

EXPERIENCING THE PRESENCE OF GOD

by

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## EXPERIENCING THE PRESENCE OF GOD

Where is God? Paul tells us, "In him we live, and move, and have our being." Just what is presence? Who knows what presence is? Is God here? If so, where is here? We say God is omnipresence, but where is omnipresence? What does omnipresence mean to you?

We say God is everywhere, but where is everywhere? Where is God, Mind, Soul, at this very moment? Do you have to go anywhere to experience the presence of Love? Where is goodness, kindness, humility at this very moment? Are they present? If not, where would you go to find them? How do you contact their presence? Do you have to go anywhere to experience the presence of Mind? Where is  $2 \times 2 = 4$  at this moment? Do you have to leave this room and go somewhere to get it? Have any of you more of  $2 \times 2 = 4$  than anyone else? Would you ask somebody for it? Where would they get it to give? Is not  $2 \times 2 = 4$  present in the consciousness of each individual here?

It is here, where you are thinking the truth, that you see, hear, and experience God's presence. "Closer is He than breathing," said the poet, "and nearer than hands and feet." What is closer to you than breathing? Are not your thoughts closer to you than breathing? It is right here at the very place of your thinking that you experience God's presence. In the Bible this presence is often portrayed as light ". . . which lighteth every man that cometh into the world," as John says. This mental light is seen on the face at times when thought is illuminated spiritually. This light is not far away, but very close, even at the place where you think.

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But just what is presence? Who knows what presence is? If you were to do away with everything that seems to be present, all material objects and persons, what would be left? There would still be the presence of Mind, of Life, Love, and Principle. There has been a presence right here for a million years and more, and this same presence will continue through all eternity, unchanged and universal and unmoved.

There are never two presences. There is just one presence everywhere. God's presence does not come and go. If it did, from where did it come and where did it go? That would mean God's presence was in a locality. But God's presence is everywhere, and since God's presence is everywhere, we do not have to go anywhere to be in His presence.

Omnipresence means all-now. It does not mean by-and-by in some future time. Omnipresence does away with past and future. Everything that exists, that ever will exist, is omnipresence.

Now, we have seen the ever-presence of God; let us see the ever-absence of error. Is  $2 \times 2 = 5$  ever present? No. It is always absent. Any mistake or material concept is never present; it is always absent. Our bodies have no consciousness of presence. It is human consciousness that says we are conscious of being present. Change our consciousness from a material sense to spiritual sense, and we would be conscious of being in the presence of God.

"The depth, breadth, height, might, majesty, and glory of infinite Love fill all space," Mrs. Eddy tells us in *Science and Health with Key to the Scriptures*. Through Christian Science we learn that God fills all space. What does this mean? Have any of you analyzed space metaphysically? Have you ever denied space, distance, and dimensions? If we do away with the material concept of body and material objects in space, we have to do away with our concept of material space also. To the material senses there is empty space — or space where material objects seem to be; but in

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the spiritual sense of space, there is no empty space. All space is filled with Love, with goodness, with Life and Truth.

*Space is mental.* The human concept of space involves distance. Boundaries are concepts in thought.

### *Spiritual Space*

In the spiritual realm of space, Love is without distance, even though it is infinite. Goodness, purity, honesty, truth are without distance. The principle of mathematics, of which you are conscious, residing as understanding in your mentality, is infinite in belief, but it does not occupy distance or the human concept of space. Now, let us see God apart from distance, apart from a matter-sense of space, and yet occupying every speck of consciousness. Do we not get a new light, a diviner concept of Mrs. Eddy's statement looking at space this way, when we read that Spirit, Mind, God, fills all space? Since Love fills all space, we cannot be conscious of anything but the consciousness of Love everywhere. The same is true of Life.

We must deny everything in front of us and its projection out beyond, because right there where we think that there is space before our face, "All is infinite Mind and its infinite manifestation . . ." (*Science and Health*) We must disengage our thought from a material sense of space and objects and distances and dimensions, and comprehend a spiritual sense of space without distance, but with infinite perception, and see that it is consciousness. We deny everything we see with the eye — material objects so-called, the body and every evidence of the senses. Let us also deny space as material. It is no more real in a material sense than body is. Doing away with the material sense of space is to come into the realization of omnipresence of consciousness.

We read in *Science and Health*, "The manifestation of God through mortals is as light passing through the window-pane.

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The light and glass never mingle, but as matter, the glass is less opaque than the walls." Have you ever read that? If so, did you merely go over the words? How much did you get out of it? Did you see God shining through you, and experience His presence in the way that this statement portrays? See what that involves. "The manifestation of God through mortals . . ." Have you contemplated this picture until you have come into a consciousness of its truth? No? Let us contemplate it now. Let us fix it in our minds as a definitely ordained spiritual perception that will connect us right here or anywhere with the divine presence.

To illustrate: Let us go up to a window-pane and look through the glass. We see the light shining through the glass. We stand and contemplate the closeness of that light to the glass and note the fact that the light penetrates right through the glass. We note that the light and the glass both occupy exactly the same space at the same time and yet are two utterly different factors. Now, just as the light shines through the window, likewise at this very moment and through all the cycles of infinity, God is right now shining through you. If He is that close — and He is — what keeps you from a conscious realization of His presence?

If you find whatever keeps you from this realization and remove it, you will have a consciousness of the divine presence, and it will function for you just the same as it functioned for Christ Jesus, Mrs. Eddy, and others. It carries the whole power of demonstration which will heal the sick, and raise the dead, and unfold your spiritual development into the perfect man that has dominion over all the earth.

### *Our Perceptive Faculties*

Now we say, "What is it that keeps us from a realization of God's presence, since He is right here shining through the very thoughts with which we are thinking about Him?" It is the nature of mortal mentality, or the human mind, that is contrary to and cannot

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perceive the divine presence. It would be like asking the glass if it saw the light, and the glass saying, “No, I cannot see the light,” conscious only of its own makeup.

Now, you are not like the glass. You are conscious. You are a mentality with perceptive faculties, and Mrs. Eddy says, “You must first mentally educate and develop the spiritual sense or perceptive faculty.” That is from *Christian Healing*. The divine presence will register in your consciousness as this spiritual sense is developed, as your perceptive faculties of the presence are developed. Now, if you gain the realization of what this picture presents — that God is shining through you now just like the light shining through the glass — this concept becomes a secret chamber of retreat from the world, where you can drop all worry or earthly considerations and hold to this concept of the divine presence. This is a concept where the divine presence will function in your human consciousness. If you will retreat into this concept each day, and become acquainted with it until it begins to unfold, you will feel the movements of Spirit and begin to awaken to comprehend unfoldments that will take place as you remain in that concept. Then you will have found the way into experiencing the divine presence.

Do you see how this picture enlarges our concept of the divine presence and of our conception of God everywhere? Suppose when you are alone in prayer, everything you see appears to you transparent like glass. You would see your home as transparent. Suppose the earth also appeared transparent, and you could see through it and on the other side. You might say, “This is interesting. It is the first time I ever saw through everything. What makes it possible? Oh yes, the light. I wonder what that light is,” and you would hear the light say, “Why, this light is everywhere. I see Him face to face.” That is a fact. When you get that concept and live in it, something will transpire in your consciousness that will become spiritual sight — that is, it will become a capacity to spiritually see the unseen.

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### *Effect of this Mind Picture*

Now, we have a picture of seeing God, seeing the divine presence everywhere, even though at first there seems to be no realization and no touch of omnipresence; yet, hold on to the divine concept of God's presence and wait there and pray and keep on until there is a receding of the human and an articulate expression of the divine. At first you may be conscious of the movement of Spirit for only a moment, but the periods will become longer, and you will eventually find yourself having an experience of the actual realization of omnipresence. You will find that the elemental mentality of the human mind, which seemed to be you, has thinned out and has evaporated; and its tensions, anxieties, fears, worries, and its general disposition and domination which made you a human being, have lost their control. As a mortal, you have been held in the frozen elements of human belief. They have melted, and in comes the warm, spiritual, articulate movements of divine individuality which is man in God's image. You begin to feel that you are spiritual, and that in this state of consciousness, you have no limitations.

You will realize that just as the same light is shining through the window pane in Italy or India, so the same Mind that is shining through you is shining everywhere. Mrs. Eddy puts it this way in *Pulpit and Press*: "Who lives in good, lives also in God, — lives in all Life, through all space." Think of the wonder of having all these binding clamps called human nature yield their effect and end their material dominance of your experience, so that you have stepped over into a mental realm where you see yourself utterly unencumbered, utterly free, with unlimited capacity and power. Think of this. It is all there is to be gained and should be gained by every Christian Scientist, and will be gained by him when he can experience the concept of God's presence and hold to it until its possibilities are fulfilled.

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### *God Portrayed as Light*

What do you suppose God looks like? All through the Scriptures, He is portrayed as light, "which lighteth every man that cometh into the world." From Genesis to Revelation, He has been illustrated as light. The mandate was "Let there be light," where darkness seemed to be. "The people that walked in darkness have seen a great light." "Arise, shine; for thy light is come." "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." This light is the only phenomenon or manifestation to be seen anywhere or at any time. "Thou shalt not admit that error is something . . . to see or be seen . . ." writes Mrs. Eddy in *Unity of Good*. The so-called material eye never saw an object. Divorce mentality from the belief that seeing is associated with the body, and the eyes can be wide open and cannot see a thing. Error has no locality in which to lodge or through which it can manifest itself. Again in *Unity of Good*, we read, "What you see, hear, feel, is a mode of consciousness, and can have no other reality than the sense you entertain of it."

So often what appears to be a noticeable physical claim seems more real to us because we think others see it, and we may try to hide something that does not exist or have manifestation. God's presence is manifested through us. We see life with our consciousness. Peter, in a scientific state of consciousness, perceived the Christ in a flash. Since matter cannot see, to see is entirely a mental faculty — the spiritual recognition of the things that are not seen. The things which are seen are mortal modes of thought and things which are not seen are spiritual modes of thought.

### *Hearing God Through Mental Impressions*

Let us see what we can grasp with reference to hearing God. We have all so often heard and loved the statement: Listen to



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the 'still, small voice of Truth.' Mrs. Eddy says in the textbook, ". . . it is possible that the impressions from Truth were as distinct as sound, and that they came as sound to the primitive prophets." And also, "Sound is a mental impression made on mortal belief. The ear does not really hear." Let us for a moment drop the thought that we have to have a noise to have sound. Have you ever experienced the music of the heart, the song of the mind, with no noise and no vibration? Then you hear things mentally.

The impressions of Spirit upon your consciousness in a mental impression, is your hearing of what God says. Now the words, "Listen to the still, small voice" mean listen for spiritual impressions. When you are in your chamber of retreat from the world with a concept of the divine light and Life shining all through you, and you are conceiving it as enfolding you, and you are listening silently, quietly, expectantly, tenderly, when you have surrendered every belief in mortal existence and are seeing God everywhere, then you will experience a tender, compassionate, self-effaced approach to the infinite who is right there. And as you hold to the fact that He is there in your concept of His presence, you will experience impressions that educate you, instruct you, awaken you and give you comprehension and understanding. Then what is happening? You are hearing God. You are hearing Spirit speak, and this mental experience is of a spiritual character that cannot be put into words. It is a voicing of Spirit, a divine instruction that only the one who hears it can understand. But it is inevitable that you will experience this hearing as you adjust your consciousness to its possibility, and in this way are you instructed of Soul; in this way do you gain a unity with the divine Mind which is its own interpreter. And so you can prove these statements in *Science and Health*: "Spirit, God, is heard when the senses are silent," and "In the sacred sanctuary of Truth are voices of solemn import."

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### *Omnipresence Is Tangible*

Since God is nearer than hands and feet, closer than breathing, He is not abstract. He is tangible, as tangible as Love and Life. As Mind, light, He shines throughout all consciousness as living love and being. Omnipresence is tangible. Therefore, we can see, feel, touch the divine presence. But we can never see this presence with matter. "That which we have seen and heard declare we unto you." We do not feel love with our hands. We feel love with our thought. We see, hear, feel, touch the presence of God with our hearts and our minds — our love, spiritual sense and sensitiveness.

As Christian Scientists, we have talked about the divine presence. We have declared vigorously that this presence or being is. We have clung to it, and at supreme moments, we have glimpsed and felt its presence. But why should we not feel, see, touch, realize and assimilate this presence, since every moment we are within its presence? We should not pass a stranger by unnoticed if he continued to knock at our door. We can see God as light, feel Him as Love, talk with Him as a tangible, living presence. He is not afar off, but very nigh unto you. He is a speaking presence. God with us is power with us. Every time we feel spiritual goodness, we feel God's nature, compassion, mercifulness; we are feeling the touch of God, spiritual sensation.

How do you feel God? Not with your fingers or nerves, but with the sensitiveness of your spiritual sense in consciousness. If you are cold and draw up to a fire, do you not feel the heat, and does it not have a very helpful effect upon you? Now, spiritually you can draw close to the warmth of Love and feel Love.

You have all experienced mental sensations, and Mrs. Eddy speaks of "spiritual sensation and consciousness." Just how may we have a spiritual sensation? Have any of you ever felt an exquisite compassion, a tender love, a spiritual sense of brotherhood, a hallowed friendship? Then you have felt the divine presence. You

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cannot experience the divine presence without feeling, and the feeling comes over you in a sense of goodness. When the elements of animal magnetism yield in your communion with God, a sweet, gentle peace, almost imperceptible, steals over you, and you have a sense of relief and rest. When all strain is gone and a quietness abides, then you are feeling God's presence. What do you feel hope with? You feel hope with spiritual sense. You think you feel things with your fingers, but you really feel with your mind. You feel humility, you feel honesty with what? — with spiritual sense, as directly as you feel the frost on the window-pane with your fingers.

Every impulse to do right, every lofty motive, every aspiring purpose registers your feeling of the divine presence. Mrs. Eddy says in *Science and Health*, "The world feels the alterative effect of truth through every pore." Where does it become articulate and tangible? Through the philanthropic purposes of the race. They may not know it, and their registering of what they feel may be a hospital for crippled children. That may be a crude interpretation that human sense would put upon what is felt. But it all speaks of the presence of the Christ.

In learning spiritual things, we must educate and develop our "spiritual sense or perceptive faculties." Can anyone think and learn anything at any time except at the place where one thinks? Is it not in your consciousness where you are educated in spiritual things, educated in the presence of God, Soul?

Just how do you suppose spiritual education will unfold? Since we have the assurance that God fills all space, and hence fills the space where we think, we have the unique situation of seeing the divine Mind occupying the place where we think. As we strive for and gain a true concept of this, we are educated in the idea of God's presence. Perhaps you have had a clear concept of God's presence, and admitted and stated it; but do you really conceive it and realize it? If not, then your first step of mental experience in spiritual unfoldment is the acknowledgment of a living concept of

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God's presence at the place of your thinking. The concept of God shining through mortals as light shines through the glass, is just such a concept and is true about God's presence, a concept in which God can unfold Himself in our mentality and comprehension. Hence in this concept of the divine presence, divinity will unfold in our consciousness.

There is a story about two fish which clearly depicts God's closeness and proximity. When these two fish were visiting each other one day, one asked the other, "Do you know anything about sea grass?" and added that he knew a great deal about it. The other said, "No, I do not know much about sea grass, but I am well informed about coral." The first fish asked, "Have you ever seen water?" The reply was, "No, I have heard of it, but I have never seen water." Just so with us. We are swimming around in the divine presence all the time, but seem not to be conscious of it.

When you do gain a consciousness of the divine presence, all that God has for man will unfold in your experience. However, the process of educating thought into a conscious sense of the divine presence is not so easy. Human thought is unruly, wilful, and imbued with human elements that exclude any sense of the divine presence, so that he may realize and experience that presence. Therefore, it requires a very definite and strict discipline to enable one to manage thought, and adjust it to the concept of the divine presence. It will require patience, perseverance, painstaking and daily devotion of thought to the concept of the divine presence in order to achieve its realization.

We have all had moments of the divine presence and felt its touch, but the vital thing is to learn how to constantly, daily, and specifically direct and experience our communion with this divine presence. And this comes through entering into the heart of prayer. We read in *Science and Health*, "In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses."

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I would like to ask you if entering into the heart of prayer has become a daily habit? If not, why not? Is it not because of the night and day mechanism of the human mind, and is it not this mechanism that more than anything else stands between us and our conscious contact with the divine presence? Are we remaining still in the realm of the human mind's belief in Christian Science? The world today with all its demands, is certainly forcing us to the testing point of demonstration, and nothing short of deeper and more consecrated conscious contact with the divine presence will enable us to meet the demands of the hour and demonstrate Christian Science on a plane which will lead all the world to the spiritual idea.

### *Moses' Demonstration of the Divine Presence*

We might take the experience of Moses as a perfect illustration of how to demonstrate God's presence. How did Moses' become educated to God's presence? He did not go to school to learn the presence of God and how to get in touch with Him. He fled into a wilderness. There, for forty years, he learned how to lay off the elements and qualities of his human nature, his impetuosity, and a sense of human inadequacy in dealing with evil.

In murdering a man because of his great love of justice, Moses must have learned that his own self, even his human sense of right, could not deal with the elements of human nature. And so there alone in the wilderness, he must have thought things out very deeply and learned the divine way; he must have come in touch with God so directly and overcome his human self so completely that he became obedient to divine Love. He did not try to lead the Children of Israel out of materiality by human modes and systems and plans, but through a divine plan; and he gained this plan through his closeness to the divine presence, through his recognition of this presence, as seeing, hearing, communicating with and obeying this divine presence. Therefore, in his complete yielding to the spiritual

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idea, he became the instrument to impart spiritual leadership to the Children of Israel directly from his contact with the divine presence.

This contact was very close, for the Bible tells us that “the Lord spake unto Moses face to face, as a man speaketh unto his friend,” and God said to Moses, “My presence shall go with thee.” This presence was manifested as a pillar of cloud by day and of fire by night. It told them when to stand still and when to go forward. It led them through miserable plagues, famines, droughts, insects, darkness, and finally it parted a sea. The Children of Israel, together with their leader, Moses, demonstrated the presence of God in trial and tribulation, and proved that the presence of God was greater than the belief of His absence.

Compare Moses’ experience of arriving at a place of demonstration with our own. Moses was a human being just as we are. He had a state of human mentality just as we have. He overcame in his mentality what we have to overcome in ours. The same laws he demonstrated, we have to demonstrate. We are not to put off our demonstration to some future time. We must not say, “What can poor little me do?” We are to get out of this phase of self, and realize the immediate presence of God around us, working through us, and let Him use us through our contact with Him.

Has anyone tried to make a demonstration, and has he been delayed, baffled, disappointed, disillusioned, discouraged, and defeated, and because of this given up in despair? What was he to do about it? If he thinks he is just an obscure nobody who doesn’t amount to much, that is an entirely erroneous viewpoint, for the states of mentality that Jesus and Moses attained are goals of achievement for us to work for. And as we gain the spiritual vision that can see all our experiences, defeats, successes, disappointments, etc., as only part of our journey, we will then work for these higher spiritual viewpoints that will carry us into the realm of demonstration. Moses went through all of the tragic experiences

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that we can possibly go through, and he was eighty years old when he arrived at the place of demonstration. And so is it with us as Christian Scientists. To really enter the realm of demonstration, we must learn to drop our problems, disengage our thought from reactions to whatever human situations we may be involved in, and constantly turn it to the presence of God until we, too, talk with Him face to face, hear Him give us His spiritual commands to either stand still or go forward under divine direction. As His presence thus goes with us, it is externalized in right human adjustments.

### *The Solving of Problems*

The solving of problems is to take place in our own minds. What is a problem but a series of thoughts about a supposed situation; the supposed situation being composed of a series of thoughts. Let us call these thoughts figments. Now if we did not have these thoughts, we would not have the problem. Since there are no problems in the divine Mind, then these problems must be constituted of human thoughts. Are human thoughts about anything so important that we have to keep them? If we think they are important, then is it not this thinking that makes them seem real? This again is just a phase of human thought. Caught in the meshes of this kind of thinking, we have a problem. To disengage ourselves from problem thinking is to take our first great step in the solution of what has been presented as a problem. With our minds filled with intense human thinking colored up with various varieties of animal magnetism — fear, worry, doubt, pride, ambition — we are disconnected from our direct contact with the divine presence.

But since the divine presence is immediately at hand and it includes all the intelligence, power, understanding, illumination and ability necessary for the solution of any human problem on a demonstrated basis, it becomes necessary for us to find the way to disengage our mentality from the animal magnetism of human think-

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ing, and open it to the expression and activity of divine thinking. To learn how to disengage from human modes of thought and connect with a divinely scientific mode of consciousness, is a thing of vital importance in the demonstration of Christian Science in our human affairs. You do not solve problems by staying in them and trying to bring the truth down to the problem. Only by passing out of the realm of hypnotism into the reflection of the truth will you solve them.

As consciousness is freed from all earthly elements, it can register the presence of spiritual reality. Since any opinion, wish, desire, like or dislike, is only a thought and thought is flexible, it can be changed or eliminated from consciousness. We learn things by thinking about them, contemplating them. Discipline your thought and get it away from the magnetism of whatever has been buzzing around in your consciousness and won't let go. You have started the practice of dropping it. Persistence in this practice will eventually bring you success; perhaps not all at once, but here and there, you will find yourself succeeding in disengaging your thought from the problem and gaining the spiritual realization which means its solution.

We have to get into mentality, work in mentality, learn in mentality. There is a realm which is wholly mental where all your demonstrations can transpire. We keep looking at our problems rather than ascending into spiritual consciousness. It is not that our problems cannot be solved. It is that we do not do the mental thing necessary to solve them.

### *Omnipresence versus Time*

Omnipresence has nothing to do with time, but with periods of mental unfoldment, and some people defeat their demonstration in the question of time. They think they start out to make a demonstration; they work for what they think is a reason-



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able length of time. The demonstration is not made, and they turn it over to somebody else, feeling that they have given sufficient time and are not equal to it. Others think they have a long drawn-out demonstration. They are looking for a demonstration to be made rather than looking for the thing that makes the demonstration — that is, a status of consciousness. Time has nothing to do with it. Keep away from time and stick to spiritual unfoldment. When you reach the spiritual status equal to the demonstration, it will take place and time will not discourage you.

The time has come for all of us to rise to greater heights in instantaneous healing. What is the direct way? Does not omnipresence do away with time? As we actually experience the presence of God, is there any duration to a problem of any kind?

We have talked of seeing, hearing, feeling the presence of God in treatment. If in our mental work we more definitely realize omnipresence, we will be in a state of consciousness where instantaneous healing will seem natural and inevitable. To see the presence of divine light everywhere and hold to the vision of its shining throughout all space is one step, and the next step is to *feel* omnipresence. It is not enough to see the sunlight; we want to *feel* its warmth. It is not enough to see a glowing fire in the fireplace; we want to *feel* its warmth. Therefore, we want not only to see the light and life of Love, but to *feel* them. This vision and feeling is instantaneous in its results.

As Christian Scientists, we have all had marvelously quick healings of accidents. Why is this so? Because of the acuteness of our turning to God, we have had instant metaphysical contact with His presence.

Let us see how easy healing is, how natural, simple, spontaneous and inevitable it is, through the realization of the divine presence. Here you transcend any belief in a sick person or a sick belief. You see God everywhere; you see Him shining through others. You gain a dynamic penetrating essence of thought that

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neutralizes any of the phases of belief in disease and sin. This is perfect God present and perfect man reflecting God, which is the basis of thought and demonstration. Do we have to be concerned, then, about a case of healing? No. We do not try to heal disease, but to become conscious of the presence of scientific health, to experience a radiant glow of spirituality and divinity in our mental contact with God that reaches out and enfolds others in a warm, healing animus of spirituality — just as the heat reaches out from a stove and warms those in the room. We must strive to keep aglow our contact with the divine presence that will bring that glowing warmth into our work.

Stillness of thought is spiritual power. Silencing the mechanism of human thinking is to gain the power to dissolve fear. Through the spiritual dominion of stillness, we actually touch the divine presence with our consciousness, and in that way make such a metaphysical contact with the law of healing that it, in the stillness, dissolves every phase of error. Get into a still condition that can touch God and with a compassionate love that tenderly motivates as a contact point. What will quiet the thought? The peace of God heals, and we gain this peace through constant association with His presence.

In educating ourselves into the divine presence, we must continue this education in our healing. It is one of the finest realms, because instantly error comes and tells you a story. It says, “Don’t you know there is disease and that it can work in matter. Here is a patient who is very sick. That is my proof.” You reply, “You sly old fox. I am on to you. You would have me believe a lie. I know that God fills all space, and I will become so conscious of Him that you, old lie, will fade out of the picture, because your lie never was real.”

The belief of disease is never really a person. It is but the accumulation of the arguments that life and intelligence are in matter, voicing and manifesting through a human consciousness.

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The arguments are not really the person. It is but animal magnetism talking, whispering into consciousness; and the moment it is accepted, it becomes a problem, while all the time there is no matter; there is no mortal mind; there is no disease; there is no sin. They are only untrue pictures presented to thought. Whatever the phase of disease claims to be, whatever kind of images of thought they would project upon individual mentality, connect up these human mentalities through the evangelizing elements of the human mind, and the warmth of divine Love will begin to melt the phases of thought which produce those hypnotic images in consciousness.

This is a metaphysical law, the absolute law of annihilation of the mental images of disease. The warmth, the essence, the nature of spiritual Love is an immediate dissolution of the phases of mortal thought that would maintain and uphold with tenacity the various illusions of disease.

### *Applying Omnipresence to Finance*

“Always bear in mind that His presence, power, and peace meet all human needs and reflect all bliss,” Mrs. Eddy tells us in *Miscellaneous Writings*. Now, how do we demonstrate the divine presence in the realm of finance? The whole business world, all the thinking of human consciousness is about money. This is not news. The whole world knows it, but what are we going to do about it as Christian Scientists? Are we just working out our own little personal financial difficulties, trying to get our rent paid, and meet our human necessities; or are we looking out and gaining the vision of the situation as a whole and consciously connecting up with the power of the spiritual idea which is today entering the human thinking about money?

The time has come for us no longer to bow down to money, but to command it as our servant or use it as a useful tool. For instance, if you are facing the first of the month with insufficient

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money according to material sense, what are you going to do about it as a Christian Scientist? Let us see how to demonstrate omnipresence in finance. All is present now that ever will be present. Will  $2 \times 2 = 4$  be present by and by? Not if you understand it. It is just as present now as it ever will be. In *Miscellaneous Writings*, Mrs. Eddy says, "God gives you His spiritual ideas, and in turn, they give you daily supplies. Never ask for tomorrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment. What a glorious inheritance is given to us through the understanding of omnipresent Love!" Are you actually relying upon your contact with the divine presence, whereby the actual substance of wisdom, courage, vision flow into your consciousness, and then externalize and expand into human expression?

There must be a very definite application of omnipresence to the question of finance and supply. Jesus proved that there was when he turned the harvest white in a few moments and multiplied the loaves and fishes. In *Unity of Good*, we read, "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here, and is included in Mind; that while ye say, There are yet four months, and *then* cometh the harvest, I say, Look up, not down, for your fields are already white for the harvest; and gather the harvest by mental, not material processes." The spiritual law of supply was present, and he was at one with it and therefore expressed it. Jesus lived in a state of consciousness superior to time, and when it was time for demonstration, it occurred without regard to time. Let us look at the situation of Jesus and the regard to time. The belief of nature said that it would be four months before the harvest was white. Now what was four months but a belief? Jesus did not dwell in belief; he dwelt in an entirely different state of consciousness which did not know four months. Just as in a case of sickness, it is a consciousness that cannot know sickness

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that heals sickness; so a consciousness that is above the time element, is required to demonstrate supply, for since the harvest could be, and there is no time, it would be right then.

The law of time has been set aside. Do not bind your demonstration with time. In applying omnipresence to supply, you do not accept any of the human mind's opinions, beliefs or notions about supply, but you transcend them into the divine presence. It is not a matter of time, but of unfoldment.

If we rate our supply by money, we will be subject to money. A student of Christian Science who did not get her rental on time was sorely distressed. What was it that distressed her? Was it the rent or was it her thought about it? She believed that the renters did not have the money, but that she had to have it. It was a conflict in her own thought. She was malpracticing the situation and herself. Finally she entirely disengaged her thought from the problem, and lifting it up to God's presence, she found peace. Then the rent was paid.

The devil conjures up a lot of speculative pictures and says, "You know money and supply are things that you have to have in order to live." Mortals say, oh so supinely, "Yes, I guess that's true." But what is the solution? In the first place, there is no money; there is no matter; and the whole scheme is a deception. There is only omnipresence. The realization of this and our realization of omnipresence is what is needed to make a demonstration.

The belief of lack like a bee, buzzes around in consciousness and stings. If you believe in lack, you do not have to get money; you have to get rid of the belief. There is a tremendous freedom which comes when we disengage thought from the whole scheme of mortal mind regarding lack; and in that freedom, omnipresence can work. You must have the concept of His presence, and when you get free, you fit right into it and the law can function.

To illustrate, let me tell you of the demonstration of a Christian Science practitioner in a small town in Oregon. She had turned her financial affairs over to her son, who was a very re-

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markable business man with a fine reputation, standing before the community as an exemplary citizen. He had taken care of her affairs so well that she had a comfortable income entirely apart from her practice, and was able to go away for a year or so at a time for study and spiritual development.

For this she was most grateful. It was her dream of a right situation come true, for she had not always had plenty. She had such a comfortable sense of security and safety that she was so glad to take patients who could not pay, feeling it was a higher sense of Christian Science not to consider her own personal needs in connection with her practice work.

But one day suddenly there came to her thought the suggestion that all was not well with her finances, and she went to see her son, but it was too late. There had been a sudden crash in his business and everything was lost. The son was broken-hearted. The mother was in the process of building a new home, and the son said, "Oh mother, to think that you cannot go on with that home."

But a great calm came over this practitioner's thought. In the shock and suddenness of it all, she seemed to be lifted entirely out of former concepts. She saw that she had been relying day by day upon divine Principle. But in this realization that came to her rescue, she said that she actually saw the substance of God, and this reference from *Miscellaneous Writings* stood out before her thought: "Science reverses the evidence of material sense with the spiritual sense that God, Spirit, is the only substance; and that man, His image and likeness, is spiritual, not material." Much to his amazement, she said to her son, "The building of the house will continue and everything is safe, sound, and secure." And from that moment on, she said she never experienced a single moment's conscious sense of loss or lack, but day by day her needs were met, and her practice work took on an entirely different atmosphere and healing capacity.

Her question as to why she had not been doing better healing was answered. She saw that she had had no scientific meta-

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physical contact with her patients, that the contact was a parasitical one; that they had come to her realizing that she had income of her own and with the hope that they would not have to pay; and that she had unconsciously fostered this erroneous contact through the belief of false charity, and also the belief that the dollar had given her security and a personal sense of kindness. She said that since awakening, her demonstrations in connection with healing had become so much more dynamic and acute, and that she had more instantaneous healings. She saw that her place as a practitioner did not depend upon financial security, but upon the demonstrations of spiritual faculties.

### *Applying Omnipresence to Human Relationships*

Mrs. Eddy tells us in *Miscellaneous Writings*, “His [man’s] materiality, clad in a false mentality, wages feeble fight with his individuality, — his physical senses with his spiritual senses. The latter move in God’s grooves of Science: the former revolve in their own orbits, and must stand the friction of false selfhood until self-destroyed.”

The divine presence being one, there can be no disunity in the divine presence when it is reflected in human consciousness. Those who fulfill divine law, or Principle, are one with each other, even as in music those who fulfill the laws of harmony are one in the bringing out of harmony in proportion to their obedience to the laws of musical harmony; likewise with mathematics.

For example: all who yield to the application of  $2 \times 2 = 4$  correctly are in that idea. So are we one in the presence of God. In listening to a beautiful piece of music, everyone will surrender whatever else may be occupying his thought, and begin to yield to the beauty and harmony of the music. Just so in mathematics. If there is a difference of opinion, all partners will submit their differences to the principle of mathematics and subscribe to the conclusion.

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Just so, we come into the one presence and there is no disagreement. Man is the expression of Principle; therefore he is the very law of unity.

The constitutional makeup of the human mind is disunity, friction, conflict and disruption, due to its native law of self-preservation, pride, ambition, self-seeking and selfishness. This is the cause of all discord in individual, national and international affairs. Only when and where there is some semblance of Principle appearing, do human beings drop their personal sense, and unite and agree in purpose and action.

We would like to see human justice done everywhere. We would like to have everything in human existence work out perfectly with everybody happy, and that is all right. It is better to have human existence work out better than worse. But after it has worked its best, it is still a lie, and human nature is such that most of the time it will not work satisfactorily. So to become disturbed about some human condition, is to be involved in a lie or the absence of divine presence.

What is the solution to all wrong relationships? Not an effort to set the world right, nor your friends right, nor your wife, your husband, or your child. It would be nice, of course, to have perfect husbands and wives. Since the whole human game is wrong, why not go to the divine presence, and there experience the love that no human wrong can disturb.

Experiencing the divine presence, we feel compassionate, and can detach ourselves from personal reactions, and gain a charity broad enough to heal disruptions and personal antagonisms and misunderstandings. When we find one another in the divine presence, we find the relationship of perfect adjustment.

Have you ever been in a family whose members were quarreling, disputing, and having all kinds of unpleasant relationships, when suddenly the doorbell rang and a friend entered? At once the quarreling ceases, and each member of the family



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becomes pleasant because they would not have their friend see them bickering. What happens? Temporarily they are disconnected from the animal magnetism among themselves, and in their contact with an outsider, the magnetism hides under cover, and there is outward harmony for a time at least.

Now, suppose that the Christ enters amid unhappy relationships. Suppose one member of the family becomes a Christian Scientist, and seeks to make his consciousness a place for the presence of God to shine through. He drops all personal effort to make peace or harmony in a family. Instead, in his own thought, he endeavors to become conscious of the presence of God, until God's love is imparted to him. He remains quiet in the midst of a family broil, but a healing essence of love pervades his consciousness through his association with the divine presence. Would there not be a radiance of love reflected by him, even though no word was spoken, that would be a divine influence demonstrating, "Lo, I am with you alway, even unto the end of the world"? This "I" of which you can become conscious, is an ever-present friend and relative in consciousness, even the ever-present spiritual idea that holds all in the impersonal grasp of God's one united family.

### *Applying Omnipresence to Animal Magnetism*

One of the most effectual ways of handling animal magnetism is to de-self one's self; to get so out of self and into God that one is completely disconnected from any phase of or contact with animal magnetism. In *Miscellany*, we read, "To abide in our unselfed better self is to be done forever with the sins of the flesh, the wrongs of human life, the tempter and temptation, the smile and deceit of damnation."

To unself one's self is to gain humility, and humility is a most powerful factor in offsetting, counteracting, annulling and dissolving the most atrocious and ferocious phases of animal magnetism. Humility has an essence about it that is like fire or gas. It

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penetrates with the healing temperature of Spirit and melts the elements of animal magnetism. Handling animal magnetism with spiritual forces, with spiritualization of thought is like dealing with acid. Pouring humility on the consciousness that is magnetized causes a sizzling and burning out of animal magnetism. Have you ever held a glass over a piece of paper and focused the rays of the sun, and then watched the paper burn? Take a clear, transparent consciousness and hold it in the direct rays of Mind-light and Love-light and watch the error begin to burn and destroy itself.

One of the phases of animal magnetism that we have to particularly encounter today is mental darkness that is filling consciousness with confusion, dominancy and so-called forces which would seem to de-spiritualize our own thought and make us cry out with the feeling that there is no God, that we cannot feel God's presence.

Nevertheless, if you actually see God filling all space, can you be touched by animal magnetism? No. Can animal magnetism ever come within God's presence? No. Therefore, if you work to enter consciously the presence of God, will you not become absolutely immune to the attacks of animal magnetism? Would not the spiritual joy and exaltation of thought dissolve the errors of self that would connect you with animal magnetism? Hid in God, how could error find you? Was this not the way Jesus walked through the crowd and they could not find him? If you could get out of self and into God, error can do no more to you than he who tramples upon a cocoon can do anything to the butterfly who has left it.

Is animal magnetism really ever present? No. Then have you ever been in the presence of evil? No. You would have only accepted a belief in the selfhood that is but the argument of life, truth and intelligence in matter.

Are serpents which terrify the one who is delirious ever present? No. Do you have to work against the serpents? No. You

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need only to awaken the individual out of the selfhood of a false consciousness to his real individuality.

Is there anything to get away from? If someone were attacking you in a dream, would you try to run away from him in order to be secure, or would the end of the whole difficulty be to awaken?

There is no animal magnetism, no person, place, or thing to get away from, and you cannot get away from the presence of God. Therefore, why try to get away from something that is never actually present and has no existence? Animal magnetism is never present, never active, and is without Mind-faculties. It cannot manufacture thoughts and think ideas; it only suggests, supposes, and believes. It has no real animus, essence, or mental miasma whereby to give off evil.

Animal magnetism cannot be healed merely through the human mind's correction of persons or affairs. A practitioner must be watchful that he does not get too involved in the problems of patients in the endeavor to point out and correct their errors humanly. The less he deals directly with personal problems, the more power he will have in dealing with problems. There are times when he must speak straight from the shoulder, but it must be through the consciousness of the divine presence, rather than from personal sense of correcting error.

How many of us have a special little god of malpractice that torments the life out of us? We storm and rant and accuse it of everything. Sometimes it is a friend, a relative, a church problem, a business problem, which becomes a scapegoat for everything that happens in our affairs. What is the remedy? De-self one's self out of self and into the divine presence. That is, shift our mentality from self and personal sense right into the divine presence, God, and the magnetism, human will, hatred, criticism, and evil beliefs of sickness and sin cannot play on our consciousness, cannot enter or act there, because we are in a realm immune from them.

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Today, we see animal magnetism and malpractice stirred as never before, and its universal phenomena are seen in blights, insects and pests, drought, earthquakes, cyclones, flood, death, murder, kidnapping. It is much like the ten plagues of the Children of Israel who experienced insects, hail, and darkness. How did Moses handle those? The Children of Israel went forward, walked through them, and though they murmured and complained, the spiritual idea, as a light guided them and gave them safety and security.

How can we demonstrate safety and security in such things as these and under such conditions? Handle the universal phases of animal magnetism through the spiritual conception of God's presence everywhere. Blights, excesses in storms, tornadoes, are only mental action of mortal thought stirred and expressing itself in matter beliefs. Since mortal mind and matter are one and cooperate in action, it is quite natural that the phenomena of mental blights and material beliefs should find their counterparts in outward blights, pestilence and famine.

There is no danger in the clouds themselves, or in electricity itself as matter. We look at thunder clouds and mortals are frightened, but the danger is not in the clouds, nor in the lightning, but in the so-called mental law or force back of it which is in consciousness. Erroneous systems of thought perceive these forces and claim to work through them hypnotically and otherwise. Thunder and lightning are mental. Without consciousness, we would not experience storms.

Take the turmoil of the world today. There is a universal breakdown in its intellectual makeup. The most brilliant minds have admitted defeat, and their work has become blighted. All the accumulated sagacity of mortal mentality articulated in the progress of nations came to a breakdown educationally, economically, politically. Note the efforts of animal magnetism to express itself in autocracy and imperialism in various national states of consciousness. Now, all of this is the mental blight and breakdown before the

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oncoming of the true conception of generic man's rule of the universe. What is the cure? What will turn the desert into a fertile valley and cause it to blossom as a rose? A type of real mind-action, a spiritual animus, should penetrate every pore.

Let us picture a glow or radiance over the whole universe and shining through it, even as Mrs. Eddy portrays Love glinting from the church-dome, and glancing into the prison cell. (See *Science and Health*, page 516.) The nations must come to the place where they admit that of themselves, they can do nothing. "From lack of moral strength empires fall," Mrs. Eddy writes in *Miscellaneous Writings*. She points to the promise of new empires that are built upon divine Principle. With the presence of God everywhere, it is the recognition of this presence that will work out world problems, and not the human mind's efforts in working out the human equation.

Animal magnetism would paralyze our morals, our aspirations, our standards, with the gaseous fumes of suggestions to smoke, drink and carouse. These suggestions go out in mortal mind like pollen, and we need to build strong defenses of virtue through constantly taking long breaths of true spirituality to offset such suggestions. I know of a very good Christian Scientist who would never think of drinking or smoking. Yet one day, to the surprise of her husband, she told him she had an insistent urge to smoke, and at another time an impelling desire for a glass of beer. I know also a Christian Science practitioner who dreamt that he was with a group of workers and all were smoking. Many times divorces are but suggestions, and not the outcome of the individual's real desires. How greatly do we need to become conscious of the presence of good, the presence of God, in which there is neither suggestion, supposition, nor belief in evil.

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### *Summary*

The bugle tones of angel Gabriel are calling us forth to the great day of universal change and a new world where generic man rules and individuals reflect the beauty of holiness. We are faced with the challenge of Spirit to step forth and slay the dragon, and to step up into a new scale of living, to inaugurate a new life and a new race. The bugle notes tell us that we must drop every human perspective of the past, drop all contention, strife, fighting among ourselves, leave it all, to join in this new crusade of opening heaven to all the world. We are called to drop the pettiness of human smallness, of personal sense, contentious thinking, limited views, pride, egotism, vanity, domination and aggression. If we were in a burning building, would we stop and argue as to who should have the honor of carrying out the first piece of furniture, and be jealous if we were not chosen?

The world is on fire. Divine Love is consuming all error. Shall we stop and debate personal importance, or shall we leave all such rubbish and step up into the world of Spirit, into the army of the Lord, and march forth victoriously in unity, cooperation, and spiritual dominion? Christian Science is on the spot. It must practice what it preaches, and individual consciousness, cluttered up and beclouded with personal feelings, likes and dislikes, can reflect no divine light or power. Every Christian Scientist should be gripped with the hand of the Almighty, and shook and shook until all his limited nonsense is rattled loose and drops away, so that he could receive the inspiration of the hour that is upon him, the absolute need to step up into a new life and hold the day of Zion against the rushing currents and flood tides of evil that are flowing out into oblivion never to be known any more. The battle of Armageddon is on in the great arena of the mental realm, the slaughter of evil beliefs is great, and Christian Science must be victorious not in one detail, but in every detail, in every avenue of human experience. Spirit and the brotherhood of man must reign.

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Will you leave all the old husks, depart from that one of material ease, and enter the ranks with angels Gabriel and Michael in carrying on the holy war? Will you transfer your consciousness from personal sense and human perspectives to spiritual consciousness and the reign of generic man in God's image? Christian Science is the beauty of holiness; it is this generic man; it is the kingdom of heaven on earth; it is the rule of righteousness that will destroy all evil. Wherever Christian Science operates in consciousness, personal sense gives way to spiritual sense and man in God's image appears. Generic man begins his rule, and righteousness is established upon earth, the brotherhood of man becomes a reality, and the kingdom of heaven is here. When Christian Science enters consciousness, the beauty of holiness becomes the status of one's being, the struggle is over, the battle is won, and the reign of peace on earth, good-will to man, is achieved.