

REFLECTION

Man Made in God's Image

by

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This transcript is based on the Christian Science textbook
Science and Health with Key to the Scriptures
by Mary Baker Eddy
Discoverer and Founder of Christian Science.

Unless otherwise noted, the quotations in this transcript
are from the writings of Mary Baker Eddy.

All quotations from the Bible are from the authorized
King James version.

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And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.

Genesis

Man is idea, the image of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being found in Science, in which man is the reflection of God, or Mind, and therefore is eternal; that which has not a single quality underived from God; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker.

Mary Baker Eddy

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It is important in view of the severe chemicalization which is going on in the world today, that we, as Christian Scientists, understand what is occurring, and through this understanding be "the light of the world, a city that cannot be hid." Mary Baker Eddy tells us in the textbook, *Science and Health with Key to the Scriptures*, "Science only can explain the incredible good and evil elements now coming to the surface. Mortals must find refuge in Truth in order to escape the error of these latter days. Nothing is more antagonistic to Christian Science than a blind belief without understanding, for such a belief, hides Truth and builds on error."

Christian Scientists must be beyond the use of opinions as their weapons. We must be Scientific Christians — and the way is education. Mrs. Eddy further says in our textbook, "The Science of Mind needs to be understood. Until it is understood, mortals are more or less deprived of Truth." The Science of the Christ is the oneness of God and man, demonstrable in human experience -- through thoughts or ideas revealing the one Mind. This means that everything is here now; there can be no "there" to infinite Mind; nothing out there to change, to be afraid of, to deal with, or to resist. There is just one Mind embracing its universe of ideas -- no time, no waiting, no process, nothing going on outside of Mind.

This means that everything which appears to be transpiring as our world whether at home or abroad, the affairs of nations, national and international, are not out there where it would be difficult to handle them, but here in Mind. In Mind, Paul tells us, there is "neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." This means that there is no Jew, no Greek, no bond, no free anywhere, because there is no "there" to infinite Mind. Scientific Christianity demands that we not only affirm one Mind, but that we *have* one Mind, and thus demonstrate omnipresence instead of merely believing in it.

Divine Mind or Carnal Mind

There are many statements throughout the Bible which indicate that for generations there has been unfolding in the human consciousness some perception of the fact that man is the thoughts he thinks. In Proverbs we read: ". . . as he [man] thinketh in his heart so is he"; and Matthew recounts Jesus the Christ as saying: "There is nothing from without the man that entering into him can defile the man, but the things which come out of him, they defile the man." In Romans, Paul speaks of the carnal mind as enmity with God, and in his letter to the Philippians he exhorts them to "let that Mind be in you which was also in Christ Jesus." Those passages have been interpreted to mean that if a man thought evil thoughts he had an evil mind and thus was an evil man, but if he had good thoughts he was a good man. This interpretation gave as much entity or

identity to a carnal mind as to the Mind which was in Christ Jesus, and set up a strife between good and evil thinking.

This belief of two minds persisted until the revelation of Mary Baker Eddy that Mind is God, and since God is the infinite One, Mind is one and therefore infinite, and being infinite it is All, which precludes the possibility of any other mind. Being All, it is completely itself always and cannot unfold or disclose itself in degrees or in part, or it would at some time or other be less than infinite. Mind appears to be unfolding in degrees progressively or gradationally as our consciousness; but this appearance we can disregard because through our *revelation* we know that the only Mind is God, and we read in *Science and Health*, "God is the same yesterday, today, and forever." Infinity is wholly accomplished now.

With this inspired vision of revelation, this "Key to the Scriptures," our Bible became a new book, the teachings of Paul and Jesus took on a new significance. The carnal mind lost its identity as a mind and became a false sense, ignorance; to quote Mrs. Eddy, it "is a misstatement of Mind," God. With this revelation, humanity took a great step forward out of the maze of dual thinking.

If it is ignorance, a false sense or finite sense, which accounts for the one Mind, God, appearing to unfold gradationally as different states of consciousness, or many minds, then it is plain that there is no other mind to combat. However limited or finite mind appears to be, it is Mind, God, and this is the revelation of Christian Science. Humanity has only to accept the fact of the one Mind and use it as directed in the textbook of Christian Science to demonstrate its presence as the only Mind and thus wipe out the seeming presence of a less than Mind or absence of Mind.

No Objectification to Illusion

The Discoverer and Founder of Christian Science has given a name to this belief of limited consciousness, this seeming gradational unfoldment, this less than Mind. She calls it "mortal mind" and says in the textbook ". . . the phrase 'mortal mind' implies something untrue and therefore unreal; and as the phrase is used in teaching Christian Science, it is meant to designate that which has no real existence." Mortal mind, being no mind, is not conscious, therefore it is not creator nor creation. Its limited pictures or concepts are a mental inversion, an illusion, and *there is no objectification to an illusion*. Mortal mind is the ignorance or finite sense which makes good appear less than good and therefore evil, which makes Love appear less than Love and therefore hate. The apparent evil is not evil, but imperfect apprehension of good, negation. The material universe (so-called) is not a material universe, but a limited sense of the spiritual universe. It is revealed to us through Christian Science that Mind, or God, does not unfold progressively from one point to another, but infinitely from perfection. "That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Therefore there are no degrees of God, no different states or stages of consciousness, no lesser mind than Mind, no universe but the universe of Mind unfolding itself infinitely as infinite ideas.

True Progress

Mrs. Eddy says, "Infinite progression is concrete being." Therefore progress does not mean advancing from imperfection to perfection, from misapprehension to apprehension; it is not a going forward, as we actually think of that phrase, but it is Mind unfolding itself infinitely, rising higher and higher — infinity *being* its infinite self, clearing away the mist of ignorance; mortal mind destroying itself. "In obedience to the immutable law of Spirit, this so-called mind is self-destructive. I name it mortal," Mrs. Eddy explains in *Science and Health*.

The human being appears to progress when Mind is unfolding as his consciousness through revelation and reason; therefore, we are progressing in the degree that we are being the image of Mind that knows no evil, and knows only good with no sense of the mortal or human as our consciousness. The appearance of human progress is really the disappearance of mortal mind or ignorance, rather than any more of God today than yesterday. Divine Mind unfolding itself as our understanding of its infinite ideas appears progressively as improved beliefs or concepts which we call healing or demonstration; but the improved belief or concept, the better "sense" world is not the demonstration; the demonstration is Mind's demonstration of its presence as our understanding of its ideas, and thus the disappearance of mortal mind with its diseases. The only thing one can demonstrate is one's unity with God, because that is all that is true.

When we see that the improved belief is really a divine fact more perfectly understood, and not an improved belief, we will meet the claim that an improved belief can retrograde. If one accepts the belief that one can go forward, one must also accept the belief that one can go backward. When one is healed, nothing has really happened to that one; there is just less of the mist, or mortal mind, and more of the reality revealed. There can be no improved or corrected mortal mind; no better mortal mind here than there. There can only be less mortal mind because of less ignorance of God, or less absence of Mind. Mortal mind does not disappear until understanding, which is "the reality of all things," appears. In this connection it is very helpful to study the scientific translation of mortal mind found in *Science and Health* page 115:19-5.

Mind, although appearing as degrees of mind or many minds, is the one Mind infinitely disclosing itself. There is no personal mind, either as a claim or as a fact. We have no mind which we alone possess. There are not many mortal minds, but one universal impersonal claim which we call mortal mind, the suppositional absence of Mind. There could not be the belief of many mortal minds, any more than there could be the fact of many divine minds.

Mass Mesmerism of Mortal Mind

Mrs. Eddy says in *Miscellaneous Writings*, "Whatever man sees, feels or in any way takes cognizance of, must be caught through mind; inasmuch as perception, sensation, and consciousness, even in belief, is not physical or material." It is not a seeing eye or a hearing ear. Awareness is mental and spiritual. All the circumstances, events, and experiences of our world are transpiring as our consciousness of Truth or reality. Our present "sense" world is our realization or understanding of God. The same relative ignorance of God appears as the same limited or false sense of what is true; thus

we have a common mind, the same claim of mind. We are relatively at the same point of spiritual discernment, or we would have no awareness of each other as we appear today; there would be no point of contact; nor would we apparently have the same sense world. Being, in belief, at the same point of spiritual unfoldment, what appears as your world appears as my world, what appears to be personal disease is impersonal disease, what appears as personal hate or resentment is impersonal hate and resentment — the one universal claim, mortal mind, mass mesmerism operating consciously and unconsciously as "personal minds." Each so-called mind is its own universe, but the belief being mass mesmerism, it is the universe of all. Paul writes, "There hath no temptation taken you but such as is common to man:" and no temptation befallen the "mass" which is not common to you.

We see or hear of murder, we feel or experience disease, none of which we were conscious of until they appeared, but which must have existed as conscious or unconscious thought or they could not have appeared as our "sense" world.

We are not apparently the murderer or the murdered, and we are not apparently the sick man; but we have a "sense" of both experiences; and whatever we have a "sense" of, is appearing at the point of individual consciousness and no place else. All error must be handled as impersonal mortal mind, mass mesmerism, operating as personal sense. Until one awakens to the spiritual fact of the one Mind, as revealed in Christian Science, one's universe continues to be the universe of mass mesmerism. We are as much the murderer as the murderer, and we are as much the sick man as he. One cannot *experience* evil, even in belief. One can "sense" it, in belief. Man is functioning as Mind, experiencing only good even when finite sense testifies otherwise.

"Eradicate the image of disease [murders, floods, earthquakes, etc.] from the perturbed thought before it has taken tangible shape in conscious thought, alias the body . . ." the textbook tells us. If we make a reality of the sickness, the murder, the murderer, through self-pity, horror, disgust, condemnation, fear, we do not prevent the sickness and the murder developing as conscious thought alias the body, and it is thus that one perpetuates his present "sense" world. When one awakens to some perception of truth and identifies whatever he senses with the spiritual which God knows, the healing of himself and thus his "sense" world (because himself is his world) of the disintegration and decay, the painful self-destruction of mortal mind appearing as hate, envy, murder, disease, accidents, has begun.

Proportionate to one's ability to see evil or error as false sense, and not something occurring, is one's freedom from painful chemicalization, or painful progress. One becomes a law to himself, and individualizes his world in the ratio of his understanding of Truth; but so long as one "senses" error, error must be handled as impersonal mortal mind, claiming to be our own individual consciousness. At this stage of spiritual discernment, we cannot rest on the assumption that the apparent unconsciousness of the error protects us from the errors appearing as our world, nor can we rest from our vigilance because an error appears to belong to someone else. The belief of being a human or a mortal is universal and impersonal, and today constitutes a constant conscious or unconscious argument of limitation and disease.

Therefore the importance of continually turning to the one Mind, and through revelation and reason demonstrating this Mind as our consciousness. The divine fact of omnipresence is demonstrated only in the degree that one is spiritually conscious —

Mind present as spiritual ideas; this is a conscious denial of mortal mind, or the absence of Mind; it is a putting off of the ignorance of God which determines our present sense world -- what we see, hear, or feel. Remember, whenever an error appears in our world, it is really being uncovered as our conscious or unconscious thought and is a demand upon us to heal ourselves only. Our Leader says in the textbook, "Disease being a belief, a latent illusion of mortal mind, the sensation would not appear if the error of belief was met and destroyed by truth."

Our Consciousness and Our World One

Mankind has been slow in reforming its world, because it has not realized that its world is its own individual consciousness of God. The same unlovely traits of disposition and character, the same terrible calamities and tragedies which have apparently been the world down through the ages are the world today and will continue until humanity learns that itself — its consciousness and its world -- are one.

We reform our world as we reform ourselves — only as our sense of things changes through the perception and understanding of the allness of God. In fact, one is without hope if evil were really occurring in one's world except as impersonal mortal mind, mass mesmerism, appearing as one's own false sense. We cannot heal ourselves, and thus our world, of what is going on unless these errors are seen as our own or another's ignorance of God. The war, the famine, the floods, the hate, all phenomena of ignorance of God, false sense, can be met only at the point of our own consciousness, because that is the only place it is going on, so far as we are concerned. The reformation of our world depends entirely on the unfolding of Truth as individual consciousness, and never on the correction of a world, or persons and things exterior to consciousness. It is the human fact that we create minutely and hourly our world of sense through our awareness of God, or Truth.

Every conceivable method has been used to alleviate and heal the sufferings and troubles of humanity, all of them endeavoring to heal the sick man, correct the wrong doer, reform the world, when their only existence is in impersonal mortal mind or false sense. That which affirms the error makes the error. There is no wrong doer, wrong doing, no sick man, no war, no flood, even in belief; the belief or error is the "veil cast over all the people," ignorance, mortal mind. The human or material world is material sense, and there is no possible way of getting rid of the difficulties incidental to material sense which inverts the real, except through the revelation of infinite Truth as individual consciousness. Mind reveals only good, and the wrong doing, the wrong doer, and the tragedies disappear for lack of a witness.

When we realize that Truth is constantly uncovering the conscious and unconscious thoughts or beliefs which are claiming to be the mind of each individual man, and thus his individual world, we will not look outside our own consciousness for the healing of the murders, the earthquakes, the floods, the hates going on as our world. Anything of which we are conscious, whatever we have a sense of, though appearing as the experience of someone else, is as much our experience as theirs, and as little their experience as ours, and must be handled that way. To recognize that what thou sensest, that thou be-est, would be healing to criticism, condemnation, and self-righteousness. We cannot blame or censure anyone for anything; our own *ignorance* of what is actually

occurring as our consciousness of good, makes us the prey of any error or every error going on as universal mortal mind. The horror, the condemnation, the disgust of any error makes us a victim of that error.

We are what others are, we have what others have, until we learn, through revelation of Christian Science, to demonstrate our individuality as the reflection of Mind, by entertaining ideas which declare or express the infinite nature of that Mind which is God.

Thus we realize that the material world with its desolation, its beliefs of beginning and ending, is false sense, a perishable sense, a mental inversion, and not a world to be healed or changed. We read in the textbook, "The mirage which makes trees and cities seem to be where they are not, illustrates the illusion of material man, who cannot be the image of God." In order to have the fruits of Christian Science our work must be entirely from the standpoint that there is no matter, even in belief. The belief of a mind and matter man we call a human being is mortal mind only, a sense illusion. Mortal mind is the belief or error; it does not create or cause the manifestation we call a mortal; it *is* the manifestation we call a mortal; it is a deluder and delusion. If one looked at a white door through blue glasses, one would "sense" a blue door. The blue glasses did not create a blue door, so that the blue door is really the blue glasses and would disappear with the glasses. "We can never treat mortal mind and matter separately, because they combine as one." (*Science and Health*)

Mind Over Matter Not Christian Science

The theory that mind affects the body or matter, is quite general in the world today, and it is the popular belief that Christian Science teaches the control of mind over matter, or that mind affects matter for good or ill. This, of course, is incorrect. According to some medical authorities, fear and anger disturb digestion; hate is the deadliest poison; thought can generate organic lesions; and this has been mistakenly said to agree with Christian Science. Mrs. Eddy makes this clear where she states in the textbook, "Such theories have no relationship to Christian Science, which rests on the conception of God as the only Life, substance, and intelligence, and excludes the human mind as a spiritual factor in the healing work."

If one accepts the belief that disease, tragedies, calamities, are induced or caused by hate, resentment, worry, envy, fear, one must accept the belief of a material creation governed by a mind capable of evil thinking, which is contrary to Christian Science. The more power the world gives the human mind for good or evil, the more alert the Christian Scientist needs to be in demonstrating the one Mind. Christian Science teaches that the mind and matter man we call the human being is a false mental concept — a misconception (based on ignorance) of the Mind and idea man which is Mind only — the reflection or knowing of God. Emotional disturbances which we call fear, worry, envy, hate, *do not cause* bodily derangement or disease; they *are* the bodily derangement or disease, because they are the mind and matter man which is mortal mind only, or mesmerism, and therefore illusion. Fear, worry, hate, envy are states of mortal mind, and are consciously or unconsciously the character of the so-called human being when mortal mind or ignorance, a less than Mind, is claiming to be his consciousness, just as intelligence, wisdom, judgment, courage, kindness, tolerance, health, are the character of

the human being when Mind is unfolding as his individual consciousness through understanding its ideas.

One cannot labor under the belief of fear, worry, hate, envy, without having accepted the belief of a mortal mind; nor can one accept the belief of a mortal mind without consciously or unconsciously accepting fear, worry, hate, envy. Therefore it is never fear, worry, hate, envy that need to be overcome, because we may not consciously be afraid, worried, hating, or envious; and yet may unconsciously be the victim of fear, worry, hate, envy. In fact, one must "walk in the Spirit" (Mind) if he would not fulfill the lusts of the flesh — mass mesmerism -- either consciously or unconsciously. Our work is to deny or reject the belief of mortal mind by acknowledging the one Mind, God. "The basic error is mortal mind," we read in *Science and Health*.

Mind and Matter not Cause and Effect

The first step in the practice of metaphysics is to resolve the physical into the mental, that is to recognize this mind and matter man with its hates, its envy, fear, its diseases and tragedies, is a mental concept; its only existence a false or material sense; so that *even in belief mind and matter do not exist as cause and effect*. "Material sense defines all things materially, and has a finite sense of the infinite," *Science and Health* tells us. It also says, "The procuring cause and foundation of all sickness is fear, ignorance, or sin." This, however, cannot be accepted as a statement of fact implying mortal mind as causation, but must be regarded as an analysis of sickness as mental and not physical, because exactly an opposite statement is made in the same book: "Neither sin nor fear has the power to cause disease," and, "Immortal Mind is the only cause; therefore disease is neither cause nor effect."

One cannot accept fear and hate as cause and ever be free from them or their effects, any more than one can accept disease as effect and ever be free from it or its cause. The diseases and tragedies of our world can never be disposed of scientifically so long as we accept them as the effect of false thinking; they are mortal mind, finite sense, which is neither cause nor effect, but mesmerism. Again we read in the textbook, "Delusion, sin, disease, and death arise from the false testimony of material sense, which, from a supposed standpoint outside the focal distance of infinite Spirit, presents an inverted image of Mind and substance with everything turned upside down."

To accept fear, worry, hate, envy as the cause of physical ills and endeavor to help ourselves and others overcome these so-called sinful characteristics, so that health may result, is mental quackery and is doing no more for humanity than our modern physicians are doing. Medical clinics are established today for the correction of faulty and disordered thinking. Many people are under the impression that Christian Science practice is the correction of thought, and following this method has often resulted in great disappointment and sorrow, when earnest, conscientious people have failed to get a healing. Christian Science is the Science of the one Mind, and teaches the self-destruction of the suppositional absence of Mind, or mortal mind, and not its correction or healing; although what appears when Mind is present as individual consciousness is the correction or healing of mortal mind (really its disappearance). Endeavoring to overcome hate, worry, envy, while still believing that we are human beings with a mind that can hate, be envious or worried, and thus make us ill, is not Christian Science.

Belief in Two Minds Cannot Heal

The only sin is believing in and practicing from the standpoint of two minds. If, through mental discipline, human effort, will power, blind faith, emotional or religious ecstasy, one overcomes apparent hate, envy, worry, the basic error has not been touched, and a sense of health has been obtained only because of a change in emotional balance. This make-shift means is, no doubt, a lesser evil than indulging hate, envy, worry, and is on a par with other temporary or human steps necessary at this stage of experience. It is the Christian way, and if it is the best one can do, it must be respected as one's highest concept, but this method is not Christian Science, and to accept Christianity without its Science is to accept scholastic theology -- a denial of the one Mind.

Mrs. Eddy calls will power "a false stimulus"; therefore one cannot rely on the "stimulus" of will, human effort, or emotion for the healing of hate, worry, fear, any more than one can rely on a sedative to heal one of pain. Nor can one rest in the satisfaction of human goodness — hate overcome and fear allayed in conscious thought. Hate may not be overcome nor fear allayed in the unconscious thought or what is called the subconscious. What one gains through changed emotions has not the permanency of what one gains through Christian Science. So long as one accepts the belief that the human being is a mind and matter man with sinful mental habits which need to be overcome before the human being can be well, (and yet Mrs. Eddy says, "the hardened sinner is the healthy sinner"), one is still living in the dream of life in matter, and *regardless of how* he apparently improves his dream, it is still a dream, mortal mind, illusion; human harmony and human discord are equally unreal.

In *Science and Health* Mrs. Eddy clearly states that the way of deliverance from envy, hate, fear, disease, death, is Divine Mind unfolding as individual consciousness, when she says, ". . . to know no other reality — to have no other consciousness of life — than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses."

In speaking of mortal mind in *Unity of Good*, Mrs. Eddy asks, "What is this mind? It is not the Mind of Spirit; for spiritualization of thought destroys all sense of matter as substance, life, or intelligence, and enthrones God in the eternal qualities of His Being."

Animal Magnetism an Illusion

Mrs. Eddy chose the term animal magnetism as the specific term for mortal mind because it was easy to explain animal magnetism as a mental phenomenon, an illusion, and therefore nothing going on outside of consciousness. All mortal or human mind sensations and experiences are illusion. Mortal mind (animal magnetism) is not something that has subject or object; it is not in anything or of anything; it has no presentation, no medium, no activity; and yet our present world of experience is a claim of being the presentation or medium or activity of animal magnetism, wholly an illusion. The terms animal magnetism or mortal mind are necessary to the practice of Scientific Christianity. These terms scientifically dispose of the belief of a matter universe, and intelligently handle the appearance of duality as illusion and ignorance — mental concepts. Animal magnetism is not a creator, but a deluder. Animal magnetism is all

there is to the human being as a human being, and to his world. This animal magnetism is universal and impersonal, a temptation common to all men, and so long as the belief of limited consciousness or the belief of progressive unfoldment of the one Consciousness continues, the material universe will seem to continue subject to the conscious and unconscious thoughts of mortals. The seeing and the seen are one.

All of this being an illusion, ignorance, it was inevitable that the Truth should appear and uncover the lie — show it up for its nothingness. This revelation of Truth is called Christian Science. Christian Science reveals Truth as Mind, the one infinite Consciousness infinitely conscious. Through this revelation, mortal mind (animal magnetism) ceases to delude, and ceasing to delude, it ceases to be.

Mortal mind is no mind to the Mind which is God; it legislates no laws, makes no conditions, can bring us nothing, can take nothing from us. When we see this, we will not await expectantly or apprehensively the so-called events of mortal mind, but will turn at once to Mind, God, in which everything is settled and arranged, recognizing that all that constitutes our universe, our self, is Mind (our Mind) of infinite ideas. Mrs. Eddy says in *Miscellaneous Writings* that "perception, sensation, and consciousness belong to mind and not to matter." Therefore it is never what we seem to see that deludes us, nor what we seem to feel, or hear; it is ignorance, animal magnetism, mortal mind, which is the deluder and the delusion, and determines the appearance of what we apparently see, hear, feel.

There is never a disease to heal, an object to be removed, a life to be sustained, a circumstance to be changed, nor a state of consciousness to be corrected. This is all animal magnetism, ignorance, which we deny scientifically by letting that Mind which was in Christ Jesus be our Mind. The illusion of mind and body calling itself a mortal or a human is not objectified; there is no objectification to an illusion. It is most important that we recognize that when an error appears, it is appearing to disappear. When we go to work to keep the error from being uncovered, or work to prevent *something* from happening, we are giving identity to an illusion and are working against the immutable law of Spirit, which means the self-destruction of mortal mind. "Because, in obedience to the immutable law of Spirit, this so-called mind is self-destructive, I name it mortal." (*Science and Health*) We cannot stay the hand of the immutable law of Spirit, nor should we wish to.

This self-destruction is not going on anywhere but as a state of belief, and therefore *it is no more painful to the human being than the putting off of 2 x 2 equals 5*. If the error is false sense, then the self-destruction is entirely mental. The destruction of an error is painful only because we give reality or identity to the error, only because we struggle with it. Mrs. Eddy explains that in *Science and Health*: "The fact that pain cannot exist where there is no mortal mind to feel it is a proof that this so-called mind makes its own pain — that is, its own *belief* in pain." A lie must inevitably prove itself a lie, and proving itself a lie, it destroys itself. The only reason that this destruction appears as "famine and pestilence, want and woe," is our apparent inability to accept Spirit or Mind as the All-in-all, regardless of appearances. All of this change, so-called, the destruction, the suffering, is only a false sense; it is all animal magnetism and has not a single thing to do with the so-called human being unless the human being accepts the belief of being a human and gives the process reality and identity by complaining, self-will, self-love, etc. We read in *Science and Health*, "Mortal mind alone suffers, -- not because a law of

matter has been transgressed, but because a law of this so-called mind has been disobeyed.”

This human resistance to the uncovering of a false sense is the basis for the pain, the disease, the death of the so-called human being. Awakening from a false sense, from the illusion of life in matter, is a blessing, not an affliction, even if it is painful. It is always a blessing to be undeceived. The belief that we can suffer is there before we suffer, but we do not do much about the belief until the suffering comes as a result of the uncovering. Then we get busy; our awakening goes on, and the suffering ceases. The unreality of human suffering makes the human appear to suffer until he knows better. We cannot be comfortable in the realm of the unreal. It is good that is going on, not evil or error; but unless we see that it is good, suffering continues. Suffering is not a necessity of salvation, nor of awakening; but it is better belief than not awakening at all. Sometimes we will learn through suffering what we refuse to learn through education; and so the buffetings we get, the unhappy experiences, are not to be regretted, but appreciated for what they are. Our Leader tells us in the textbook, “Better the suffering which awakens mortal mind from its fleshly dream, than the false pleasures which tend to perpetuate this dream.”

Distressing symptoms reappear in our experience so long as they can reappear, so long as we are in any way making a reality of, or giving identity to, a mind apart from the one Mind, so long as there is in our thought any sense of duality; it is our protection that this is so. This stirring-up process must be respected for what it is -- the beliefs of mortal mind appearing as error to disappear under the lens of Truth. Then the errors of belief which are uncovered give us a sense of satisfaction, instead of the dismay and self-condemnation which mortal mind usually experiences when some phase of error is revealed. The error then disappears for lack of a witness; we reject it and let it destroy itself. We must not make a reality of error by giving it identity, or by working over it. "We must leave the mortal basis of belief and unite with the one Mind." (*Science and Health*)

Truth is law, and, in the language of the Bible, will "overturn, overturn, and overturn . . . until He come whose right it is." This overturning brings to the surface the so-called self-existence of evil with its claim of infinitude, and the human being in resisting or resenting this uncovering through self-condemnation, or self-pity, delays the destruction of the error and also makes his own suffering. This uncovering is continually going on and must ever go on until "He comes whose right it is;" so why resist it or resent it?

All Error Impersonal

Another way in which we delay our freedom is to think of an error personally, as the false belief of ourselves or another. We say the doctor *makes* a law, I *made* a law for myself, all of which is untrue, even in belief, because the thought you expressed or the doctor expressed was latent in mass consciousness, the one mortal mind, or you, or he, could not have expressed it. The error appears without a personal believer, but is perpetuated because of the belief of a personal believer. Error is no more a personal false belief than it is a created something. Error is an illusion, ignorance, and unless we see it

this way we are using no Science in our Christian practice, and the first thing we know we are condemning the evil thinker and then the evil doer — either ourselves or others.

Many errors or illusions of which we are not conscious until they appear as persons or things, exist in the realm of ignorance or mortal mind; in fact, mortal mind, being what Mrs. Eddy calls it, "a misstatement of Mind, God," would appear to be as infinite and self-existent as Mind. When we personally seem to see these errors or experience them, they are no more active or any more powerful; they simply appear to be our consciousness of what is happening, and so their appearance constitutes a blessing, not a curse; it shows that our redemption has begun -- our resurrection from the first death, the only death.

Suppose the human being says, "Error is striking at me; error is doing something which we must prevent being done;" suppose we complain, "Why has this come to me?" In saying these things the human being has given identity to the error and has resisted the action of Truth. He has given to the illusion all the life needed for its perpetuation and his own suffering.

Humanity can be saved from the suffering incidental to the destruction of error, and that is the mission of Christian Science. Christian Science does not ignore the error, but scientifically disposes of it by revealing to us that, regardless of appearances, everything that has identity, or being, is God, or Mind, manifesting or unfolding itself, and that the understanding or consciousness of this fact reforms or reshapes our "sense" world with no destructive element in it. Mortal mind alone suffers; never the person. All suffering, all inharmony, is a state of consciousness. Affirmation makes it seem true to us.

Love Heals Belief of Separation

God is Love, and Love could not allow the idea of itself to be separated from Itself for an instant; God would not be Love if this were possible. It is only the belief of a separation from God that expresses itself in fear, suffering, unhappiness, loss or lack. The uncovering of this belief of separation, no matter what it appears to be, is an evidence of Love, ever-protecting, ever-sustaining, ever-maintaining. Rejoice in this ever-present Love that will not allow you to remain separated from itself; then the claim and the suffering will cease. "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares. Then thought gently whispers, 'Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife, -- Love wedded to its own spiritual idea. [Discern the truth of being — God and man — One.] Then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense."

We have a false sense of Love; physical ease, abundant matter, has meant Love. Love could not in any way cater to the lusts of the flesh; it could not allow us to be comfortable in the human if that comfort were based on a love of the human. Christ Jesus tells us, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Also he said, "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Truth uncovering the error and replacing it as our consciousness, is the forever coming of the Christ.

The Word Made Flesh

Our Christ, this creative function of Mind which we call consciousness, appeared to the people of old, through their spiritual discernment, as Jesus -- "the most scientific man that ever trod the globe." The Christ consciousness unfolding as the consciousness of the prophets produced to their vision a Jesus — the Word made flesh. The Christ consciousness unfolding as our consciousness has created for us, each one individually, or has produced for our use a Science — the Word made flesh. This divine Science or Christ which Jesus demonstrated, we individually demonstrate through the practice of what we call Christian Science. Christian Science is our Word made flesh. Christian Science shows us that an abstract Truth is concrete evidence as Mind expressed as ideas.

"If the individual governed human consciousness, my statement of Christian Science would be disproved; but to demonstrate Christian Science and its pure monotheism — one God, one Christ, no idolatry, no human propaganda — it is essential to understand the spiritual idea," Mrs. Eddy explains in *Miscellany*. These divine ideas are apprehensible or understandable to us as human beings through revelation, reason and logic. Mrs. Eddy says in the textbook that understanding is "the reality of all things brought to light." She says also that "spiritual sense is a conscious, constant capacity to understand God." An idea of God is universal; it is independent of human personalities, and therefore is unlimited in its scope and action. It operates everywhere and all the time. It is unifying, cooperative, reciprocal, because it is the one Mind unfolding itself infinitely. This idea is independent of so-called external phenomena because it includes as its being all that could appear externally. These ideas are what Mind is, what Mind "senses," sees, hears, feels.

Synonyms Show God and Man One

The word God signifies to the world the one self-existence, the one infinite Consciousness, the one perfect Being. If we did not use the word God, we would use some word with the same import, a word which would indicate infinity and adequately express a creative Principle bringing to light a universe countless in variety, measureless, illimitable. Because of the limited concepts associated with the word God, it is most helpful to use the synonyms which Mrs. Eddy has given in our textbook. As an understanding of these synonyms unfolds, we will gain a sense of God as presence, which is difficult to gain when we think of God as G-O-D. For instance, Mrs. Eddy, in speaking of the synonym Principle, says in *No and Yes*, "When understood, Principle is found to be the only term that fully conveys the ideas of God — one Mind, a perfect man, and divine Science." In other words, when we think of G-O-D, we do not include divine Science, or Christ, and man; and yet God is not God without Christ and man. When we think of Principle, we recognize that the Principle of Being is God disclosing or manifesting Himself, man. The case is true of the other synonyms. There could not be Mind without ideas, Soul without body, Spirit without being, Love without object.

It is only as we gain some understanding of God as Mind that we find a satisfactory explanation for our own existence and the existence of what we call our world. In fact, without Mind we would have no sense of our existence, and if Mind were

not creative as individual consciousness, we would have no world individually. Mind alone can reveal what we are and where we are. No material system has ever been able to explain the wherefore of intelligence, the process of integration or growth, of multiplication, how or why we think. In fact, the modern natural scientist who has progressed enough to say, "There is no substance matter, consciousness is primal," is at a loss to explain where the concepts come from which appear as our world. He knows they must exist in our consciousness, or we would cognize nothing; also that we must have some connection with the creative Principle other than just an isolated created being or other creation would not appear to us.

Truth, or God, is of no value to us as human beings except as Mind. Mrs. Eddy furnishes the explanation in her scientific statement of being, "All is infinite Mind and its infinite manifestation, for God is All-in-all." This came to Mrs. Eddy as unfoldment or revelation. Unless we consider carefully her words and their meaning, we are apt to think of Mind *and* manifestation, yet she says, "God is All-in-all." The activity or manifestation of Mind is consciousness. Might we not say that *consciousness is the creative function of Mind*, that consciousness is creation? Mind, conscious of its infinitude, reveals or discloses itself as infinite ideas, which are its identity or body, and this is its creation — man and the universe. Creation, then, is not something that is created in the usual meaning of that word (Mrs. Eddy speaks of it as revelation), but is Mind's activity of God's self-consciousness; one infinite Mind ever a creator because ever conscious; never a destroyer because it would be itself that it would destroy, if it were possible for Mind to be unconscious of itself. Since Mind cannot disclose, cannot be conscious of anything but itself, Mind and its consciousness, which we call the Christ, are one; and what Mind is conscious of, which we call ideas or reflection, and Mind are one. The whole duty of man is to reflect, to be Mind's consciousness of itself. "Through spiritual sense you can discern the heart of divinity, and thus begin to comprehend in Science the generic term man. Man is not absorbed in Deity, and man cannot lose his individuality, for he reflects eternal Life; nor is he an isolated, solitary idea, for he represents infinite Mind, the sum of all substance." (*Science and Health*) Mind, conscious of itself, creates or reveals man. God has form, activity, being, as man.

The mind of the reflection is the Mind which is God or the reflection would not be disclosure or revelation of Mind; therefore Mind's universe of infinite ideas is the reflection of man's universe. Mind's consciousness is man's consciousness; therefore all events, all the circumstances of our world are transpiring as consciousness — Mind — our Mind's consciousness of the infinite ideas of itself *appearing* in the form of our present perception or understanding. Mrs. Eddy says, "In Science, Mind is one, including noumenon and phenomena, God and His thoughts." (*Science and Health*)

Man is, or includes, everything that exists in the realm of Mind, because he is what Mind unfolds as itself. Man, being the consciousness of God, includes or unfolds as his own individual being, or body — his world — all those infinite qualities of God symbolized by trees, fish, fowl, rocks, mountains, etc. every individual quality or idea producing after its kind, the seed being within itself because the divine Mind is all and reproduces all, and that Mind is our Mind. Man, being reflection, the self-consciousness of God, is forever conscious of the infinite ideas of Mind, and is thus forever producing or being his own body, his own world, his own place, his own friends. Man "possesses no . . . creative power of his own, but reflects spiritually all that belongs to his Maker."

(*Science and Health*) Man could not be conscious of an infinite creation represented by a tree, a horse, a flower, a man, if Mind were not man's awareness. This is self-completeness.

God and Man One through Reflection

Reflection is oneness. It is the Mind knowing and the Mind known. Reflection has no quality or function that is not the quality or function of Mind; nor has Mind a quality or function which is not the quality or function of reflection. Therefore, man as reflection, or what Mind knows, is forever revealing or unfolding himself, or the seed would not be within itself upon the earth to multiply and replenish the earth. The one Mind is aware of its goodness, its beauty, its perfection, its immortality, through the ideas which are its identity, or body. These ideas are yourself and myself present and essential to the identity of God. Mind could not identify itself without the ideas which reveal its nature.

However imperfectly we may be perceiving all this, however limited our consciousness may appear to be, infinite awareness is the one awareness, infinite consciousness is the one consciousness, so that my world and your world, no matter how it may *appear* to us individually, is Mind, or God, manifesting or revealing Himself as yourself and myself infinitely conscious of the ideas of that Mind. We are our world. There could be nothing, no God, no Mind, no man, no universe, or consciousness, which is not creator disclosing itself as creation; and so again we see the inseparability of God and man, Mind and idea.

The proof that God is not abstract power, but concrete presence, now lies in our realization of this oneness. As the understanding of this oneness unfolds, we lose all sense of a far-off God, all sense of a universe needing to be healed or changed. We get some glimpse of the fact that it is no longer necessary to go through years of slow evolution -- what we erroneously call progress -- to demonstrate our freedom from the "sense" of matter universe with its diseases and its sorrows. Our ability to reject matter substance is based on our ability to accept the fact that awareness, which we call seeing, hearing, feeling, is spiritual sense or consciousness, Mind. In *Unity of Good* Mrs. Eddy says, "This spiritual consciousness can form nothing unlike itself, Spirit, and Spirit is the only creator." Substance, therefore, is not a crowd of particles, but it is the alive-ness, omni-action, ever-beingness which we call Spirit, Mind.

Awareness Is Spiritual

In the degree that our awareness approximates the Mind which is Spirit, what we call our "senses" will make us more and more aware of the "creation which is ever appearing and must ever continue to appear from the nature of its inexhaustible source;" more and more will we have the "sense" of a visible, tangible, spiritual universe with no sense of deterioration and decay, no sense of disease. In *Miscellany* Mrs. Eddy says that "spiritual sense and not material senses convey all impressions to man." Therefore, we turn from the temptation to pay attention to the so-called material senses which we have become accustomed to think of as making us aware of our world, because we are learning that awareness is spiritual, and that our "sense" of things is based on our understanding of God, and is not seeing, hearing, and feeling things. All sense testimony is our perception

of Truth and is a mental concept. What we call the five senses are a mental sense testifying to the presence of something real they misrepresent, or rather, misconceive, and are a constant demand upon us to know the real as revealed in Christian Science and disregard the misrepresentation. "When what we erroneously term the five physical senses are misdirected, they are simply the manifested beliefs of mortal mind, which affirm that life, substance, and intelligence are material, instead of spiritual. These false beliefs and their products constitute the flesh, and the flesh wars against Spirit." (*Science and Health*)

Visible and tangible mean that which is perceptible; and perception is cognition of fact or truth by the activity of thinking — knowledge. Limited in our education, visible has meant to us what the eye sees and tangible that which the hand feels; so when we are told "there is no matter substance," we have an uncertain sense of what is going on as our world. Spirit to us has been something shadowy, without form, outline, colour, visibility, and tangibility, and yet we have a "sense" of substance, form, outline, order, beauty in our world which we cannot deny. If awareness is spiritual and mental, then what our eyes apparently see, our ears hear, our fingers feel, must be a limited vision or perception of Truth, the dim discernment of something real, something with substance, form, identity, or we would have no sense of seeing or feeling anything. "Even through the mists of mortality is seen the brightness of His coming." (*Miscellaneous Writings*)

Divine Mind -- Man's Mind

Letting that Mind be our mind by entertaining the thoughts or ideas which declare or reveal that Mind, is one's real self, and one's world; in other words, man will appear to be what he actually is, when the ideas revealing God unfold as his individual consciousness, because he is those ideas — man manifested. "As the Father knoweth me, even so know I the Father," Jesus said. This is the Saviour, or Christ — Mind unfolding as our Mind, as our consciousness of divine ideas, thus saving us from the belief of a separate mind or consciousness. Mind conscious of itself through its ideas or Son — this is the divine Sonship, the Christ. It is not a personal gift to man, but is the order of being.

Mind, being the Mind of each individual idea, is the motivation, activity, the substance of every thought or idea of man, because *Mind is man's mind*. Man's world, then, is Mind's world of infinite ideas. Remember, every divine *idea* you entertain is the presence of Mind, God, unfolding as your consciousness, present as your mind and *appearing* as power, presence, law, achievement, intelligence, in the measure of your understanding.

What we call our human world is our sense, or perception, or understanding of Truth. It is really the one spiritual universe of ideas unfolding as our consciousness; therefore to argue with the events of our so-called human world, try to change them, complain about them, or on the other hand, to make much of them, shows ignorance or superstition.

Truth is the "isness"; it is absolute; it is law; Truth is never doing anything to anything, but is itself infinitely being.

We have no more of Truth, or reality, in our human world than we are demonstrating as our consciousness, because Truth demonstrates itself. "Ye shall know the Truth, and the Truth shall make you free," will announce itself as a world of joy and

beauty. We are a law unto ourselves only in the measure that we are understanding and assimilating Truth. The more Truth we assimilate, the more obedient we are to law, and consequently the freer we are from chance and change, fluctuation, etc. For Truth is law, and Truth is eternal actuality of being.

We are aware of various objects -- a tree, for instance, which apparently we see or feel. Since man is not a creator, nor is mortal mind, where, or what, is the sense or consciousness of the tree? It must be Mind, God, the one infinite Consciousness, the one creative Principle aware of its own infinite ideas; and that Mind must be our Mind, or we would not be aware of the "object of sense" which ignorance, mortal mind, animal magnetism, call a tree, but which, in reality, must be an "idea of Soul," or we would "sense" nothing.

In the practice of metaphysics, Mrs. Eddy says that we must "exchange the objects of sense for the ideas of Soul." Why? Because God, or the creative Principle, is Mind, and the so-called "objects of sense" are really "ideas of Soul" unfolding as our individual consciousness, and therefore our world, or we would "sense" nothing.

Unless we understand that these "objects of sense" apparently comprising our world are unfolding to our view as our consciousness of God and His infinite ideas, we will have a "sense" of loss, change, fluctuation in our world with no "sense" of permanence or continuity. However, identifying what we apparently see, hear, feel with the spiritual ideas which Mind is, these ideas appear tangibly, substantially as our world.

Tangible Ideas

To illustrate: when any idea revealing or expressing God (God is Love, for instance), unfolds as our understanding, or conscious thought, it then becomes visible, substantial and tangible, as ourselves and our world. The consciousness of the idea makes it visible (reveals its presence), gives it form and activity to us, and we have a "sense" of Love (in ratio to our understanding) sustaining, guiding, protecting, maintaining, healing, supplying, or rather wiping out every so-called need -- the form, the activity, of Love we cannot outline. Self-existence is an idea of God; that idea unfolding as the understanding of anyone, would demonstrate immortality for that one. "I and my Father are one" is an idea of God; grasping that idea, we demonstrate our oneness with the Father.

God and His ideas are all that is being, the all-presence; the consciousness or realization of this fact reveals a world of beauty, achievement, dominion, freedom. For instance, the beauty of the flower or the sunset is the beauty which we create for ourselves or which we are reflecting, or being, when we are using the Mind which is God, conscious only of infinite ideas revealing, or expressing His nature. It is beauty and loveliness which is appearing as objects, or things, sunsets, flowers, but it is Mind's awareness of its infinite ideas, their perfection and immortality, which is unfolding as our individual consciousness, and which *can appear* to us as beauty and loveliness far beyond our present ability to conceive.

Beauty, joy, courage, loveliness, immortality, harmony are not merely subjectively abstract to us as Mind's ideas or thoughts expressing itself, but they are objectively real and concrete, visible, tangible, substantial as ourselves and our world because they are the presence of God, present as Mind disclosing itself as our consciousness, and thus our world. "All is Infinite Mind, infinitely manifesting itself,"

therefore Mind is both subject and object. However, we must regard Mind, or Truth, subjectively as ideas revealing or declaring God in order that Truth, or reality, may demonstrate, or manifest, itself objectively as ourselves and our universe.

Subjective and Objective Thought

Behold, we make all things new through our perception and understanding of what actually is. *Our thoughts appear externalized because they are what actually is, what Mind is disclosing in spite of the finite sense which inverts the real and apparently creates an illusion.* We must regard all the experiences of our world, all that concern ourselves, subjectively as the unfolding of Mind present as ideas or thoughts expressing or revealing God. The minute our thought becomes objective, the minute we look to "objects of sense," away from the "ideas of Soul," the minute we think that things are transpiring in our world externally or independent of our consciousness of God, Mind's awareness of itself, that minute our present "sense" world ceases to be Mind's or Spirit's world of infinite ideas. It then lacks substance, continuity, eternality, and possesses the limitations and self-destructive elements of mortal mind.

What one apparently sees, is what actually is, in spite of our present sense which gives it finite, limited *appearance*. Absolute good appears as relative good, but it is still good, *one* good. In the textbook Mrs. Eddy says, "Material sense defines all things materially, and has a finite sense of the Infinite." So where the inversion, the finite appearance, the relative good, the material object seems to be, the right idea is in Mind or Consciousness, God, our Mind and consciousness, or we would have no *sense* of anything. No matter what we appear to be conscious of, it is really an idea of Soul, seen through the lens of false or limited sense.

Man always has the right idea because man is reflection, the one consciousness being conscious of itself regardless of what appears to be. This is the Truth. To personal sense, these ideas appear finite, material, limited; and always will to personal sense; but the testimony of personal sense does not change the evidence. As our spiritual discernment approximates the awareness of Mind, the so-called human, or "objects of sense," which are the Divine, or the "ideas of Soul" imperfectly seen, will appear more substantial, more tangible, more beautiful, more contributive. Leaving "the mortal basis of belief, and uniting with the one Mind" we prove the visibility, substance, tangibility of the "ideas of Soul" as our present sense-experience. Even with our present dim discernment which appears as "crude concepts, fleeting forms," we have some sense of substance and tangibility to our world. As that discernment becomes understanding, our sense of substance, the eternality of these divine ideas, will appear more and more with no sense of deterioration and decay.

Demonstrating Divine Substance, Form and Tangibility

As this understanding unfolds we will not lose our friends, our family, our money, our homes, but will see or possess them (shall we say, reflect them?) in perfection and greater loveliness because we are demonstrating that we are the consciousness which is Mind, God, and thus conscious forever and forever of the infinite ideas which are itself. These divine ideas, which Mind, our Mind, is conscious of, unfolding as our

understanding, give us a sense of health, wholeness, joy, spontaneity, freedom, beauty, dominion in our world, or as our world, or body, with no sense of limitation, disease, disaster. When we understand God's boundless bliss, we are being boundless bliss; when we understand His immortality, we are being His immortality, *regardless of our appearance as a human. When we know Truth, we "be" Truth to every situation that could arise, and this is reflection, or oneness; when we know Love, we are being Love, and this wipes out any belief of human need.* These impersonal ideas of God, present as our understanding are that Mind present giving one a "sense" of *ability, intelligence, wisdom, judgment, purity, kindness, courage, honesty, tolerance.* We possess or reflect all these qualities instinctively because of our relationship with God. Because of the *one* Mind. Demonstrating our unity with God, we demonstrate our possession of the qualities; *they cannot be acquired in any other way.* However, these divine ideas — these imperishable ideas of Soul — cannot appear tangible and substantial with form and activity as our being or character if there is in our sense of things any recognition of the material and human, any desire, or wish, to make something over. Matter-man, the human, as such, is not tangible; Spirit is tangible; matter is a dying belief — the law of which is disappearance. The human cannot be tangible unless we see that it is the divine imperfectly seen. Then it is no longer human to us; it is divine.

When we understand *substance, form and tangibility* as Spirit, or Mind, expressed as ideas without dimension or measure, we will never lose the sense of substance, the sense of possessing all that makes for an harmonious, beautiful, complete experience. It is helpful to see that *possession is reflection*, never possession of things or ideas. We do not possess understanding; *understanding is us.* Mrs. Eddy says, "Understanding is the reality of all things brought to light," we read in *Science and Health.*

A table, an automobile, a house, and all the other things which appear to meet the needs of humanity today are really only a material, limited sense of what is actually present as ideas of completeness, wholeness, satisfaction, ease -- that which is contributive to a perfect state of being. When understood as Love manifested as ideas and not as the material things they appear to be, they will always bless us, always add to our comfort, happiness, and well-being, always satisfy us. There never will be too much or too little — either of which is hampering and limiting. As reflection, man reflects infinitely, which means he possesses infinitely, which means he is infinite. Accordingly every idea is ours, contributing to our well-being.

Suppose a yacht would be contributive to our freedom, the demand for the yacht would reveal that we had it. We possessed it before, but until there was a demand for it, it could not appear. The demand is the supply. If it could have appeared through human will or wish, it would not have blessed us.

Discerning All Things to Be Ideas

We lose the conscious possession or sense of health, wealth, and happiness — they vanish -- when we seek for them, because they do not exist as such. In seeking for them we are unconscious of the true ideas of Mind, which they are. Mrs. Eddy once said, "If we do not control our possessions through the understanding that they are spiritual, they will control us through the belief that they are material." All phenomena, all the "objects of sense," all the things of which we are conscious, is Mind aware of its own

substance and perfect being. What these phenomena appear to be, is our present understanding of Truth or reality; therefore there are no phenomena to be healed, to be changed. The phenomena of Mind being ideas -- perfect, eternal, beautiful -- any attempt to outline humanly, calling things good, things bad, some things right and some things wrong, will interfere with demonstration because the demonstration is Mind's demonstration of itself as infinite ideas. Things are not things; they are ideas, Mind revealing its infinitude. Mind demonstrates itself as ideas, and we have the demonstration of things in proportion to our apprehension of the ideas.

Again, any attempt to conceive the form of activity of the ideas of Soul, the phenomena of Mind, results in disappointment, unhappiness, discouragement. Human idealism always makes suffering. Human ideals not only result in disappointment and unhappiness, but in self-condemnation and self-righteousness. In idealizing the human we make a lesser god with feet of clay. The person who has degrees of good and evil in his thought is always in trouble. Mind cannot demonstrate itself, its perfection, its joy, its dominion, its allness, unless it is present as our consciousness of its true ideas. All things, being the infinite nature of Love, or Soul, revealing itself in infinite beauty, comfort, joy, completeness, as ideas, are discernable only to spiritual sense or consciousness. We cannot perceive substance, form or reality in any other way; they are never discernible as the "objects of sense" they appear to be; and therefore "objects of sense" cannot be demonstrated as our conscious possession until we perceive spiritual ideas, although these ideas may appear as the good things of human living. Christian Science will do for us beyond our greatest expectations, if we will remove the limits and obstructing presence of wish, will, and desire, and *permit* impersonal or abstract Truth to become personal, concrete evidence through its own omnipresence and law.

What appears as the ideas of things, or people, the limitations, inaction, overaction, all that is hurtful and perishable, are illusions, animal magnetism, ignorance of what is actually occurring, and have nothing to do with the "objects of sense" which are the ideas of Soul unfolding as our consciousness; they have only to do with the mortal mind concept. Disease, accidents, anything hurtful or baneful, never have anything to do with man, even in belief, but only with mortal mind. Whatever is occurring is good, is blessing, or it is not occurring. This explains the healing of disease without destruction of things or the human being. The objects of sense, then, appear perishable or imperishable, according to our understanding of true substance, and their true nature as ideas of Soul; their continuity depends upon this also.

We Are Our Thoughts

When we understand that the substantiality and tangibility of the health, wealth, and happiness of everyday living depends upon our conscious use of the true ideas revealing Mind -- that this is the only omnipresence — we will be more alert, more pure in our thinking. We will ask ourselves more frequently, "Consciousness, where are thou?" "Are thoughts divine or human? That is the important question." We will not have human opinions of right and wrong, we will not think *about* Truth, or think Truth about objects of sense, for this kind of thinking keeps us in the realm of dimensional and measurable things with their limitations and diseases, rather than in the realm of Mind with its ideas of Soul.

This minute, though we appear to be mortal and human, we are, through our perception or understanding of what is true, the being of God, the man who has dominion over all the earth — Mind present as true thoughts or ideas. This is our substance and tangibility. We are just as substantial, tangible, as our thoughts. *We are our thoughts.* The mind we use determines our experience. The mind we use determines whether we shall experience accidents, war, hurricanes, earthquakes, floods, drought. Mrs. Eddy says, "If mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand." (*Miscellaneous Writings*)

The degree of understanding of what is actually occurring -- the conscious being of what we are — reflection — determines our protection. We can do nothing to the accidents, the whirlwind, or the drought; they have no cause, even in belief, because they are not occurring. To endeavor to find a mental reason for the illusion (remember that an illusion is never objective) or to work to protect ourselves from accidents or calamities is mental quackery. There is no objectification to an illusion. The belief is never accident, calamity, limitation; but a belief of two minds, or a mind that can be ignorant of the omnipresence and omnipotence of God, which we call animal magnetism or mortal mind. All is infinite Mind infinitely manifested, regardless of what appears.

If the human concept is the divine fact imperfectly apprehended -- ignorance, animal magnetism determining its finite appearance -- then there must be an appreciation and respect for our present concept, for the divine fact that is unfolding as our consciousness, regardless of how incompletely it may be apprehended or perceived. The perfection of all that is, may be appearing very incompletely, but it is unfolding, and the human concepts which are this unfolding must be respected for what they are. If we do not appreciate or enjoy what is appearing as our present discernment of good, we would never express any joy or appreciation because we cannot appreciate what is beyond our present perception, and thus beyond our present ability to conceive.

When we ignore our present concepts, when we try to shut out or deny what appears objectively, we are really denying the presence of the divine ideas. We must not regard the concept as the real; but as matter or material objects it is a misconception and indicates the presence of the real. "Even the human conception of beauty, grandeur, and utility is something that defies a sneer. It is more than imagination. It is next to divine beauty and the grandeur of Spirit. It lives in our earth-life, and is the subjective state of high thoughts. The atmosphere of mortal mind constitutes our mortal environment. What mortals hear, see, feel, taste, smell, constitutes their present earth and heaven." And, "In our immature sense of spiritual things, let us say of the beauties of the sensuous universe: 'I love your promise; and shall know, sometime, the spiritual reality and substance of form, light, and colour, of what I now through you discern dimly; and knowing this, I shall be satisfied.'" These are from *Miscellaneous Writings*.

We cannot ignore the belief that humanity is ignorant of true being, that it has accepted a mind knowing both good and evil. Therefore, every demand made upon us to prove that "now are we the sons of God" is an opportunity to be respected and appreciated, since it is through the disappearance of the illusion that we prove the kingdom of heaven at hand, the kingdom that is within.

Healing is the increasing awareness of perfection, rather than the eradication of disease. It is the Christ, or spiritual idea of sonship, oneness, unfolding as our consciousness. Recognizing spiritual unfoldment as the healing process will result in more instantaneous healings. There is an old saying that a watched pot never boils. Thinking of health as the eradication of disease only perpetuates the disease. There may be a so-called cure; ease and comfort in matter appear, but *there can be no permanency to health unless divine ideas are unfolding as our consciousness.*

We have faith cures, cures through suggestion or hypnotism, cures through medicine and surgery. The definition of cure shows that it has to do solely with the eradication of disease, and in this way restoring health. We learn in Christian Science that we do not restore health through the eradication of disease; we restore health through the apprehension of Truth. To heal means to give a wholeness or purity to; to cause a cure. So Christian Science heals; it does not cure, except as it heals. Healing is the curing, but curing is not healing. "Correct material belief by spiritual understanding and Spirit will form you anew," *Science and Health* tells us. A new image, the image of God, with no disease, because of the presence of a true and perfect idea — this is healing.

With a cure, the last state of that man might be worse than the first; the patient might be buried beneath the love of ease in matter, and not question but what this is the ultimate.

When the Truth was revealed through Christian Science that man is as perfect as God is perfect, mankind was shown that more important than the eradication of trouble, the healing of disease, is *how* disease is healed, and that this governs the permanence of health and happiness. For generations healing has been sought through human effort, and health was still elusive, short-lived and remote. Christian Science presented a new method -- a method which had primarily nothing to do with disease. The textbook informs us, "The mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin -- to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

Having thought objectively for so long, our old habits of trying to eradicate something were too strong for us, so we have been trying to make the liar into a truthful man, a thief into an honest man, a drunkard into a temperate man, a sick man into a well man, by Christian Science treatment, just as we did in the past with a surgical operation, a dose of medicine, an aspirin tablet, or any other human means, forgetting that this is a Science, and is remedial only when its Principle is used. When one ceases to associate health with better body — one will retain his health or regain it.

The Psalmist speaks of the health of our countenance being our God. An awareness of Truth, a knowledge of God, is health, and is what banishes disease permanently. When we put Christian Science treatment on the same plane as an aspirin tablet, a surgical operation, or any so-called human steps, we have put it on as human a plane as there is and it really ceases to be Christian Science. Christian Science is not a medicine, nor a method of treating physical or mental ills. Christian Science, in Mrs. Eddy's words, is "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." (*Rudimental Divine Science*) Christian Science is the Science of the oneness of God and man — God manifesting Himself as

man -- cause present as effect; therefore to think of Christian Science as remedial is a denial of the Science; yet Christian Science is so remedial when properly used that it "changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, restores carious bones to soundness."

"If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept." The wish for and love of material ease is not rising from the dead -- from materiality; and yet spiritual understanding will reveal material ease beyond our greatest hopes. The Science of health which is unassailable is the divine fact of man's coexistence with God. Unless this fact is accepted and understood, an individual will suffer as the world suffers and will be cured as the world is cured. There is no healing there.

The practitioner or a patient who wants an instantaneous healing, will never think of results, in the usual meaning of that word. The results have nothing to do with either practitioner or patient. To acknowledge Truth or God is to consciously be, and this is result or effect, which the world calls healing. Expectancy is not expecting something to come to pass; it is acknowledging everything to be what it is.

Mrs. Eddy speaks of "the correct view" — the one Mind present beholding the infinite expression of itself; this is omnipresence -- this Mind present as the Mind of both practitioner and patient. This Mind (our Mind, his Mind) has nothing to do with effects or results, because it has nothing to do with the phenomena of personal sense. It could not be conscious of healing a claim any more than it could be conscious of the claim. "What God knows, He also predestinates; and it must be fulfilled." (*No and Yes*)

Human Footsteps

We hear much about human footsteps; this human footstep is scientific, or that human footstep is not scientific; we must take human footsteps. Yet Jesus said, "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." Do no human thinking. A human footstep is humanity's highest concept of what is true or best to do at a given moment. It is never scientific or unscientific, as a human footstep. As Truth unfolds, becomes clearer, as divine ideas occupy human consciousness, our human means and methods improve. When we work from the altitude of Mind or Principle, the oneness of Mind appears as guidance and direction in human affairs — improved human footsteps. An improved belief or a human footstep, is not the demonstration, yet divine ideas unfolding as consciousness demonstrate their presence as improved beliefs. If we realize that the divine ideas appearing as improved beliefs are divine ideas and not improved beliefs, there could be no relapse, nor would we question in any way the form or outline of the improved beliefs.

When, through better apprehension of Truth, certain means and methods are outgrown, one no longer uses them. This is not, however, abstention, or repression, or prohibition, or human will, it is growth Spiritward; it is unfoldment, the reformation which comes as the inevitable result of Truth unfolding as the one and only consciousness.

A dependence upon material means or steps as a healing agency is misplaced dependence, due to ignorance, a misunderstanding. A dependence on material means for our living, our supply, is misplaced dependence. The material means appear in

accordance with our present understanding of Truth. Those who are troubled over what is right or wrong in their experience, or what is scientific or unscientific for their neighbor to do, have no compunction of conscience when eating dinner, or going from one place to another in an automobile, or wearing clothes, etc. Therefore to be critical of our neighbor or condemnatory of ourselves because we have not proved exemption from certain other material steps, and use other material methods without condemnation or criticism, is not consistent.

So far as the Science is concerned, it is no more scientific to go to a dentist than it is to the doctor. We simply have perceived enough of Truth to exempt us from the medical man, from that human footstep, and not enough to exempt us from the dentist. Many sincere persons are endeavoring to know something about God and His righteousness, and yet have not proved their freedom from certain so-called material laws of health. It would be most unwise for them to disobey these laws until through better apprehension of Truth these laws cease to govern them.

Up to date, we do not seem to have proved entire physical freedom without a certain amount of exercise, fresh air, wholesome food, warm clothing, etc. So we take exercise, the fresh air, the wholesome food, not because they have anything to do with our well being, but because we have not proved that they do not have anything to do with it.

Physical and Mental Habits

If one is habitually careless in one's posture, or has sat constantly in an abnormal position until a bad habit is formed, one needs to make a conscious effort to sit correctly, also a conscious effort to stand correctly, even to the point of perhaps taking some exercise for correct posture, until one has sufficient spiritual understanding to prove freedom without any human effort or endeavor, or sufficient spiritual understanding not to indulge the bad habit. As long as we apparently have a human body we cannot be careless or neglectful in our physical habits.

What is true of the physical habits is also true of mental habits. Suppose one is habitually resentful, fearful, critical; he has learned through Christian Science that man has no Mind but God; that man lives, moves, thinks, as reflection. The Mind which is God could not find in itself any anger, fear, criticism, and yet one still appears to get angry, is still fearful. He has also learned in Christian Science that mortal mind is the culprit, and that he cannot correct mortal mind of its anger and resentment and fear. But what is his next step, when apparently his understanding of the fact that his mind is God and therefore the qualities of that Mind are his, is not sufficient to reject the belief of mortal mind with its anger? He must use the best sense of discipline or human will he has demonstrated and endeavor to overcome the habit. But this is not Christian Science.

It would be inconsistent with Christian Science to tell such a person that he could not have Christian Science help until he was through with that particular human footstep which was his highest concept of Truth at that particular moment. It is no more scientific to try to overcome the anger through will or discipline than to take the exercise, the wholesome food, the general good bodily care or hygiene. Neither method is the Science of the Christ; both are makeshifts, but they are less evils.

It is certainly much less limiting to one's self and more pleasant for one's neighbor to control anger, criticism, etc., and it is likewise much less limiting to take exercise, to eat good food at normal intervals. We *act* always from the standpoint of our present discernment of Truth, doing the best we can, but think always on the basis of our revelation. Until our demonstration coincides with our revelation, our human with the divine, this apparent duality in our life will continue and cannot be ignored. This duality disappears in the measure that the *one Mind* is demonstrated.

Denial of Evil as Nothing

The modes of Christian Science practice on the surface consist of the affirmation of Truth and the denial of error. We read in *Science and Health* that "all is infinite Mind and its infinite manifestation, for God is All-in-all." Why, then, is there necessity for taking cognizance of anything else; simply because there appears to be something else, and it is essential that we see the nothingness of this appearance. This appearance is ignorance of Truth, a false sense, animal magnetism, and not an entity which has being, or action, or law. In other words, this appearance is mental -- non-intelligence -- and thus evil or error must be reasoned or explained away; it cannot be destroyed or overcome; hence the process of analysis and argument. Our limited sense of Spirit is all the materiality there is, so far as we personally are concerned.

Evil, disease, sin, are never destroyed in the usual meaning of that word, because evil, disease, sin, are never something. They appear to be destroyed through the scientific perception that God is the only entity, and that error, whatever its name or nature, is a false sense or ignorance of good. To deny evil as evil, to make statements of Truth which one thinks will do something to an error, is to build it up. We deny evil because there is no evil. Evil is a false sense, animal magnetism; all is good, imperfectly apprehended. Denial is never contention; contentious thought is not Mind. Denial is not an argument between Truth and error; it is analysis, reason, logic. It is Mind itself saying through true and accurate thinking, "Begone, I never knew you!"

It is wearisome and futile to try to get rid of something, because there is nothing to get rid of, and the effort gives identity to the error. What appears as a change in condition or things is simply that we are perceiving more of Truth and reality, the only something that was anywhere at any time. It is impossible for the human mind to correct itself or to rid itself of self-imposed bondage; all that is wrong is the belief that there is a human mind that can hate, that can fear, that can be unhappy, or that can lack.

Treatment Defined

A truth is revealed to us, contrary to the universal belief; through analysis, reason, logic, we verify it; thus our affirmations and denials are an intelligent procedure ultimating in understanding and realization. This is the process we call treatment. The treatment is Truth or Mind itself affirming its own presence, excluding practitioner, patient and claim. This one Mind, being the only presence, announces the perfection and wholeness of its ideas. This wipes out the error. Right where any problem or error seems to be, is the allness of God as right ideas.

A treatment in which the practitioner is seeking a cause (mental or otherwise) for a claim, or one who is reviving the error periodically in order to deny it, is not the treatment of Mind. One cannot be "I AM," and at the same time think there is something to be done.

In the process, so-called, of treatment, we must beware that we do not think of Mind over matter, or Mind controlling matter. There may be statements in *Science and Health* that would give one the impression unless intelligently read that this is the case. Long ago, when universal thought called matter something, it was important that humanity be shown that Mind is supreme, and the only way in which it could be shown was along the lines of Mind controlling matter. As thought has unfolded, universal belief has said, "There is no matter," so the method of Christian Science practice has necessarily improved. The basic error is mortal mind, ignorance, the belief of a mind other than God. Mortal mind does not control the body; mortal mind and its body are one; therefore, the so-called human body cannot be treated.

The only body there is, or ever will be, is the coordination and activity of the ideas of Soul. Body is not a thing; it is being, activity; it is identity. It is not something controlled by Soul, but it is the identity of Soul. Man does not possess a body; man is his body. It is his identity. An improved belief is not the result of correct thinking; it is a true idea itself appearing through the mist.

If everything is transpiring as consciousness, then all *malpractice*, as far as each individual is concerned, is at the point of his own consciousness. Malpractice is wrong practice. Because Christian Science is the Science of one Mind, malpractice, as understood in Christian Science, is the acceptance of a belief of two minds, and thus a belief of matter universe and matter body. This is the malpractice which is common to all. We are not a law unto ourselves and thus exempt from this universal malpractice until we "leave the mortal basis of belief and unite with the one Mind," realizing that man is spiritual and not material.

Arguments against malpractice or animal magnetism often make so much of it that these arguments themselves constitute malpractice. Consenting to the belief of two minds is the malpractice; acquiescing with suggestion or agreeing with the belief, is malpractice. Not the suggestion or the belief, but accepting or consenting to it is the malpractice. All evil, crime, sickness, death, exist as a state of consciousness, active in our individual experience through ignorance of God, false sense, animal magnetism.

There is nothing external to consciousness. If one seems to be ill, that one has consented consciously or unconsciously to the belief that he has a mind apart from God. He may not have consciously thought disease or consciously accepted other beliefs going with a mortal sense of existence, but if he has not consciously assumed, or is not consciously assuming, the attitude of the one omnipresent, omniscient Mind, and maintaining that attitude through accurate, scientific thought, he is not a law to his own experience, and anything which mortal mind believes may claim to be his belief.

There is no outside world; everything exists in our experience or to us as our sense or consciousness of what is true. Our understanding of God is man to us, and is our world. An evil doer is no more the evil doer than the one consenting to, or recognizing, the evil. If we are to handle malpractice effectively, we cannot malpractice. We must not personalize mortal mind.

Remember, all there is to a lie or an error is a lie about what is true. Ignorance of Truth is the one mortal mind, and if the Christ, or Truth, is not present as the understanding of true ideas, the lie or error is. We have no one to blame for our troubles, neither an enemy or so-called organized evil; only our own ignorance of God, our own ignorance of what is actually occurring at every minute of the day.

When we realize that unless we are acknowledging good in all our ways, we are consenting to, or unconsciously accepting the prevailing beliefs of the world; we will then awaken to the importance of being Scientific Christians. When we say to ourselves, "O Lord, how long?" the answer will come back, "Just as long as you deny My omnipresence." To whine, or complain, as if something were doing something to us, unbidden or unknown to us, is only to add to the confusion. We are victims of our mistaken sense, or of the mistaken sense which we accept as ours.

The power and presence of God are humanly evident only as they are divinely realized; and spiritual ideas, because they are the only substance and tangibility, appear humanly as the experience or things we need.

Church

In *Science and Health* Mrs. Eddy gives us the definition of church in these words: "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle. The Church is that institution which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

The purpose of our organization is to meet the need of humanity for a practical, and thus a satisfying, Christianity. A Christianity can be wholly satisfying when it appeals not alone to revelation, but to reason and logic. Revelation and reason must coincide. Just as Jesus was a more or less disturbing factor in the religious life of his time, with his disregard of superstition and false theology, so our scientific Christian of today meets the opposition of conservative religious thought when he says, "All is infinite Mind and its infinite manifestation, for God is All-in-all." They said of Jesus in the olden days, "He makes himself at one with God." Today the scientific Christian makes himself at one with God. The false theology, God and man — two — which has for so many generations been the basis of all religion and the foundation of all churches, is the constant malpractice, or suppositional opposite of Truth, which every Christian Science church comes under. The malpractice would involve us in consideration of things as important which have no importance at all; it would involve us in rushing about smartly, troubled about many things, wasting much valuable time, as did Martha of old -- thinking that doing good is more important than being. Jesus said Mary chose the better part -- learning to *be* rather than to do.

Being, because it is God being, is never inactive or apathetic; if it were, it would contradict the very idea of itself. The only God there is, is Mind, and this one Mind must be used as our Mind, or we are having other gods. We still are tempted to feel that we must work up to God, and that perhaps someday when we are good enough, we shall become at one with God. We are always trying to reconcile God to man by trying to make the human God-like, when it is only as scientific Christians that we demonstrate or

"be" the perfect man. Understanding God, we are man. An attitude of thought which looks up to God is not reverential; it is not Christian, nor is it Science. It is an emotional state which is not conducive to progress; it is really paganism. "We lose the high signification of omnipotence, when after admitting that God, or good, is omnipresent and has all-power, we still believe there is another power named evil. This belief that there is more than one Mind is as pernicious to divine theology as are ancient mythology and pagan idolatry." (*Science and Health*)

Accepting universal belief and having in thought a man who needs redemption, a world to be saved, the second part of the definition of church has been followed as a command, and we have tried to do the impossible thing of endeavoring, in the way the other churches have proved to be of little avail, through various human efforts, to elevate the race, to give proof of the utility of Christian Science, without Christian Science. Does the world know what will heal it? Certainly the consciousness of a world that needs healing is not the Christ consciousness, which will heal it. We cannot take Christian Science to anyone at any time. Our church is not for the purpose of bringing good to humanity, but of showing humanity the good already at hand — the omnipresence, demonstrable as Mind. A spiritual awakening must precede the desire for Truth.

We are not engaged in a Christian endeavor as are the other churches. They are Christians as the world terms Christianity, but we are scientific Christians, and as scientific Christians we are not engaged primarily in healing the sick and saving the sinner; yet as scientific Christians we do both. "Jesus came to rescue men from these very illusions to which he seemed to conform; from the illusion which calls sickness real, and man an invalid, needing a physician; the illusion that death is as real as Life. From such thoughts — mortal inventions, one and all — Christ Jesus came to save men, through ever-present and eternal good." (*Unity of Good*)

We are Christian Scientists, not because something has come to us from without, but because of something that is going on within. This forever coming of the Christ, this ever present Truth unfolding as our consciousness makes us scientific Christians. Christian Science could not be brought to anyone, by anyone, though that may appear to be what happens. Nothing is going on external to the consciousness of each individual. Christian Science is the unfoldment of the Christ, as awakening in consciousness. No one is ever awakened from without; nothing is happening without. The crusading spirit, the desire or wish to spread this gospel, is false theology. The whole premise of the crusader is an acceptance of a man separate from God. An individual awakened sufficiently to perceive something of the Christ will always find the human means at hand to confirm his awakening. Demand and supply are one.

Mrs. Eddy says, "Give them a cup of cold water in Christ's name (in the name of Oneness) and never fear the consequences." This is exactly what a scientific Christian will do. "A cup of cold water In Christ's name" — what could this be but a clearer recognition on the giver's part of the oneness of God and man. Greater love hath no man than this, that he lay down his material sense for his friend: or that he include his friend in his own reflection of God. Our relationship with our brother is our relationship with God. This is the structure of Truth and Love which will give proof of its utility and will elevate the race.

The greater need of today is for pure metaphysics; a scientific Christianity that will do the works of Jesus. The only way in which we can establish our church today is

the way of scientific healing. Dissension in our church does not come because the majority are not maintaining the scientific attitude of one Mind; all dissension comes because of the personal sense of human opinion of right and wrong. Right and wrong are relative terms and do not really belong in the vocabulary of the Christian Scientist. Good and evil are relative terms when we use them in connection with the human being. The Christian Scientist is interested only in Truth, not error — there is no opinion about these. We sit in judgment of our neighbor, forgetting that our neighbor is our own sense of God and apparently forgetting that Mind can demonstrate its presence only as true ideas or thoughts, and that no church in the world can give proof of its utility as long as there is no scientific Christianity.

Our thought must be lifted above the human thing we call church. No Church can give proof of its utility as long as there is no scientific Christianity. As an idea of Truth, church is eternal, unshakable, steadfast, pure; as an idea of Love, it is all-embracing, all-sustaining, all-protecting, all-guiding. Is this your church?

Our human activities, our lecturers, our teachers, practitioners, are the human appearing of our discernment of good — divine Love proving its presence by meeting the human need so that as our discernment grows clearer, our lecturers, our teachers, our church -- everything necessary to meet successfully the needs of humanity for redemption — will have none of the limitations which go with the human concepts.

In our work in Christian Science, there is constantly before us this process of the redemption of consciousness, and thus the apparent re-formation of our world. There is constantly before us the demand to *be* what we are — the image or reflection of God, what God is conscious of. Instinctively, we know that our weaknesses, our diseases, our unhappiness, do not belong to us and we rush hither and yon seeking the answer to the enigma. Finally we recognize that our world is returning to us our own image. With this realization, our redemption and reformation begin, because we see, although dimly, that the answer to all problems is entirely at the point of our own consciousness, because that is where the problems are. We begin to realize that this instinctive impulse, or urge, to loose our bands, to escape from our limitations, this unrest, comes from the divine fact of our present perfection; that the kingdom of heaven is not a far-off event, but a possible present experience.

In the degree that we acknowledge this fact by entertaining the true thoughts or ideas which are God being, we find that old things have passed away, behold all things have become new. We call this process reformation — this process of the redemption of consciousness. This Christ consciousness is conscious always and only of divine ideas, perfect, indestructible, incorruptible, unchangeable, invincible; and when it unfolds as your consciousness (which it is) of divine ideas, what appears is a new mind and new body. We find we possess instinctively the honesty, the justice, the strength, the compassion, the courage, which we call character.

Character is never personal; it is individual. Character is the characteristics or qualities of God (the invincibility, the unchangeableness, the immortality, the spontaneity) appearing as ourselves because of the one consciousness. Remember, reformation is not change, making something over; it is divine being better apprehended, divine ideas appearing humanly as a changed mind and body, because the apparently changed human appearance is a divine event and not a changed human appearance.

Reformation does not involve human will, correcting ourselves, or trying to get over something; it does not involve stopping one thing which we call wrong, and starting to do another thing which we call right. That is the old way of reformation. In a certain way reformation is instinctive; we wish to reform because there is some awakening in consciousness of our real being. The Science of the Christ demands reformation. It is an actual necessity because of the great gulf which appears to exist today between our present demonstration of Truth and the Truth itself, which Christian Science *reveals* as the oneness of God and man.

Genuine Reformation

The only sin is the illusion of life in matter, and if we continually indulge this sin by catering to it we delay our demonstration of dominion. There is never *dominion* in matter; it is always subjection. Looking to matter for anything takes away our dominion, our freedom, our self-respect, which discipline (an awakening to the importance of not indulging self) returns to us. "He who gains self-knowledge, self-control, and the Kingdom of Heaven within himself, within his own consciousness, is saved through Christ, Truth. Mortals must drink sufficiently of the cup of their Lord and Master to unself mortality and to destroy its erroneous claims." (*Miscellany*)

"Now are we the sons of God." Now are we God's consciousness of Himself. This Truth accepted acts as self-discipline by forcing us to assume a mental attitude toward everything and everybody which Mind, or God, assumes. A certain kind of trust in God is mental laziness, and therefore does not discipline us; it uplifts emotionally.

As we attain the understanding that makes the acceptance of erroneous belief impossible — the understanding that there is nothing to change — we find that discipline is no longer necessary.

Until this duality is less apparent — until the gulf narrows between revelation and our present demonstration — discipline is as necessary to us and just as important as our meals, our clothes, our houses. We must use the best sense of *discipline* and *will* that we have demonstrated to be ours. Material self-indulgence in any form is a denial of our God-being, and while human discipline and human will are not Christian Science, they are a lesser evil, resulting from a degree of spiritual awakening to the unreality of the matter-man.

Without the understanding which Christian Science gives us of the Bible, reformation in olden days was based on fear. The Mosaic Law, with its interpretation of sin, was damnation instead of salvation of the Christ; condemnation and penalty governed mankind. Christianity today has retained enough of that law to keep condemnation and penalty as prod to reformation. This is not Christian Science. Reformation is education; we do better because we know better. Paul said, "For the law made nothing perfect, but the bringing in of a better hope did." Reformation is not achieved through outward conforming to the letter of laws, nor through fear, nor through the making clean the outside of the platter, but by an inner urge, an inevitable recognition of what is actual and true. Our willingness to accept the law of Love, to practice "God's presence withersoever we go," is the first step in our reforming process, and is rigid self-discipline. This acknowledging of God in all our ways, this seeking first the Kingdom of God and His righteousness, is the perception in some degree of the oneness of God and

man, and thus a denial of false selfhood. This step may appear as helpful discomfort at a certain point in our experience because it forces us to relinquish the materiality which is claiming to walk with us withersoever we go.

This inner action, this urge to know and do the will of God, good, is Mind acting; it is the voluntary action of Mind, which appears humanly as *involuntary*. In other words, we desire to reform, we seek good involuntarily, because of the divine fact that "All is infinite Mind and its infinite manifestation, for God is All-in-all."

Inexhaustible Supply

When one is apparently seeking companionship or health, one is merely claiming what is eternally his. Through many disappointments there is finally some awakening to man's present perfection, and Christian Science comes to the individual. Then the method changes. Awakening in some measure to the fact of the *one* Mind, one realizes that this Mind includes everything one may seem to want or need. Before you know you need it, you have it, because that Mind is your Mind; in fact, you could have no demand for something you did not know about. This Mind never needs to remember anything, because it includes everything. We want a thing because we have it; we could not want what we did not have, and we cannot have what we do not want. If we want a thing, the minute we stop wanting it we *prove* we have it because we have stopped denying its presence. Our very being includes the right idea of *all* we could ever want. As this Truth unfolds there is no more wanting or seeking; we realize that wanting and seeking deny having.

There must be no human desire, no wanting, no outlining, no planning. The moment there is voluntary desire on our part, we deny omnipresence — the voluntary action of Mind. The path of non-pursuit is the scientific path. Remember, Truth is always active, bringing to light improved concepts. The more we can rest on the inevitableness of what is, appearing in consciousness as what we need, rather than on the human effort to get something or to be something, the sooner we shall prove "Thy Kingdom is come."

Our standpoint must be perfection — perfect God and perfect man — nothing needed and nothing desired. Then the desire to go forward, the seeking of good, is replaced by a progressive realization of good beyond our present dreams. "Through the accession of spirituality, God, the divine Principle of Christian Science, literally governs the aims, ambition, and acts of the Scientist. The divine ruling gives prudence and energy; it banishes forever all envy, rivalry, evil thinking, evil speaking and acting; and mortal mind, thus purged, obtains peace and power outside of itself." (*Miscellaneous Writings*)

The problem of supply, instead of being unimportant to those who seem to have plenty, is important, because at this stage of our experience no one is exempt from the subtle arguments of materiality, the law of which is "dust thou art and unto dust shalt thou return." We can never rest on the appearance of matter substance as being substance; it may be, but our only surety that it is real substance and not an illusion, lies in the abundance of the ideas of God which we are using as our consciousness. Our sense of substance must be Spirit or it could be replaced at any instant by a sense of loss. He whose resources appear the greatest has the most need to be alert. This is also true of

health, happiness, and all that makes for perfect being. It is so easy to rest in the realm of what appears as an improved belief and thus be fooled.

Work

There must be respect for our present perception of activity, no matter how dim. We must remember that it is the divine imperfectly seen through the lens of personal or material sense, and that as this material sense, this animal magnetism is dissolved, more and more of the divine is revealed. This dissolving process is continually going on when we disregard the human appearance, the testimony of sense, and turn solely to the evidence of Mind — which is evident to us at all times through ideas or thoughts. This is our business.

The only business is Mind unfolding its infinite nature. This unfolding or omniscience is the ceaseless, universal uninterrupted, unlabored flow of ideas, which appear to us relatively as things we seem to need and which come to us through what we call a profession, employment, vocation, in the measure that we let that Mind be our Mind. Regardless of what we call our business, it is Mind's business of being itself, so our business, and the only business we could possibly have, is Mind's (our Mind's) business of being aware of the perfection of its ideas, and thus what we call our profession, our business, is always contributive, is always satisfying, is always joyous; it contributes to our freedom, dominion, ease; it is never labored, burdening, hampering. Man, being a mental, spiritual being (man is the thoughts he thinks) can no longer labor by the sweat of his brow. If we are not realizing our spiritual mental selfhood — living as Mind, Spirit, we come under the disintegrating beliefs of matter, and our business fails.

Man's activity is reflection; his possession is reflection. Mind could find no reversal in itself, no fear in itself, no delay in itself, no inactivity in itself. Therefore, man as reflection of what Mind is knowing, could not express or manifest fear, inactivity, reversal, delay. The whole secret to a perfect, joyous occupation, is to let the one Mind be our Mind. Mind unfolding as our understanding of its ideas is our occupation — settled, arranged, remunerative, ever-satisfying; but unless we see that this is so, our task, whatever it seems to be, will be labored, unprofitable. In the textbook Mrs. Eddy says, "The one Ego, the one Mind or Spirit called God, is infinite individuality, which supplies all form and comeliness and which reflects reality and divinity in individual spiritual man and things." Seeking the one Ego, being the one Mind, by thinking thoughts which reveal or declare that Mind, we demonstrate our own true individuality. Individual means one; that which cannot be divided without losing its identity. This infinite individuality unfolding itself infinitely must have infinite expression, each being a witness or proof of the one Ego; so each idea or expression must be individual, distinct, must be itself forever. Each idea is a complete, individual unfoldment or revelation of the one Ego. Infinity cannot repeat itself, so each expression is infinity infinitely being. Therefore each idea includes as its being, or embodiment, or its world, every other idea of the one Ego. If this were not true, the Ego could be divided into parts, or could be divisible — an impossible premise to associate with God, the infinite All-in-all, it would be a denial of infinity, which is infinitely being itself and could not cease being itself — whole One.

As this divine oneness unfolds to us, we realize that individual man includes all men with no separate interests, but all individually testifying to the infinite self-

completeness of the one. We realize that the only I, or Ego, could never act contrary to itself; that every individual idea is essential to every other idea. There is nothing left out of infinity, and therefore nothing left out of each individual expression of the one. No idea can have life without every idea having life; no idea can have abundance without every idea having abundance; no idea can have peace, poise, or joy, without every idea having peace, poise, and joy.

You are not your brother, nor is he you; but your individuality, being essential to identify infinite individuality, must include his individuality, because you are both the one Mind infinitely and therefore individually being. We cannot be reflection without including our brother. Each individuality is essential to every situation or state of being; we are essential always; nothing is existing without each one of us. If the demand for one is present, then we appear essential. We are denying our God-being, our essentialness, our individuality, we are impoverishing ourselves, as far as our present experience goes, when we entertain any thought of want or woe, any sense of lack, any criticism, or resentment, any hate, any condemnation in connection with our brother.

Any wish or desire to change our brother, any human opinion regarding him, is a denial of our oneness with God, a denial of reflection or true individuality. Our relationship with our brother is our relationship with God. "No man can come to me, except the Father which hath sent me draw him," Christ Jesus said.

The true brotherhood of man is "love your neighbor as you love yourself." We cannot demonstrate our own oneness with God and at the same time accept a sense of separation from our neighbor. Mind, God, (our Mind), cannot find anywhere at any time anything but its own qualities or attributes actively being; and so we are denying our relationship with God if we think we see something unlovely in our neighbor. If we think our intelligence, our perception, our spiritual discernment is greater than our brother's, to that extent we are limited, hampered, hindered, because there is but one Mind, one man.

The co-ordinated wholeness, the harmonious activity of the infinite ideas which Soul unfolds as itself is the body of Soul — man and the universe functioning in accordance with divine Principle, Love; therefore each idea is continually blessing every other idea.

As this oneness unfolds as our understanding, it will be impossible not to love our neighbor as ourself; the one Mind present as our Mind is Love present as ourself. A realization of this oneness appears as completeness with no sense of waiting for something or working for something, with no sense of standing still or getting into a rut. All process, all desire, all impatience, rest in the supposition that there is separation, or in the belief that there is a limited consciousness that does not know all, and thus have all. Being spiritually conscious, discerning that objects of sense are really ideas of Soul, step by step this gulf, which appears to exist between our present dim discernment of Truth and Truth itself, and which accounts for the apparent duality (the material and the spiritual), narrows until our demonstration coincides with our revelation, and our objects of sense appear to be what they really are — "ideas of Soul." Then we are not looking through a glass darkly, but we are knowing as we are known; and this is reflection.