. I have seen the most earnest, conscientious students work day after day, and not solve their problem, because they insist they must solve it. What is wrong? They say, "Why am I not getting results as I used to?"

When we first approach Christian Science, dim perception seems to work; when we become students of this Science, we can no longer *use* it. Christian Science shows that the nature of God is the nature of man, and makes problems impossible. This is the only way scientific healing can be brought about in Christian Science. Mrs. Eddy tells us in the textbook, "The physical healing in Christian Science results now, as in Jesus' time from the operation of divine Principle, before which sin and disease lose their reality in human consciousness."

We have those who come to us and say, "Oh, but I do have a problem. It is my husband, he simply does not understand me. It's amazing; he is a member of the church, he works on committees, but he simply does not understand me. What is wrong?" Is it not that the student is permitting the aggressive mental suggestion that it is a person living with a person? But it is Mind that is God that is present; and the only will there is, is God's will; so let that will be done. Who are we to tell another what to do? How to read the lesson? They are not studying enough? Self-righteous mortals! Perhaps our prayer is unanswered because we are thinking we are divine idea. We know the truth. We are so certain we know it, yet everything in our home remains unchanged. Have you asked yourself the question, Who sees the problem? Mind's expression, man, is not that which sees the problem and struggles so hard to solve it. Is there a human mind to even be aware of the problem? To have such a mind would be to have a mind that is enmity to God! For a practitioner to take such a case and believe that somebody has a problem, but that he will help them solve it, is not prayer in Christian Science. If one sees others as disobedient persons, sick persons, but that we must pray to make these personalities good ones, then we are praying in vain, making vain repetitions even as the heathens do.

Prayer in Christian Science is not to change anything, not to alter, not to heal. True prayer in Christian Science is acknowledgment of your own oneness with God. You heal yourself in Christian Science. You never heal a patient. Your knowing is that there is no patient, for God is *all*. Being is One. Being is indivis-

ible. Never let your prayer fall into vain repetition. God is the same yesterday, today and forever. Never forget the immediacy of Christian Science prayer. The immediacy, the nowness of Christian Science, does not heal man of sin. Christian Science shows the impossibility of sin attaching itself to the man of God's creation! How could darkness attach itself to light? Man is the light of the world in its eternal noon, undimmed by a declining sun, the purity of being, the immaculate Father-Mother God in manifestation. Mrs. Eddy writes, "In proportion as the spotless selfhood of God is understood, human nature will be renovated, and man will receive a higher selfhood, derived from God." Always keep your prayer on the level of divine Science. Never permit it to fall to the level of a human prayer to some God outside. There is no such God. Roman Catholics pray to the Mother of God. God never has a mother. God *is* Mother. Your prayer will be just as vain if you pray to a God outside!

God is now at once the center and circumference of your being. Mrs. Eddy asks this question, "Dost thou 'love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind'?" Watch what she answers, "This command includes much, even the surrender of all merely material sensation, affection, and worship. This is the El Dorado of Christianity." What is the El Dorado? It means piled with gold and every good thing. It is to have no concept of yourself as a person acting or reacting to what another says or does. It is most important to see that we are not persons acting and reacting to what is called another. We have surrendered the belief of merely material affection. She says, surrender it! We have no identity as person. Mind identifies itself. Let us be willing to surrender anything that would deny the oneness and allness of God. Mrs. Eddy says, "Prayer cannot change the unalterable Truth." Why? Because Truth is true. Truth then is something we live! We never use truth, we live it, we love it! Our prayer must be as scientific as Science itself!

Demonstration

One of the students of this Association, took a case of a woman who had had much treatment, and many practitioners, a patient dying with cancer. The student recognized the fact immediately, that if the condition called cancer was true, nothing could be done about it. She said to the patient, "If this is true, you are stuck with it, and it would be foolish for us to waste our time praying." Then she said to the patient, "If it is not true, it would be just as foolish to pray over it. Now, because it is untrue, it simply isn't present. It has no presence, because if it were present, I would also have it. I do not have it! Because the only I is God." The patient appeared to respond almost immediately, and in a few days, went back to her normal activity — all because this student knew what scientific prayer is! She refused to pray over nothing. She prayed from the standpoint that this suggestion, being no part of the divine Mind, was no part of man. She did not attempt to find out what was wrong with the patient's thinking. She immediately went straight to God, and saw its nothingness from the standpoint of God's allness. Never permit your prayer to leave heaven for earth. Keep your prayer in heaven.

Become so conscious of the oneness of all being — Father and son, Principle and idea — that the knowing is Mind's own knowing, Mind's experiencing its own perfect self, unerring knowing — the knowing of one Mind only.

Prayer is shutting the door on the possibility of the problem. Become so conscious of the oneness, the allness of divine Love that the problem, the patient, the practitioner, all disappear, and leave only the Love of God experiencing its own loveliness. Self-forgetfulness, purity, affection are constant prayers. Think of that — self-forgetfulness is constant prayer; this is praying without ceasing. Live your prayer, be your prayer, be the presence of prayer, so that your living is praying and your prayer is living. Pray without ceasing. Be your prayer. Let your very presence be prayer. All you come in touch with will feel that something holy has touched them. The seventeenth chapter of John is prayer, seeing the being of oneness. True prayer is seeing there are no persons to know or to be known. No persons to act or react. We are not persons with persons. There is only Love, Life, joy experiencing itself, so sweet, so gently. Not persons trying to get along with persons. Not persons trying to understand persons. Live your prayer. Just be the presence of God to everything. True prayer brings such a titanic force into being that these results may seem incredible. True prayer is going in and shutting the door on personal sense and its clamor of "Pray for me, Oh! help me!" Shut the door and permit the Christ to come forward. This is prayer. So we can say, "Our Father which art in heaven," because we know it is "Hallowed be Thy name."

ATONEMENT

In this eternal, joyous prayer, we find the true atonement, or the oneness of being. Jesus' whole life was a constant atonement. Jesus so lived the Christ that he had continuous resort to his true selfhood. This resorting with the Father, with prayer, recuperated Jesus for the day's work. What a marvelous definition this is for prayer. That it is resorting with the Father! Living the Christ simply means the full acceptance of your divinity. It is never to think in terms of duality. It is alone with your own being, always resorting with the Father. To Jesus, oneness with the Father was the greatest of reality. No being was so present to Jesus as God. To him there was but one creator, one creation. It was always the way the Father was appearing at the moment. It was no effort to this pure Christ, shining, to see the nothingness of personal sense. It simply was not a reality to be coped with. Jesus' oneness with God was not occasional; it was in perfect continuity. It was not partial from a sense of duty. It governed him as the original law of his being, God's being. This is the one and only being. This is the reason he could always speak of Father and son as one. It never occurred to Jesus that he was usurping the divine prerogative to say, "He that hath seen me hath seen the Father." He never had a personal sense of himself. He knew that if anything good was occurring, it was his Father. So he said, "He that hath seen me hath seen the Father." He that has seen effect, has seen cause in operation.

Then Mrs. Eddy says, "Jesus acted boldly, against the accredited evidence

of the senses, against Pharisaical creeds and practices, and he refuted all opponents with his healing power." They hated him because he exposed their creeds and dogmas. Catholicism would hate him today, for the very same reason — because he would expose their creeds.

Mrs. Eddy says, "The atonement is a hard problem in theology." When theology is trying to get fallen man back to his God, in that theology, atonement is a hard problem. "Jesus taught mortals the opposite of themselves, even the nature of God." Paul later wrote, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." The moment we are willing to put aside the personal sense of self and permit the Christ to come forward, at that moment we are experiencing the atonement. Mrs. Eddy once declared to her students, "All is infallible now. I am infallible." These same students rebelled, and said to their Leader they were expressing quite the opposite. Our Leader held her ground, and said, "All is infallible now. I have told you the truth." But it riles the personal to be told the infallibility of Principle is man. What is man but Principle's infallibility in operation. But mortal mind insists it is a person that must learn of God. Christian Science says man proceeds from Principle, man rests upon Principle, is Principle's own operation. This is your atonement. This is your infallibility. Man is not in the process of becoming man. Man is emanation — emanation coming out from God. Jesus was so constantly conscious of his oneness with the Father, he refused to think of himself in a dualistic attitude. He acknowledged that the faultlessness and the perfection of that which he called God, was the faultlessness and perfection of that which he called the son. He honored his Father by admitting the immaculateness of all being. He constantly maintained this oneness in the face of all opposition. That is how he healed. He said, "Which of you convinceth me of sin?" There is no record in the Bible where Jesus had reproached himself or regretted anything he had ever done or said. He never uttered a word to indicate that he had taken a wrong step, neglected a single opportunity. He constantly acknowledged his own God-Being. Animal magnetism is constantly asserting that you know something of your divinity today, but remember two years ago or ten years ago, you did not know it. Remember the harsh words? Remember the sins? Always see that animal magnetism is always talking about its own concept. It is not talking about yourself. The Bible says, "Though your sins be as scarlet [as person] they shall be as white as snow [as divinity]."

Animal magnetism says there is guilt or condemnation, but be your bright shining self here and now. There must be no sense of condemnation. When something seems to appear to deny your Christ-being, suggesting we were thoughtless, unkind, sinful, let us have resort immediately to our true selfhood and rejoice! "I never left heaven for earth." Animal magnetism, in the guise of thought, cannot hide the purity of my being. Purity does not necessarily mean the absence of sin. Purity means to have God absolutely all. Too frequently, students think of impurity as sin. That isn't true. It is to have something besides God. That is impurity. To have God all, is purity. It will make the human concept appear to the world as pure and wholesome. Jesus said, "He that sent me is with me; the Father hath not left me alone; for I do always those things that please Him. Which of you

convinceth me of sin? . . . the prince of this world cometh, and hath nothing in me.” Satanic suggestion of separation comes to the Christ-consciousness and finds nothing in the Christ-consciousness to respond to it. Because one can never respond to two. Which can convince the Christ of personal sense? Sometimes the suggestion says, because of past sins of omission or commission or some inability to meet or resist temptation, we are undeserving to experience our atonement now. Handle this satanic suggestion by knowing, “I have never left heaven for earth.”

Heaven means the consciousness of oneness. Earth means plurality. Jesus not only acknowledged his God-Being, but acknowledged the God-Being of all. He said, “I and my Father are one.” He acknowledged the oneness of Father and son. This is our constant atonement. Jesus never lost sight of oneness. He maintained a sense of incomparable dignity and sacredness in oneness. Just think of that purity. “I and my Father are one.” The consciousness that uttered those words could never belong to that which thinks in terms of personal sense. It would be blasphemous for a student to utter such words from a personal sense of self; but this same sense of truth uttered from the standpoint of the Christ, reveals true being. So we have put off all personal sense and laid all on the altar of Divine Science, and we can say, “I and my Father are one.” Never make that statement to what appears to be another. Live it. Know it. Never say to someone, you and your Father are one. That is not true. It is I and the Father are one. These grand ideas uttered in this tremendous atonement were too great to be uttered by a person knowing something of divinity. No! These truths were uttered by the Christ. Remember Christ is the activity of God Himself. Only the Father can know the indivisibility of being. Only the Father can say, I AM. Time is not a factor in the atonement. The atonement is in perfect continuity. Jesus acknowledged no ties of the flesh. Can we do less? He admonished us to call no man on earth father, mother, sister or brother. He recognized Spirit, God, the Father of all.

In this chapter, Mrs. Eddy shows the difference between the cup of Jesus and the cup of the Christ. Jesus was the Wayshower. It is necessary for every Christian Scientist to drink his cup? He did it for us. When someone shows us a better way to do something, do we go back over that step? Edison gave us the light bulb; we do not go back and do it over. Marconi gave us the wireless; we utilize it. Bell gave us the telephone; we simply experience their enlightenment today. Then let us not drink the cup of Jesus; let us drink the cup of the Christ, which means to constantly acknowledge your oneness with the Father. Your textbook says his resurrection is our resurrection. Then why is not his ascension our ascension? It is in reality, if we would cease thinking of ourselves as miserable sinners.

Something separate from God — suggestion says it constantly. Evil hypnotic suggestion, all day long, is trying to argue that we are person; and yet man is safe in the kingdom of God; and, thank God, there is no picture of us. No statue. No mortal picture of us anywhere; not even termed senses. Never take a picture of yourself and say, this is what I looked like twenty years ago! That is not true! That is death in slow motion. Never permit it. You cannot take a picture of man! Have you ever tried to take a picture of love? Kindness? Gentleness? Thoughtfulness? Maintain your atonement constantly.

Don't be fooled by the suggestion called memory. Mrs. Eddy says that Jesus ascended above their apprehension. All right, let's do the same. How? By refusing to discuss ourselves as persons, good or bad, young or old. Never admit that we are persons with persons. This is to experience animal magnetism. Let us ascend above their apprehension, and live the prayer which is atonement. We can unite with this church only as we are new-born of Spirit. Then let us be new-born today. Stop malpracticing on ourselves! To be new-born is to be only as old as *now*. No time can delineate itself on this now. Never defile our own Christ by gossiping about our brother. "Man is the expression of God's being." Then why defile yourself by gossiping about another? Mrs. Eddy says, "I warn students against falling into the error of anti-Christ." Anti-Christ is to see man less than the expression of God. Mrs. Eddy says, "The belief that man has existence or mind separate from God is a dying error." Let it die here today.

In writing this paper, I turned to the word *burial* in the 'Glossary,' and this is what I found: "Corporeality and physical sense put out of sight and hearing; annihilation. Submergence in Spirit; immortality brought to light." Let's have a good burial today. Let us be so submerged in Spirit that we won't leave anything for anyone to bury. Oh, students, it is so important. Mrs. Eddy says that human law had condemned him, but he was demonstrating divine Science. The divine overcame the human at every point. Living this revelation, we are overcoming humanity at every point. What is going on as Association is going on at the conference table. It is our government going on throughout the world. This is not isolated or localized; this is Truth. Then our Leader goes on to that marvelous statement in Atonement, "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith." Remember, she does not say that treatment rolled away the stone, or this did or that did. It is your Christ that rolled it away. It is your own Christliness. This Association is rolling away this stone of personal sense, that tried to put itself between us and the Father. This is the atonement; and we are proving that the Christ is not subject to material conditions; and so it is with living the Christ, putting personal sense aside that we become masters, never servants. Then as if ending up the chapter, our Leader says, "Whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is enbued with the spirit and power of Christian healing. In the words of St. John, 'He shall give you another Comforter, that he may abide with you *forever*.' This Comforter I understand to be Divine Science."

So this is the glorious message of Christian Science: Principle and idea one. Now, have no regret, no condemnation, no unhealed condition, no unhealed situation. Only man basking in the light of eternal light, for man is the light of the world. He is Mind's own identification, and so the crucifixion is over. The pale star has disappeared, the resurrection is finished, and now we are living after the order of Melchizedek, which means that we have laid our earthly all on the altar of Divine Science; we are drinking of Christ's cup now; and we are enbued with the spirit and power of Christian healing. All limitations, all inadequacy, all false traits of character and human restrictions have all been laid on the altar of Divine Science. The wind of God is blowing and blows them into their nothingness, nobody,

not even a memory, and we carry the song away — the song of present divinity, infallibility, immaculateness. We are drinking of Christ's cup, and this leaves only the love of God to be experienced. Thus we have eaten the little book, and now we are experiencing the substance of reality, and we are perfectly at one with our Father.

We have seen in the chapter 'Preface,' the nothingness of personal sense, and the operation of divine Principle leaves no unsolved problem. We have seen that the chapter on 'Prayer' is the practice of God's presence, and now we have seen "I and my Father are one." This is to live after the order of Melchizedek.

MARRIAGE

Now with the true sense of prayer and the atonement having been fully and completely made and being experienced, we are ready to experience the marriage feast. Bring on the wine. The Glossary defines wine as inspiration and understanding. We can drink all of this wine. Then let the bride appear — the purity of our being, the innocency that is God. Divine Principle creates man as its own spiritual idea. Let the marriage be made in heaven, male and female one, womanhood and manhood one, bride and bridegroom one; in this eternal oneness is no impediment to eternal bliss. Keep your marriage in heaven. Never permit it to leave heaven for earth, and have two beings trying to demonstrate oneness. If you permit your marriage to fall to earth, you will experience animal magnetism, and every belief of malpractice concerning that marriage will show itself in your experience. What God has joined together let no man put asunder. Principle and idea is one. This is the marriage from eternity. This marriage is before Abraham. This is the marriage feast — Love wedded to its own spiritual idea. Let no man put it asunder!

Marriage, as it is humanly known, is a concession. It is a suffer it to be so now! After we become students of Christian Science, we must take the marriage from earth and put it back in heaven. It is most important to see Principle and its idea one, and ratified from all eternity. In this true sense of marriage, we are always alone with our own being, not trying to adjust or readjust, not acting or reacting. This Christ-understanding does not have us ignore what appears as husband or wife, but rather draws us nearer and nearer. True sense of husband, true sense of wife, all is blessed in this true understanding. Never let suggestion put a wall between husband and wife, by suggesting that one is spiritually beyond another, or that one knows the truth better than the other, or perhaps doesn't know the truth at all. If you put up this partition, the marriage will fall apart. You may blame it on the other one; but remember, are you not the one putting up the wall, the moment you have another? See that the wall is the belief that there is another. What appears as another is really not another at all. It is the way the Father is appearing; it is the way Life is exhibiting itself; it is the way Mind is manifesting its intelligence. Marriage is your recognition of spiritual completeness! This Christ understanding may appear as one expressing both male and female qualities in such balance that there is no outward show called marriage; or

it may appear in the language of today; but be sure that you never malpractice by believing there are two. What is called another is not the medium for happiness. Your textbook says, "Happiness is spiritual, born of Truth and Love." Husband or wife is not a medium through which heaven comes to earth. Remember, husband or wife is not a medium for hell either.

Personality is not a medium. The love, intelligence, kindness, integrity that we so admire in another, is never present because of another. It is present because that integrity, that love, that intelligence is a present fact of your being, and cannot be obscured by what is called another. Never look to another for anything. Always see that everything comes direct from God. Man is not person. Man is divine expression. Marriage should never be based on physical attraction. What is called physical attraction is not Love — it is lust. Man being divine, can only be attracted by spiritual qualities. Always be alone with your own being. Never be alone with another.

When marriage appears as two, you instantly have animal magnetism. Constantly take your marriage back into heaven and keep it there. Your Leader says, "In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is not like that of mortals, in brute instinct, nor does he pass through material conditions, prior to reaching intelligence. Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being." Your Leader begins to sum it all up, for she says marriage should signify a union of hearts. Furthermore the time cometh of which Jesus spoke, when he declared that in the resurrection there should be no more marrying or being given in marriage. Man would be as the angels. Then shall Soul rejoice in its own, in which passion has no part. The white-robed purity will unite in one person, masculine wisdom and feminine love, spiritual understanding and perpetual peace. The union of the sexes suffers fearful discord. To gain Christian Science and its harmony, life should be more metaphysically regarded. Yes, when two try to become one, there is fearful discord. Never accept a union of two. Two cannot become one. The starting point of Divine Science is: God, Spirit is All. Start from One, identifying itself as All, and we end up with One. Never start with two and try to be one. It is impossible in Christian Science. Jesus started from the Father. See that what appears to be another is really not another. It is the one body, the one presence, the one Mind identifying itself as *All*. So let us see that husband is not a medium for anything. Husband is but a symbol.

Keep marriage in the symbol, and see that symbol is not a medium, but that Love is present because Love is God, and cannot be obscured by the symbol. You will always have the Love of God present and being experienced. This Love will have the husband or wife more nearly conform to the ideal; but never be fooled; it is not becoming more thoughtful, more loving, more honest; it is the disappearance of what we call personal sense and the coming of the Christ, which makes what is called husband or wife appear more thoughtful, kind and loving. What the Father has put together, let no man put asunder. So your marriage is ratified from eternity. Keep your marriage in heaven. This is prayer being experienced. This is your true atonement — drinking your Christ cup. The Bible says, "He that has the bride

[purity] is the bridegroom [understanding] . . . Have I been so long time with you, and yet hast thou not known me. . . he that hath seen me hath seen the Father.” Scientific prayer, experiencing true atonement brings with it the glorious marriage of Father and son, Principle and idea. Now we have experienced the marriage feast, Love wedded to its own spiritual idea. In the textbook, your Leader says, “Arise from your false consciousness into the true sense of Love, and behold the Lamb’s wife, — Love wedded to its own spiritual idea. Then cometh the marriage feast. . . . The Lamb’s wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss, — to the perfectibility of God’s creation.”

ANIMAL MAGNETISM UNMASKED

With this clear knowing of prayer, atonement, and marriage, we are now able to keep animal magnetism unmasked, and see that it is not a person, place or thing. Mrs. Eddy once said to Laura Sargent, “Animal magnetism is absolutely nothing, when unattended by belief.” In *The Christian Science Journal* for 1912, an article by Mrs. Eddy states, “Did you but know the sublimity of your hope, the infinite capacity of your being and the grandeur of your outlook, you would let error kill itself. Error comes to you for life, and you give it all the life it has.” So it is with animal magnetism; it only wants a believer. Refuse to believe it. Acknowledge there is nothing animal concerning man to be magnetized. There is no animal magnetism. Our Leader has, through the Christ revelation, unmasked evil as illusion, delusion, nothing. But remember, only from the standpoint of God’s allness, omnipotence, omniscience, is evil seen to be nothing. It cannot be made nothing; it *is* nothing, from the standpoint of the revelation of Christian Science.

There are students of Christian Science who refuse to handle animal magnetism; they feel they have gotten beyond that stage of Science. They are too absolute to deny evil in its claim to activity called animal magnetism. Neither Jesus nor Mrs. Eddy felt that they had risen to the point where they had no longer any need to deny evil reality or place. It sometimes seemed that Jesus handled it as if it were person. It is true that Jesus did seem to handle it as if it were a person, but remember we only have the account of someone standing by. Did Jesus believe that man was possessed with devils, and told the devils to come out? Of course not. Jesus rebuked the belief in evil. Therefore his words were not to personalize it. They were to nothingize it. Surely Mrs. Eddy, with her dealings with the church, knew that evil is not person. We have the problems today, as they did in the time of Jesus; but Jesus said, “Which of you convinceth me of sin?” All students, as long as they drive cars, eat meals, bring forth children, must handle animal magnetism, and do it daily, not because we are afraid of it, but because the world belief claims to act as law.

Salvation is to leave the mortal basis of belief, unite with the one Mind, and bring out God's unerring direction. This can be done only by living the Christ. As long as there is a shred of belief in the substantiality of matter, or that there is pleasure in it, we had better handle animal magnetism. As long as we believe in heat or cold, as long as we believe in rich or poor, as long as we believe here or there, we had better handle animal magnetism; but handle it scientifically. This means that in the presence of the allness of God, the oneness of divine Mind realized, evil is seen to be without presence or reality. Great credit goes to Mrs. Eddy for showing us how to handle scientifically this claim. We handle this claim when we see its gaudy pretensions singe their own wings in the blaze of the Christ light. Students sometimes try to singe error's wings. Let the Christ-light so shine that this will dispel its gaudy pretensions. Never try to singe the wings of error, but see the light of Christ and let the error singe its own wings. This is important. Too many students handle error as something; but living the Christ handles it as nothing.

There are students who do not realize there is no disease. What is called disease is animal magnetism in its claim of activity, reality, existence. Cancer is malicious animal magnetism. It has no more reality than two times two is five. Only belief says that one error is worse than the other. We must handle the world belief concerning it. Never handle it as a condition. Cancer has been healed when seen as — not a condition of matter, not fleshly rebellion — but as evil hypnotic suggestion, claiming to mesmerize a patient to accept it on the basis that it is something. Suggestion says, "Yes, you see me, you hear me, you smell me," but all of this has got to go down in the presence of Christian Science treatment. Stay on your mount of revelation, and see that cancer is but another name for animal magnetism. See that animal magnetism is hypnotism or mesmerism. If you see it is mesmerism, you will never be afraid of it. Face it fearlessly, with absolute conviction as to its nothingness.

The moment you permit disease to name itself, at that moment the mal-practice begins to operate in your experience. Never permit evil to name itself. Hallow the name of God, and the suggestion that evil could possibly name itself is wiped out. Man's name is written in heaven. Make the declaration that animal magnetism in the guise of thought cannot darken the Christ-consciousness that is yours. Animal magnetism in the guise of fear or doubt, cannot make any student of Christian Science deny present perfection, or argue that this approach is too absolute.

All of Christian Science is absolute. There is no other. Science is absolute. There is no relative Christian Science! Know that animal magnetism or hypnotism cannot delineate itself on body, and call itself by some educated name. It cannot be done, is the treatment. I am not afraid of animal magnetism or any of its claims, for the only I knows it not. The only I sees it not. I AM of purer eyes than to behold animal magnetism, to hear it, or smell it. Learn to address it. "You, animal magnetism, are not pain, not disease — you are animal magnetism, and you are a mere negation. My textbook says that you possess neither intelligence, power nor reality; and in sense, you are an unreal concept of a so-called mortal mind. I

denounce you from the standpoint of the allness, the oneness of divine Mind. Your nothingness is apparent." This understanding makes the Christ immediately available; for what I am from the divine standpoint, saves me from any animal magnetism. Our Leader sums it up in these words, "The truths of immortal mind sustain man, and they annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and fall into dust." (*Science and Health*)

We must disarm animal magnetism by seeing that it is not a person. When Goliath with its bullying suggestions comes, stand as David did and say, "I come to you in the name of Almighty God, and from the standpoint of the allness of God," and then the nothingness of Goliath is seen. In closing the chapter, Mrs. Eddy makes a most significant statement, "Mortal mind, not matter, is the criminal in every case." Can we not say, mortal mind is the patient in every case? Is it not mortal mind claiming to identify itself as mortal body? Your textbook says, "The material body, which you call *me*, is mortal mind." In practice, we never deal with bodies, with mortal bodies. Never be fooled. Mortal mind is the criminal. If you try to instruct it with Truth, it will argue back. If you try to say, "God is Mind," it will say, "Don't tell me I don't have a private mind." Don't talk to it. If you have a patient, don't discuss anything with it. Just quietly know — there is no possibility of a patient, there is no possibility of a practitioner, because the infinity of Mind does not permit either. Let divine Mind, God, say, "I AM ALL. Nothing else is." You remember in "Ways That Are Vain," in *Miscellany*, where it is shown how to handle animal magnetism and all its claims. In the same book, we find ways of wisdom. In this book, it shows how to have God, ALL.

Let us be sure, from the standpoint of God's allness and of evil's nothingness, that we see it cannot make us commit an act foreign to the natural inclination. In "The Way of Wisdom," found in *Miscellany*, see God's allness. We cannot serve two masters. Let us see that all really means *all*. Your Leader put this chapter into the textbook so you would see that animal magnetism is mere negation, possessing neither reality nor identity. Be sure that you keep it that way. Never discuss it as if it is a person, as if it is a church problem, a home problem, as if it were a condition or a situation; but always see that it is mesmerism. If we knew that someone was mesmerized, would we try to enter into the mesmerism to help them? Let us be smart as a serpent and harmless as a dove, and treat all suggestions as unreality, and walk forth as some holy thing, the Father's delight. See that man has no private mind to mesmerize. Man's mind is the Mind that is God. Man is the glowing knowing of the Mind that is Christ. Let us handle animal magnetism as nothing, as no body.

CHRISTIAN SCIENCE VERSUS SPIRITUALISM:

In the early editions of *Science and Health*, Mrs. Eddy called this chapter, "Demonstration versus Imposition."

We are most unwise if we accept the world belief that we are avenues, or channels, or mediums through which the Christ comes to earth. Christian Science does not teach that mortals are mediums for immortals; or that flesh is a medium for spirit; that organs are mediums for life.

Jesus teaches us that we must be born again. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Flesh is not the medium for Mind, God. If we accept the suggestion that we have once been a medium for Truth, and we are now being persecuted for it, we had better wake up. The omnipresent Mind is self-expressing. It has no medium, but directly expresses itself, and this is the Christ. Life and intelligence are purely spiritual. There are no mediums for Life. Life is God. All is God. The self-creative Mind needs no medium in this chapter. There are no mediums in Christian Science. Idea is not a medium. Idea is the activity of Mind itself. At one time, people said that Mrs. Eddy was a medium. She corrected this constantly. She knew what Jesus had known, "That of myself I can do nothing." She knew that spiritualism was absolutely erroneous. She tells us this throughout the chapter in unforgettable language. The gulf is fixed between what the world calls spiritualism and Science.

It is interesting that Mrs. Eddy started this chapter with a discussion of the word *identity*. She says, "The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal. The identity of all reality continues forever." Why this scientific approach to the term *identity*? Is it not that Mrs. Eddy desires the student to see that the divine Mind identifies itself. No mediumship going on here — not even for error called a cough. It is a relief for the new student to find that he is not a medium for God. God, the only Ego, is present and self-identified. At no time does the responsibility fall on man that he must identify himself with God. Man does not identify himself with God. That would denote separation. Mind identifies itself. This is man. Be absolutely clear on this great point. Cause identifies itself. Effect cannot identify itself with cause. Does reflection identify itself with the original? Or is it the original that identifies itself with the reflection? This is the most scientific point. It is God present identifying Himself, and there are no mediums.

In this chapter, we find that marvelous statement, "When being is understood, Life will be recognized as neither material nor finite, but as infinite, as God, universal good." When this chapter is clearly realized, we are never tempted to believe that there is someone else knowing more truth, more reality, or someone more loving than we are. Nothing is present as person, nor is anything absent because of person. All is present because it is God, the Father saying, "I AM ALL." If a person could possibly be loving, kind, intelligent, this would be deflection. This would not be reflection. Christian Science is the Science of divine reflection. When we see a brilliant performance; experience a glorious morning, a fresh day; see the purity of a child, guilelessness of a friend; feel the cleanness of

the air; see the beauty of a flower; never leave these qualities in person, place or thing. See that you are experiencing your own divinity. How could you experience something outside of consciousness? Consciousness is fundamental. Consciousness is universal. Let us be alert that there is no medium in our universe; not even a flower to give us beauty. The beauty is present, because it is God, not because flower can give it. If spiritualists understood the Science of being, this belief in mediumship would vanish. If Christian Scientists understood the Science of being, their belief in mediumship would vanish. Where would fear go? And hate? And anger? And stress, anxiety, self-will, envy, jealousy go? Are we not thinking of persons? Mediums? Of course we are. Let us be finished with such beliefs. There are no mediums in Christian Science. Let us be willing to leave all for the Christ, and have that marvelous experience of the whole Christ, where we all speak the same language.

We are constantly dealing in the world of symbols. Read this carefully because it is a most important part of our work today. Even words are symbols. Let us see that the symbol called *word* is not the medium for realization. It is not the medium for knowing. The symbol is simply an indication that the fact is present, and can be experienced without the symbol. We understand that money, silver and gold are called symbols for abundance; but we do not think that the money is the medium for the good, for the abundance. Symbols are not mediums. The symbol is the hint that the fact is present to be experienced. The Liberty Bell is a symbol, but is not a medium for liberty. If it were, we could send bells all over the world and have liberty. It is most important to see that the symbol is not a medium. Take the symbol called rose or flower; it is not the medium for color, beauty, perfume. If the color, beauty, perfume were in the rose, we would have pantheism, and our Leader denounced pantheism up one side and down the other. "There is no life, truth, intelligence, nor substance in matter." Beauty is a present fact because it is God. The rose can appear only because the fact is in God. We acknowledge home to be a very present fact. We say, "In Him we live, and move, and have our being." This is the fact. The understanding of the fact will have the symbol appear in the way that will bless mankind. It may be called a plane, train, trailer or house. The symbol appears only because the fact has been known first. The symbol is not the medium.

So it is with seeing, hearing, health, etc. These attributes are present because they are omnipresent. There is no absence of health because there is no absence of God. We do not see because of eyes. We see because seeing is ever-present. The symbol cannot see. It is not a medium for seeing. A realization of this fact will heal blindness. Let us be absolutely clear on this scientific point. There are no mediums through which God, Soul, Life expresses itself. Mrs. Eddy says, "Knowing that Soul and its attributes were forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame." Then we read this marvelous reference, "To understand that Mind is infinite, not bounded by corporeality, not dependent upon the ear and eye for sound or sight nor upon muscles and bones for locomotion, is a step towards the Mind-science by which we discern man's nature and existence. This true concep-

tion of being destroys the belief of spiritualism at its very inception, for without the concession of material personalities called spirits, spiritualism has no basis upon which to build.” This is a wonderful definition of what Mind is and what Mind does. It shows us that nothing is present as person. All is present because it is God. Mrs. Eddy says, “This Soul-sense comes to the human mind when the latter yields to the divine Mind.” Then we come to this tremendous point. The great teacher knew both cause and effect. Mrs. Eddy says, “Truth communicates itself.” If we could heal the belief of mediumship, we would be capable of accomplishing any worthwhile project. “Mind is not necessarily dependent upon educational processes. It possesses of itself all beauty and poetry, and the power of expressing them. Spirit, God, is heard, when the senses are silent. We are all capable of more than we do. The influence or action of Soul confers a freedom, which explains the phenomena of improvisation and the fervor of untutored lips.” If we could study that reference everyday! Then she says, “Divest yourself of the thought that there can be substance in matter, and the movements and transitions now possible for mortal mind will be found to be equally possible for the body. Then being will be recognized as spiritual, and death will be obsolete.” Let us divest ourselves of the belief that there can be a medium or symbol. Now our Leader gives us the great point of departure for all true spiritual growth. “Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth.” There is no mediumship, no avenue, no agents, no channel. Then Mrs. Eddy warns us, “Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind.” Now, are we today absorbed in personal sense with its bondage? Are we ridding ourselves of the suggestion that we are separated from our Father? Are we permitting the personal mind, putting on its burlesque show, to be our mind? Or are we the wise men today heralding Christ’s eternal dawn and describing its effulgence? We should represent the wise man, heralding Christ’s eternal dawn. Then as if summing up the chapter, Mrs. Eddy says, “Beyond the frail premises of human beliefs, above the loosening grasp of creeds, the demonstration of Christian Mind-healing stands a revealed and practical Science. It is imperious as Christ’s revelation of Truth, of Life, and of Love, which remains inviolate for every man to understand and to practice.”

The chapter ends with the statement, “The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation, must deepen human experience, until the beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit and to God’s spiritual, perfect man.” It has been seen that Soul identifies itself, and this is the glory called man. We have seen material existence to be a bald imposition. Belief in mediumship has gone down. We have seen that there is no matter for Spirit to work through. Let us see the whole illusory nature of human experience, and we will never be tempted to believe in mediums. Mind directly expresses itself.

This chapter gives us tremendous power because it has removed all mediumship, all symbols, and permits Mind to reveal itself as the only knower, the

only power, the only all, and leads us gently past the shoals of spiritualism, the belief in mediumship, to Christian Science, to that which is spiritual, divine, unerring. Christian Science leads us gently past the stone of personal sense, and says, "The admission to one's self that man is God's own likeness sets man free to master the infinite idea." Our Leader shows us the golden thread, the oneness of all being, the nothingness of any other sense of existence. The student, grounded in the true sense of prayer, living the atonement, experiencing marriage — the Lamb's wife, Love, wedded to its own spiritual idea — and now, seeing the impossibility of a medium and a living divinity, we can say as Jesus said, "Of myself I can do nothing." My Father worketh this way and I work. This is the Science of divine reflection. This living, this knowing, is our defense against the wiles of suggestion to go elsewhere for literature. Never leave the purity of the teaching of Christian Science. All Christian Science is found in the Christian Science textbook. Do not permit the suggestion that someone can explain it better. Who can explain it better than the Revelator? The precious book contains all; and if our Leader could say, since writing the book, she has learned the higher meaning of it, how could we accept the possibility that the textbook is difficult to understand? Every moment it is fresh; every time we pick it up, it is new. Why? Because it is not a mediumship between God and man; it is Mind revealing itself, now and forever.

We have seen how we must let the pale star go into the daystar. We have seen prayer, — the practice of God's presence. We have seen the atonement is living the oneness. We have seen marriage — Principle and idea as oneness; we have seen that what humanly appears as marriage can be successful only as we take it back into heaven and see the oneness of being. Never malpractice by believing two. Then we have seen the chapter on animal magnetism unmasked from the standpoint of God's allness. We have seen its impossibility. We have seen in the chapter on spiritualism God's persistency to be all. Now we are going to take the next chapter.

SCIENCE - THEOLOGY - MEDICINE

What is the leaven which the woman took and hid in the three measures of meal? The revelation of Christian Science shows the revelation of true being. Mrs. Eddy speaks of this leaven as the final revelation of the absolute divine Principle of scientific mental healing. Then we find that this divine Principle is "the sovereign ever-presence, delivering the children of men from every ill that 'flesh is heir to.'" Christian Science teaching and practice proceeds from this science, theology and medicine.

Mrs. Eddy asks the question, "Whence came to me this heavenly conviction, — a conviction antagonistic to the testimony of the physical senses?" Is it the conviction of a person? Can a person be heavenly convinced that God is the only Mind? Of course not. This heavenly conviction, Science, comes only as we are willing to let go the human sense of mind, and let the Mind that is Christ be the present Mind of all. Heavenly conviction means that conviction which comes from

heaven, or government by divine Principle. This heavenly conviction is the rock, the immovable rock, the Christ. A personal conviction is built on the sand of intellectuality, and can be shaken at any moment. Heavenly conviction is the rock upon which this Science is founded. For three years, Mrs. Eddy searched for the Principle of this Science with the Bible as her only textbook. Then the light broke into full-orbed day, the eternal noon. Mrs. Eddy discovered the Science of being. The teaching of Jesus was not a ritualistic Jehovah's special gift. Jesus demonstrated this Mind of all men when he sent the seventy out to heal and preach, and they returned joyously recounting the works they had done. Remember that the Master said, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." He wanted his followers to see that they were demonstrating Science. It was not faith in him, or faith in his teaching, but they were demonstrating the Science of his teaching. Then they would go into the world and give proof of the Principle underlying his teaching.

Mrs. Eddy was not satisfied to rest in good matter — healing matter. No, she must find the Science behind the healing. Einstein, Edison, Bell, were all spurred on by holy curiosity, going beyond what the senses were testifying, to see reality. Inventions must have their day, and that day must be followed by Science. Today is the day of Science, because it proceeds from and rests upon divine Principle. Mrs. Eddy saw that the human was the problem, and for that reason, could hold within itself no solution. She must go beyond the so-called human mind and find the solution. The answer came through prayer and revelation. The way opened up. She later wrote in *Retrospection and Introspection*, "Thus it was when the moment arrived of the heart's bridal to more spiritual existence. When the door opened, I was waiting and watching; and, lo, the bridegroom came! The character of the Christ was illuminated by the midnight torches of Spirit. My heart knew its Redeemer. He whom my affections had diligently sought was as the One 'altogether lovely,' as 'the chiefest,' the only 'among ten thousand.' Soulless famine had fled. Agnosticism, pantheism, and theosophy were void. Being was beautiful, its substance, cause, and currents were God and His idea. I had touched the hem of Christian Science."

When Mrs. Eddy discovered the Science of the Christ-teaching, she prayed that the religious world would accept her revelation which she named Christian Science. When the churches refused to accept Christian Science, she began to present Christian Science as Science, as the Science of being. She did not believe that she had brought this Science into being of herself — of herself, she could do nothing; it had always existed; it had not come into being by human reasoning. Science is — always has been — and always will be; and today, we are experiencing this same Science, this same letting go of the human mind, for this is the dam, the wall or partition — the evil one. Jesus answered them and said, "My doctrine is not mine but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Some statements in your textbook are from the presence of God felt and realized. When you come to those statements, feel the presence of God as All-in-all.

The statements of education lead those that are with young until they are

able to bring forth the Christ-man. The whole revelation is set forth in the following message, "The three great verities of Spirit, omnipotence, omnipresence, omniscience, Spirit possessing all power, filling all space, constituting all science, contradict forever the belief that matter can be actual. These eternal verities reveal primeval existence as the radiant reality of God's creation, in which all that He has made is pronounced by His wisdom good." Then your Leader adds, "Thus it was that I beheld, as never before, the awful unreality called evil." It is interesting that she says she saw from the standpoint of the allness of God, this awful unreality which has been called evil. She does not say, I saw evil's unreality. She said she saw the unreality called evil.

The equipollence of God brought to light another glorious proposition — man's perfectibility, and the establishment of the kingdom of heaven on earth — here are the verities; here is the radiant reality; and this revelation has reduced evil and its objectification called matter to its unreality. Christian Science reveals matter as nothing. What great revelation! Nowhere in history has a woman been so dauntless as to challenge science, theology and medicine. Christian Science shook these three from their solid foundations and showed them all to be built on human opinion; they were not science at all, and must give place to the Science that is divine. Mrs. Eddy, through keen spiritual discernment, knew that some students would not be willing to live the Christ revelation and gave them evangelization. She did not deviate from the absoluteness of Christian Science. It is to show the student by way of argument the way of the Christian. Here the wise ask the question, "Is there more than one school of Christian Science?" Then she answers it unequivocally, "There is but one method in its teaching." Then we find this statement, "From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration, which, like the great Giver, are 'the same yesterday, and today, and forever' for thus are the divine Principle of healing and the Christ-idea characterized in the epistle to the Hebrews." From the infinite One come both cause and effect. Here man is shown to be the effect of Mind's knowing; man is seen to be the effect of Mind's own knowing. What revelation! Not God and man — two, but God's expression of Himself is man. Mrs. Eddy says, "Man is the expression of God's being." You hear the statement, "Don't go into your closet and shut the door." The one making the statement is being a good Christian and has not yet found the Science of being, — his own divine being. What joy it is to go in and shut the door. Never argue with a point of view; never try to convince a point of view that it is wrong. Let your light shine that men may see your good works; then the correctness of your position will prove itself. Talk little. I warn you and ask you with the love that is Principle — do not talk metaphysics in groups or with others. You stir up all manner of evil if you are in a group and they appear to be discussing Christian Science.

Remind yourself that it is the Christ that heals. Nowhere in the textbook can you find the talking Christ! It is the feeling, being, living that makes us the bone and sinew of our movement. Quiet and peace will heal. There are students of Christian Science who fight for what they call a point of view. Let us not be followers of person, right or wrong. Let us live the Christ. This precious move-

ment is so needed in the world today that we can't permit any views to come in the guise of semantics. The use of certain words mean so many things. The dictionary does not give us one meaning of a word. The dictionary shows us that history has decreed what a certain word should mean; yet they change constantly. Let us never be drawn into discussion. This is the Science of being. This is divine revelation. What persons think Mrs. Eddy said, or did not say, has no value. Go into your closet and shut the door and pray the Father in secret to reveal and show forth the light. If we were not thinking of ourselves as persons, we would not attempt to defend what is called the radical position. This is the revelation of Christian Science. This is the Science of being, the Science of Mind-healing. Your Leader shows it to be impossible for ought but Mind to testify truly and exhibit the true status of man.

Think of it; man is the exhibition of God; Mind exhibits the real status of man. All Science is divine. It is an emanation of divine Mind, and it is alone able to interpret aright. It is a divine utterance, the Comforter which leadeth into all Truth. With this Science, we look deep into realism, instead of accepting the outward sense of things. Christian Science is the leaven which the woman put into the measure of meal called Science, and has restored all things back to God.

Theology

Christian Science has given us God, the living God. Christian Science has defined God. This definition has been proven in every instance. Christian Science has shown us that the only priest is the spiritualized man. The only church proceeds from Principle, Love. This church has no denomination. Christian Science has shown us that there is no man separated from God. Man is the functioning presence of the Mind that is Love. Christian Science has shown us that there is no hell as a place, no heaven as a place. The only hell is the acceptance of the Satanic suggestion that we are persons separate from God. This is the only hell there is. The acceptance of the Christ Mind, our present Mind, is to experience heaven without any process. Christian Science has disentangled the interlaced ambiguities of being; has shown us that there is no private soul, that Soul is present and gives body to itself. What a release from the false teachings of old theology. Mrs. Eddy went straight back to the teachings of Jesus; then she could say, "Denial of the possibility of Christian healing robs Christianity of the very element which gave it divine force and its astonishing and unequalled success in the first century." This Christ-power is all that will keep the Christian Science movement above scholastic theology. We have no right to exist as another Christian church, unless we are healing in our services, in our lectures, in our Sunday Schools, and in our practice. There is no need for another Protestant church. There is no need for the Christ Church. It is about time that we woke up to the fact that healing is the expression of our knowing, our living, and the only reason for the Christian Science church existing. Mrs. Eddy says, "Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing." Remember, Jesus asked his disciples

who men said he was? He rejected their answer because it suggested spiritualism. He knew there was no medium, that divine Mind expresses itself directly and absolutely, and this directness of expression is given the term *man*. Seeing they misunderstood his mission, Jesus said, "Whom say ye that I am?"

Did no one understand his mission? Finally Peter said, "Thou art the Christ, the Son of the living God!" Jesus answered Peter, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Jesus rebuked the belief of mediumship. He wanted Peter to understand that he, Peter, was not a medium for that great statement. He knew it was Mind, his Father, directly expressing Himself. Only Mind can reveal the Truth. Jesus' answer is fraught with meaning for all of us, "Thou art Peter; and upon this rock I will build my church." All the aggressive mental suggestion, hell, cannot prevail against the church built on this theological point. Mrs. Eddy called it "The living Rock." It was evident to Peter now that divine Life, Truth, Love, and not a human personality, was the healer of the sick, a rock, a firm foundation in the realm of harmony. "The supremacy of Spirit was the foundation on which Jesus built. His sublime summary points to the religion of Love. It was this theology of Jesus which healed."

Theology must be of the heart, not the head. This means not talking nor thinking Christian Science, but living it, loving it. Mrs. Eddy takes away Romanism and its claim to this tremendous burst of light. "For this principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man. The Bible declares that all believers are made 'kings and priests unto God.' The outsiders did not then, and do not now, understand this ruling of the Christ; therefore they cannot demonstrate God's healing power. Neither can this manifestation of the Christ be comprehended, until its divine Principle is scientifically understood. We must seek the undivided garment, the whole Christ." Then the leaven has been put into the measure of meal called theology, and the whole of theology is being leavened. How great is our God! Long live Christ! The church built on the rock, Christ. Again, the leaven is at work and scholastic theological teachings are being shown the light of the Christ Principle, and now in the twentieth century the whole must be leavened.

Medicine

Mrs. Eddy has lifted the word *medicine* out of the general belief of pills, poultices, doctors, hospitals, and restored the word back to Mind. Let us read this tremendous revelation, "Which was first, Mind or medicine? If Mind was first and self-existent, then Mind, not matter, must have been the first medicine. God being All-in-all, He made medicine; but that medicine was Mind. It could not have been matter, which departs from the nature and character of Mind, God. Truth is God's remedy for error of every kind, and Truth destroys only what is untrue." Think of the immediacy of your medicine. It does not have to be concocted by some druggist; it does not have to be taken from a bottle; it does not have to be prescribed by some man. It is always instantaneously available, because Mind's medicine is its

own idea, and keeps that idea ever functioning normally, perfectly, feeding it with the bread of Life and keeps all running smoothly with the oil of consecration. This oil of oneness permits no friction, because the Adorable One identifies itself as All. It has no parts to get out of order. There is no part to God.

Have you identified yourself with this man? This man that is the glory of God? This man that is the power of reality? This man that is the functioning presence of God, Life? Or are you a person speaking about the truth of Christian Science? When you read a book to children, the children quickly identify themselves with the characters in that book. They are like the characters; they talk like the characters. Some readers of the textbook identify themselves with the revelation from the very first and are willing to let the old go for the new. They see that the infinite does not have a finite being called "me" — helpless or afraid. They see the allness of good, the immediacy of now. It is their one and only experience, and they find themselves healed.

Others read over and over again but never identify themselves with the revelation! This is because they do not eat the book — they read it. They plod on as good humans, good church workers, but they never eat the little book. Do you not see that you are reading your biography? That your conscious identify is found in Science? This is what I Am, and the human objectification called human experience is no part of my identification. This book tells me what I Am. What I have always been! Why, it says, before Abraham was, I Am. It says I am born after the order of Melchizedek. I have always been my Father's delight! This is the only I or Us. Never identify yourself with man's man. Identify yourself with God's man. There is no process in it. Some are healed quickly because of this divine identification. Others read and read, and what good does the reading do, unless you eat the little book? This is your medicine. This is the medicine of Mind. In this chapter, Mrs. Eddy says that we should never permit mortal mind to give a name to itself. At that moment, you bring all the malpractice against the name into being. The name you give a thing will effect your whole attitude against that problem.

Many Christian Scientists become very good diagnosticians. They call on the phone and say, "I have a cold, flu, arthritis, etc.," You ask, "Have you had a doctor recently?" They say, "Of course not. I am a Christian Scientist. Don't you think I know arthritis when I see it?" Of course, here is mortal mind in full swing. The student has been made to forget and to neglect his duty to God. He has permitted the prince of this world to come and find something in him. Never name to yourself any name other than the name of God.

We know of a case that was instantly healed with the practitioner turned from the situation and said, "Well, dear God, I don't know what it is; I don't know what it is supposed to be; what it is supposed to do. This I know, if you made it, it is right, and if you did not make it, it has no existence." Now this looks simple, but the practitioner was refusing to let a lie name itself, and then sit down and do a lot of metaphysical work over that name. It is mental quackery to make a disease as something seen and felt and heard, and then attempt to heal it. That is on the same level as a doctor. Your Leader says it is mental quackery to make it something seen or felt or named.

Here's an illustration: If someone called on the phone this morning and said, "My falibeu is not working this morning," would you know what falibeu is? It all sounds rather foolish, but is there any difference when the student calls, and calls it cancer? Can you laugh? You can if you know it is a name for a lie! It has no substance, no more reality than falibeu. It is not my problem; it is not my anything. It is not a name for God; only God can name anything; it is a fraud; it is a liar; it is a deluder. Let us not be fooled. Let us say, "God never made it. Animal magnetism, in the guise of thought, you are nameless; you are not a condition. You are not a presence. You are evil hypnotic suggestion." Then is when the Christ comes in and does the healing work.

Take every term back to God and see, not what mortal mind says about the term, but make that term declare God. If the cancer were seen not to be a dirty, hidden, rebellious cell, and the cell were seen to be governed and controlled by Love; if a cell is seen to be Love's own loving, could the cell rebel against the Mind that conceived it? Against the Life that gives it its own living? Of course not. Even if there seemed to be such a cell, it would yield to the Christ and come under God's law of Love, and do what a cell should be doing, and show forth the purity of its being. Is there something that divine Mind does not create? Is a cell too simple to come under divine law? Is not all from the infinitesimal to the infinite, God, saying, "I AM ALL?" Listen to your Leader; what your Leader has to say in *Miscellaneous Writings*: "The only logical conclusion is that all is Mind and its manifestation, from the rolling of worlds to a potato-patch." If a potato-patch can be under divine law, could not the human body come under it also? God must be recognized as supreme in the physical so-called, as well as in the spiritual. What does this mean? The law can govern the world of symbols as well as the universe of ideas.

It is an important point to remember. The law of God can govern the world of symbols as well as the world of ideas. Your Leader says that God must be recognized "as supreme in the physical realm, so-called, as well as in the spiritual." Then take every work, every symbol, every statement, and make it declare God. Then how can you have more than all? Your Leader speaks of relaxing rigid muscles, restoring carious bones to soundness. But she says, "The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind." What is the change of base that is needed? Is it not to see that man is not a person with a mind? Is not a body formed out of mortal mind beliefs; not physical? It is not a body functioning. Man is the revelation of God Himself. Mind is body. This body or identity is man; so with the change of base having been made, we have put the leaven into the whole; and now science is purely divine theology, is the perfect oneness of all; and Mind's medicine is, "Be ye perfect, for I am perfect!" This is the leaven.

PHYSIOLOGY

Why does Mrs. Eddy open this chapter with a familiar chapter from the Bible? “Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?” Is it not because that we are so familiar with the false sense of life, with all the false educated beliefs concerning it, all the false theological teachings about Soul and body, all the fears attached to the limited sense of self? Mrs. Eddy knew that she must challenge every belief at the very outset of the chapter. She did it with a well known verse of the Bible. The Master could say, “Take no thought for your life,” because Jesus permitted the Christ to be so real, so tangible, that he had no temptation to believe in a personal body with a finite, temporal sense of life. Has he not said, “I am come that ye might have life, and have it more abundantly”? Not simply a hundred years; but life eternal — life that has nothing to do with birth, forever untouched by death. If eating is supposed to give forth body, then stop and see what kind of body we must have from our knowing? Knowing constructs the only body there is. Body is not a human fabrication. Body is not material. There is no material body to be sick or to grow old. There is a belief that body is material, that it needs to be healed. If you believe that matter is substance, and holds within itself the ability to give life or take it, then you are in a hopeless situation. It becomes a tyrant, a dictator; it says it is thirsty, give me a drink; hungry, give me some food. It says give me glasses so I can see better; give me a car to haul me around; give me money so I can do what I want. Have you such a tyrant hanging around, calling itself *you*?

Wake up! It is simply animal magnetism doing the talking, pulling the strings for its puppet. If you identify yourself with that concept, that puppet, you will dance to every one of mortal mind’s tunes. We seem to know so much more of this physical man, than we know of God’s man. The world is constantly holding it before our gaze. Medically speaking, this man is made of hormones and glands that have great power. They seem to know much more than the Mind that created them. Let us take no thought for this kind of man. Let us grasp reality, and live the man that God has created. Let us see that our poise is our savior from the belief of personal sense. The argument that man is emotional, made up of glands that give forth secretions — this is but a mask, for the carnal mind to attempt to perpetuate itself. Jesus and Mrs. Eddy maintained their poise when the hatred struck against their teaching. Steadfast, immovable, Jesus said, “My words shall not pass away.” Mrs. Eddy knew that if the world burned to ashes, Science would stand forever. In family relations, church work, employment, let us identify ourselves as the son of the living God, with not a single quality underived from Deity. Man is the effect of God, Cause, Being.

Can you think that Principle could be emotional? There is nothing natural, normal about emotionalism. It is sympathetic mesmerism, aggressive mental suggestion. It says we are persons acting and reacting. It is the red dragon, delusion. Emotionalism is suggestion trying to get one to act impulsively, without

the quality of vision that comes from the Christ-understanding — that man is the functioning presence of the Mind that is God. Man's present Mind is Principle, and there is no emotion about it. Emotionalism would say that one's feeling is due to circumstance. This is not true. Man does not have an indwelling soul to emote with. Soul is God, Soul is Love, Soul is Principle, steady, immovable. Soul is of purer eyes than to behold persons. There is no over-action, no reaction. It is all a matter of identification. Divine feeling, divine quietness, peace, poise, spiritual strength, gentleness, tenderness — these are Soul qualities, and man has no indwelling soul to feel with. Man is the feeling of God. Man feels as God feels. Therefore man is not a person with a soul to feel; man is the feeling of quietness. "Felt ye the power of the word?" Man is pleasing to the Father. Spiritual feeling is always spiritual sense. The true recognition that Soul's attributes constitutes man, wipes out emotionalism at its very basis. Beset with misguided emotions, we shall be stranded on the quicksands of worldly commotion and practically come short of the wisdom requisite in teaching and demonstrating a victory over self and sin. Poise is our savior from the emotionalism called personal sense. Poise is a mighty rock. It will save us from personal pettiness. We will never be persons acting and reacting.

[Editor's Note: Our copy of Mr. Steves' address ended abruptly at this point. It is likely that we did not receive the complete address from the person sharing it with us. However, we found it such an outstanding address that we are publishing this portion of it in hopes that, if there is more to it, we will in time find a source that can supply it and we can publish the complete address.]