

## The Mary Baker Eddy Science Institute - Monthly Lesson Citations

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**Dear Friends, for the month of December 2009, we will conclude the presentation of Helen Wright's first Volume of her biography of Mrs. Eddy titled "Mary Baker Eddy God's Great Scientist."**

**Anyone wishing to read the entire book can do so by visiting <http://www.mbeinstitute.org> and clicking on "Publications".**

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### **WRONG AND AUDACIOUS USE OF "I"**

**Moderator:** This brings us back once more to the all important question: What are *we*? What is the only "I" or "Us"?

**Anna:** "We are Spirit"; "we are Soul"; "Jesus regarded himself Principle" and she insists we must do the same. Again, "We shall be found Love, Life, and Truth when we understand them."

**Bessie:** But who believes that?

**Francy:** Christian Scientists can read these statements in the first edition and other early editions. They can see for themselves that Mrs. Eddy is making these statements; they are not just any old thing we in this class are making up.

**Abraham:** Well said, Francy. Furthermore she insists, in her final edition, that she never changed anything written in these early editions, but only clarified them so they wouldn't be misunderstood.

**Rookie:** The materially-minded students in Mrs. Eddy's time didn't comprehend her teaching. They thought she was referring to their mortal personality.

**Kathleen:** Yes, that's true. It caused Mrs. Eddy to make the sorrowful complaint:

**P. 155:30: That we are Spirit, and Spirit is God, is undeni ably true...but the shocking audacity that calls itself God, and yet demonstrates only erring mortality, surprises us!**

For the mortal—starting from personal sense, from minds many—to claim his own divinity is, of course, “shocking audacity.” A mere change of words will never solve the stupendous life problem. This misunderstanding again gives us a hint why 431 editions had to follow the first edition in order for Mrs. Eddy to clarify her meaning by incorporating a system that all could learn, and so make Science and Health the textbook for all states and stages of thought.

**Moderator:** Returning to her statement that “mind produces mind only,” what is the one thing all humanity knows even though it is invisible? What is it that creates cognizable ideas without visible form, and is then able to transmute these invisible ideas into visible form?

**Marie:** It would have to be Mind. Mind does it in accordance with its infinitely intelligent laws. “What thou needest to know,” Mrs. Eddy told Calvin Frye, “is that mortal mind [error] has translated the body and its functions into matter, and immortal Mind gives back the original with its functions preserved and harmonious, but not as *not in matter*, but as *and of Mind*.” (Emphases Mrs. Eddy’s.) (*EOF*. p. viii, Revised, xiii).

**Sally:** Elsewhere she tells us: “We must realize the ability of mental might to offset human misconceptions.” Since there is only one Mind—the Mind that was also the Mind of Christ Jesus—then that Mind has to be the Mind of each one. This is why Christian Science treatment heals patients in far-away continents; the practitioner heals himself of the belief that there could be error in the one perfect Mind that is Love. He knows this Mind that is Love is the Mind of all, and is the individuality of all its expressions.

### **FALSE THINKING LABELED “ANIMAL MAGNETISM”**

**Moderator:** What prevents our seeing this truth which would set us free?

**Danny:** Mrs. Eddy teaches it is “animal magnetism,” her generic term for error of every kind. All forms of belief are illusion and they must be overcome through spiritual education. We all know the only thing that can be deluded is so-called mortal mind, a false sense of mind.

Mrs. Eddy taught that mortal mind, the carnal mind, is not mind at all, any more than discord is harmony or  $2 \times 2 = 5$ . She told James Gilman:

**Mesmerism sought to make people believe that they hadn’t any mind at all, and that therefore they couldn’t exercise their mind. (*Recollections of Mary Baker Eddy*).**

**Abraham:** She wanted us to see there is only one Mind, only one “I” or “Us,” that can’t be swayed or duped. Her insistence that an understanding of mortal mind or animal magnetism (malpractice) is crucial to the success of Christian Science is fully documented. She instructed her students:

**Unless malpractice is exposed by Christian Scientists the world will be little benefited by Christian Science. (Six Days, p. 147).**

When the first edition standpoint is reached and understood it will automatically handle animal magnetism, since the first edition goes out from God’s allness, from the premise “we are Spirit, Soul, Principle, and that “we shall be Love, Life and Truth when we understand them”; also that there is only one mind (not capitalized in the first edition).

Many students of Christian Science think animal magnetism is whatever seems inharmonious in the human, even though the seeming inharmony may only be the shadow of God’s right hand outstretched caressingly, saying, “Child, come up a little higher where you can get a fuller view of God’s wondrous plan.” We have animal magnetism only when we go out from a personal standpoint and attribute to mortal mind, to nothingness, qualities it doesn’t have. The error is always in the wrong standpoint, never in reality, though to the human mind error usually seems more real than Truth.

When the spiritual *fact is* realized it becomes our consciousness and our being. Then we have a defense against animal magnetism that is impervious. “Consciousness,” she said, “constructs a better body when faith in matter has been conquered” (1910 ed. 425:23). Again, “Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and could not have resuscitated it” (*ibid.* 75:16).

**Moderator:** Yes, when we understand the working of animal magnetism, we’ll realize the body we see is only a belief of mortal mind. We’ll also understand Mrs. Eddy’s discovery that our divinity is intact—that our present perfection is hidden from us only by illusions, aggressive mental suggestions. We are vanquished every time we fail to make error nothing and keep it nothing.

**Rookie:** All the time error is saying “I can’t know the Truth,” Truth is knowing itself.

**Rocky:** The harmony that is called for here doesn’t depend on anything the mortal could do or say; it is already established. We don’t have to build up

something; it doesn't depend on the mortal. We only have to continue to acknowledge God's (good's) allness until understanding reigns.

**Tommy:** To her students Mrs. Eddy explained:

**Our work is not to change God's work, for that is finished and perfect. Neither is it to make error nothing, for it is that already; but to stand (apparently) in the midst of it, unmoved, knowing its nothingness.**

**Bill:** Understanding is necessary. This requires work, consecration, dedication, study.

### **MORTAL MIND'S BODY A MYTH**

When reading the next reference remember she has shown us we are Spirit." Then note what Spirit possesses and that mortal man is a myth:

**P. 13:14: Spirit is the understanding and possession of Truth, Life and Intelligence. Belief and understanding never mingle....All discord is what we term matter, and discord is mortal, nothingness....The mind that we name matter is the so-called mind of the body and what is termed sinful and mortal man; but this man is a myth, neither mind nor matter, a belief that embraces all error.**

**Moderator:** Who would like to comment on what Mrs. Eddy is saying here?

**Florence:** She is telling us that all the suffering, "discord," in the world is caused by the belief that the "I" is in the body—that this "I" is the body we are aware of. Here she is saying that the physical body is only the product of wrong thinking, of a mistaken sense. Mortal error alone constitutes the material body, and this material body manifests only what mortal mind believes. Again, remember, the body we see is only a belief of mortal mind.

**Body and mind are one in action, or the visible manifestation of an invisible power. The I and body one. The I must be changed in order to change the body.**

**Let [your patient] see that the perfect Mind, which is without discordant conditions, fear, ignorance, etc., must govern.**

**Make them *see all this*, and in proportion as *you* see it, can *you* make them. (Early *Collectanea*).**

**Anna:** That's right. Also, under the marginal heading: "Mental and physical oneness," we read:

**Mortal mind [error] and body are one ["a myth"]. Neither exists without the other, and both must be destroyed by immortal mind. (1910 ed. 177:8).**

**Bessie:** How are they to be destroyed?

**Moses:** "The offspring of an improved generation ... will go out before the forever fact that man is eternal and has no human origin" (*Mis.* 287: 1). In *Unity of Good* we read: "Human beings are physically mortal, but spiritually immortal" (37:17). We must improve the human to the utmost—evangelizing the human self, namely, the regeneration of character; also restoration of life and health to the human body as the scientific proof of "God with us." These are the ways in which the mortal concept is progressively laid off, i.e., "destroyed by immortal mind."

This, of course is done through the system of Christian Science to which Mrs. Eddy reduced the divine Science she discovered. She told her students:

**It is not my personality you are following, or that you love. You are being turned from the person to the idea. When this is accomplished you will be free. (DCC. p. 26). Students expect more and more teaching. This is the work of the evil one. God [our ever-present divine Mind] alone teaches. [It] has something to say to us every hour. When will they all awake to hear [Its] voice and stop looking to me? (Early Collectanea, p. 57.)**

**[Also:] We look for the sainted Revelator in [her] writings and there we find [her]. Those who look for me in person or elsewhere than in my writings, lose me instead of find me (My. 120:2).**

Christian Science destroys mortal mind concepts by supplanting them, in an ordered way, with divine concepts.

Spirit, God, and actual understanding on our part, true consciousness, are one and the same. She has said that "we are Spirit," and the first edition reference just read tells us: "Spirit is the understanding and possession of Truth."

Since Truth is a synonym for God, isn't she saying that we possess God—or are God, when we come into "the understanding and possession of Truth, Life, and Intelligence?"

**Danny:** Think of the freedom we would gain if we really *believed* and understood that *mortal* man is a myth, pure illusion; that mortal man is only “a belief that embraces all error.” In *Miscellaneous Writings* Mrs. Eddy exclaims:

**What a faith-lighted thought is this! that mortals can lay off the “old man,” until man is found to be the image of the infinite good that we name God, and the fullness of the stature of man in Christ appears. (p. 15:22).**

**Abraham:** On page 223 of the first edition she tells us that “man is not distorted into shocking dimensions because he is the infinite idea, nor is he but a solitary thought, disembodied and alone.”

Of the Principle, the Mind, the Life of this real man or manifestation, she says:

**P. 223:15: When realizing Life as it is, namely, Soul, not sense, or the personal man, we shall expand into Truth and self-completeness that embrace all things and need communion with nothing more than itself, to find them all. [This statement, heavily veiled, appears in the 1910 ed., p. 264:15.]**

Of course, as she goes on to explain, “This statement of Soul and body or God and man, we shall understand only in proportion as we lay up our treasures in heaven....The sensuous and material man is slow to gather this meaning .... Ever referring to the body, talking and supposing incessantly, some pain or pleasure there, we shall never become harmonious, but return, ‘like the sow to her wallowing,’ and ‘the dog to his vomit’” (P. 223:31).

## **HOW FINAL EDITION VEILS THE SAME SENTIMENTS**

**Moderator:** Kathleen, will you read our next reference? Notice how persistently she drives home the truth that we are Spirit, and Spirit is God.

**P. 14:4: We naturally ask, what are *we*? and what is man? *We* are Spirit, Soul, and not body, and all is good that is Spirit; God and the idea of God is real, and nothing else is real.**

**Francy:** What stands out to me in this passage is that first she asks: “What are we?”

She answers, “*We* are Spirit, Soul, and not body”—not a flesh and bones mortal man.

To First Church of Christ, Scientist, New York, Mrs. Eddy wrote:

**May each member of this church rise above the oft-repeated inquiry, What am I? to the scientific response: I am able to impart truth, health, and happiness, and this is my rock of salvation and my reason for existing. (My. 165:18).**

Immediately preceding this statement she had told them: “Goodness makes life a blessing. As an active portion of one stupendous whole, goodness identifies man with universal good”—just as any correct mathematical concept is identified with the whole. In this wonderful way she led her half-comprehending students forward; she linked up that which still believes it is a portion of the whole, without getting it wrong: “as an active portion...” The Scientist must grow into the realization that he is always “alone with his own being and with the reality of things” and is not just a portion, but is the undivided whole; each is the whole infinitely individualized.

The real “I” is “divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind” (1910 ed. 588:9). From the viewpoint of the human, the infinite One is a stupendous concept, but to the infinite One it is perfectly natural.

**Tommy:** She openly tells us in the first edition that “we are Spirit.” But in the final edition this information carries a heavy veil. There, on page 252:31, she writes:

**Spirit bearing opposite testimony [to material sense], saith:**

**I am Spirit. Man whose senses are spiritual, is my likeness. He reflects the infinite understanding, for I am Infinity. The beauty of holiness, the perfection of being, imperishable glory,—all are Mine, for I am God. [Now remember, in the first edition she openly states this is what *we* are.] I give immortality to man, for I am Truth. I include and impart all bliss [remember she wrote to the New York students that their reason for existing was because they were able to “impart” truth, health, and happiness], for I am Love. I give life, without beginning and without end, for I am Life. I am supreme and give all, for I am Mind. I am the substance of all, because I AM THAT I AM. [Again, in the first edition she openly states this is what *we* are in reality.]**

**Marie:** I never before realized that in this paragraph she is saying the same thing she insists on in the first edition, namely: that “we are Spirit.” The paragraph just read, tells what Spirit includes. She puts the “I” where she has it in the first

edition as that which “imparts.” This again explains why she could say “Know, then, that you possess sovereign power to think and act rightly” (*Pul.* 3:7). It also again explains why “the Christian Scientist is alone with his own being and with the reality of things” (‘01. 20:8).

The whole point of divine subjectivity is that there is only one infinite I; the allness of Deity is His oneness. We have to assimilate this Christ Science so that it becomes natural. We are helped in this by always giving our treatments universally. The infinite One operates individually, indivisibly.

**Sally:** Immediately preceding the testimony of Spirit, she cleared the ground by giving the testimony of material sense, pointing out its total falsity, what its outcome is, and that it has nothing to do with our true being:

**The false evidence of material sense contrasts strikingly with the testimony of Spirit. Material sense lifts its voice with the arrogance of reality and says:**

**I am wholly dishonest, and no man knoweth it. I can cheat, lie, commit adultery, rob, murder, and I elude detection by smooth-tongued villainy....(1910 ed. P. 252:15).**

**Margie:** After giving us the testimony of *Spirit*, she writes:

**I hope, dear reader, I am *leading you* into the understanding of your divine rights, your heaven-bestowed harmony.**

**Anna:** Note particularly: “I am *leading you*.” We need never hesitate to follow her leading, even though she said, “Follow your Leader only so far as she follows Christ,” we can take great joy in her own statement:

**... Throughout my labors ... as connected with the Cause of Christian Science, it can be proven that I have never given occasion for a single censure, when my motives and acts are understood and seen as my Father seeth them. (*Mis.* 278:8).**

**Bill:** Mrs. Eddy says goodness is its own reward; goodness attains the demonstration of Truth; that every step toward goodness is a departure from materiality; she warns, moreover, that the false claim of error continues its delusions until the goal of goodness is assiduously earned and won. Science alone reveals the Principle of goodness—the goodness that makes life a blessing.

**Kathleen:** In *Unity of Good* she has a statement in which “Good,” Spirit, declares:

**A purely good and spiritual consciousness has no sense *whereby to cognize* evil. Mortal mind is the opposite of immortal Mind...I am the infinite All. From me proceedeth all Mind, ‘all consciousness, all individuality, all being. My Mind is divine good, and cannot drift into evil. (Un. 23:24).**

**Moderator:** This again is a veiled statement of her open declaration in the first edition that “we are Spirit, and Spirit is God,” which imparts all good, etc.

The human when totally unselfed and “lost in the eminence of Mind” is Spirit, which bears opposite testimony to material sense. The intrinsic nature of Spirit is good. This is why she could say, “the good you do and embody, gives you the only power obtainable.”

We can learn something of this nature of Spirit through the lifework of Jesus and Mary Baker Eddy. Their transcendent goodness gave them power over the qualities opposed to Spirit.

### **NO DEIFICATION OF A PERSONAL “I”**

**Rookie:** What does the first edition say “man” is other than “a lifeless image and reflection of Principle or Soul, which is the Life, Intelligence, and Substance of this idea [man]”? (p. 222:22).

**Francy:** On page 238:17 we find the statement: Man is the product of Spirit, namely, the *product* of what she says we are when understanding reigns. The product of Spirit would be spiritual man, manifestation. Or, to put it another way, man, rightly viewed, is the product of Mind, of divine consciousness.

Spirit’s idea is always one with Spirit, since “Principle and its idea is one” (1910 ed. 465:17). She never says we are man, but teaches that we must rid ourselves of the false belief that we are mortal man, a bodily form, a matter form with a mind inside. Man is idea, a mental and spiritual proposition, “an image in Mind; the immediate object of understanding” (*ibid.* 115:17). Man is the image and likeness of the Mind that is Spirit, which is “*spiritual*consciousness alone.”

Notice what she says in our next reference:

**P. 39:28: To know we are Soul and not body is starting right.**

**Abraham:** The question here is: Since, in reality, we are Soul, God, have we ever started right in Christian Science unless we started out from Soul or God? Would not starting to reason from any other premise be basing our reasoning on a false foundation? Naturally it would be unscientific and blasphemous for a personal sense of “I” or “we” to say, “we are Soul,” Spirit, or God.

“If man should say of the power to be perfect which he possesses, ‘I am the power,’ he would trespass upon divine Science...and lose his power” (*Mis.* 184:14).

It is only as we completely abandon the material standpoint and adopt the divine and spiritual standpoint that we know ourselves as Soul, Spirit, God. We only realize ourselves Soul when the structure of our consciousness is one with the structure of reality. In belief, this comes about through spiritual education. “Mortals grow into immortals as babes grow into adults,” Mrs. Eddy once told a student.

Our next reference declares:

**P. 54:10: To be the recipient of Truth, we must begin to recognize ourselves Soul, and not body.**

**Bill:** “We must begin to recognize ourselves Soul,” God, and this precludes the delusion that we were ever in the Adam-dream or in a mortal body.

Her divine system—“the system that she denominated Christian Science” (1910 ed. viii:27)—takes us to the point where our habitual starting point is that of divine Science, namely, that “God, Spirit is All-in-all, and there is no other might nor Mind” (*ibid.* 275:7).

## WHY WE KNOW WE ARE SOUL

**Marie:** In the first edition we have her statement that “to admit one’s self Soul instead of body sets us free to master the infinite idea.” Why would it set us free?

**Danny:** Because spiritual understanding is Soul—you recall that in *Science of Man* she made the unequivocal statement: “Understanding is God”; and when we understand what we are in reality, we are set free. We know we can culture and gain spiritual understanding; that is why we know we are Soul and not body; matter can’t do that—matter can’t culture spiritual understanding. Only like can culture like; only like can commune with like. Soul can only represent itself in a spiritual image and likeness, which is always intact, free, unconfined, identified, and definite.

**Margie:** Since the word Soul is capitalized, denoting God, the statement obviously means that only as we, through spiritual understanding, gain the correct view of ourselves as Soul, Spirit, God, are we set free for infinite spiritual progression, which Mrs. Eddy tells us “is concrete being” (*Mis.* 82:20). But to progress we must become aware of evil’s hidden mental ways of deceiving us:

**The garment in which belief, error, hides itself is that Soul is in matter, holiness in unholiness, and literally God in man. (109:7).**

**Anna:** In our present textbook, she states that by divesting thought of false trusts, “we shall sweep away the false and give place to the true. Thus we may establish in truth the temple, or body, ‘whose builder and maker is God.’” [The divine system establishes the right thought-body.]

**We should consecrate existence...to the Life which mortal sense cannot impair nor mortal belief destroy. We must realize the ability of mental might to offset human misconceptions....We must hold forever the consciousness of existence.... p. 428:11).**

#### POSITIVE “YOU” AND NEGATIVE “YOU”

**Bill:** Mrs. Eddy makes it clear that the real divine you, the real divine I or Us, is always the present fact, because it is divine Principle, Mind, which she tells us we are. As we assimilate the spiritual facts of being, Truth and Love become divinely subjective.

**Elsie:** Mrs. Eddy uses “you” often in an extremely positive way. Doesn’t she have a negative definition for “you” in her *Glossary*?

**Bill:** Yes. But it is negative *only* “as applied to *corporeality, a mortal; finity.*” It certainly would not apply when she writes: “*you, the Soul and circumference of being. ...*” and even italicizes the “you”; nor would it apply in many other places in the first edition or even in the last.

**Rocky:** How do “human beings [who] are physically mortal but spiritually immortal” (*Un.* 37:17) gain the conviction of present perfection?-the conviction that “man is, not *shall be*, perfect and immortal”? (1910 ed. 428:22).

**Moses:** Through studying thoroughly the letter, imbibing the spirit, adhering to the divine Principle, and practicing what one learns. (*ibid.* 495:27). Gratitude and love for what we already know is important.

**Rocky:** Is studying the only way in which we can gain this divinity that is already our true state?

**Sally:** It seems to be. A question posed by Mr. Bancroft in the 1870 class shows how little the students really comprehended the great spiritual truths Mrs. Eddy was pouring out to them. Bancroft asked Mrs. Eddy: “What or who are your scholars studying this Science? If the idea, what *need* of our studying? If not, what *use of* our studying?”

Mrs. Eddy’s profound scientific answer, in part, was:

**Studying is the process belief employs to gain the scientific man....Erasing a wrong statement on the blackboard is necessary before we can give the harmonious demonstration that Principle gives in idea and not belief....**

**No thing, and no person studies this, but the eternal wisdom, which is the Soul of man, and which we name God, is through itself (which is the understanding) destroying this belief of God in matter, of Soul in body, yea, of God in man, by which we look for intelligence where it is not, and vainly suppose there is a God studying! ...**

**When I teach Science it is not woman that addresses man, it is the Principle and Soul bringing out its idea by blotting out the belief that otherwise hides it. Where art thou? in matter? Then art thou learning according to belief, but this is the process you employ in belief and not in the understanding. You should so hold yourself in infinite wisdom, Love and Truth, that the idea of this would be ever-present to you, and you would impart this idea as the birthright of Soul. This is not teaching man, but rather it is destroying the teachings of man ... (EOF p.226-7).**

**Florence:** Destroying the teachings of man is what “the system she denominated Christian Science”—and which her many editions of the textbook perfected—will accomplish when understood. Everything Mrs. Eddy wrote is designed to bring the human into coincidence with the divine. The ultimatum is to understand Life exempt from mortality, “with no sensation or Intelligence in the body”.

**This Science of God and man...is the kingdom of heaven, the ever-present reign of harmony *already with* us. Hence the need that human consciousness should become divine in the coincidence of God and man, in contradistinction to the false consciousness of both good and evil...of**

**man separated from his Maker. (*Un. 52:4*). [The structure of our consciousness must become one with the structure of reality, Love; we must become one with Love, *be Love*].**

**Rocky:** Yes, studying should be mainly oriented to gain an understanding of our true divine being; this obliges personal sense to bow to Truth. It is the evangelization of the human self that is so hard, but so necessary, since she says “Truth is ‘the still small voice’ that comes to our recognition *only as our natures are changed* by its silent influence” (*No. p. 1:4*). Unless we strive to wed our daily life to the divine, studying isn’t as fruitful as it should be. Science, the law of God, must be written on the heart.

**Grace:** Mrs. Eddy taught that “the human mind ... is not a factor in the Principle of Christian Science” (1910 ed. x:7). What Sally just read concerning Mrs. Eddy’s answer to Bancroft’s question on studying, again shows Mrs. Eddy’s divinely subjective standpoint. She, however, quickly realized that the human mentality learns Science through spiritual education. While the Science of being, reality, is a circle, with no beginning and no end, the human learns it in a linear way, step by illumined step.

**Bill:** In a certain way the mortal learns it much as he learns any science. In the science of music, math, or chemistry we go out from the principle. But we first approach the principle through its elements. Once the fundamentals are learned in mathematics, for instance, we would adhere to the principle in solving problems. In mathematics everything lines up with the principle or it is instantly seen as malpractice (animal magnetism), error.

**Moses:** The value of the illustration of mathematics lies in its being an impersonal, exact, infallible system to which there must be conformity or it doesn’t operate for us. But because it is derived objectively and immediately suggests an objective world, it is not a perfect illustration of the Science of being which is the Science of the infinite One. This Science is always divinely subjective, and doesn’t have the duality of subject and object of here and over there, of inside and outside. And, of course, learning any other science doesn’t require the evangelization of the human self—the abandonment of the human ego, and the actual becoming of Love divine.

The elements in Christian Science are the seven synonyms for God. We begin with simple operations of the principle to teach its laws: We *seek* in the Word; *find* in the Christ; then, in Christianity, we *use what we have found*; and *are the being of it* in Science. The ordinary scientific disciplines wrestle with material

observations alone; everything starts from the supposition of an objective world, with misconceptions, illusions, not spiritual reality, whereas with the Science of being all is a matter of subjective being since there is nothing outside of infinity. “In Science, Mind is one, including noumenon and phenomena,” so there is nothing beyond Mind, spiritual consciousness.

In our present textbook we therefore read:

**Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down....Self-denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life. (462:13).**

**Moderator:** Yes, that’s right. At present this seems to be the method best adapted to lay down the mortal in order to arrive at what we already are, namely, the Principle that demonstrates itself in its idea. We have to become the embodiment of her teaching—the teaching of Mind, divine Love. In Christian Science we start from revelation, and revelation is never outmoded but forever unfolds; and “proof of [its] novel propositions is demonstration, whereby any man can satisfy himself of [its] verity” (*Mis.* p. 252:14).

In the first edition she continually tells us what we are in reality. The many editions that followed the first give the human and divine footsteps—in the form of a divine system—leading to the recognition of our present perfection. We are shown that the divine state is only attained through an all-absorbing love for the spiritual, which means obeying the divine impulses, obeying the letter as well as the spirit, which Mrs. Eddy has set forth in our textbook, and obeying the command to love another as ourself.

**Danny:** Divine ideas, though seeming to be realized by human persons, are present in and as Mind, and do not give identity to the persons believed to be thinking them. It is these divine ideas that interest us because they reveal the infinite One, the only Person (as Mrs. Eddy eventually used that term).

We are assured of ultimately becoming conscious of our ever-present perfection, which “*was, and is, and ever shall be,*” since in the 5th edition of 1907 she tells us: “It is your Father’s good pleasure to *give* you the kingdom.’ This truth is Christian Science” (1910 ed. 442:27).

Mrs. Eddy’s prophesied role was to reveal this great truth in its Science. She fulfilled this scriptural prophecy in the full and “final revelation” (*ibid.* 107:5)

which she set forth in her writings, together with her forty-four years of teaching and demonstrating, thus completing the work of Christ Jesus on earth.

In the following statement we see her own verification that she began where Jesus left off

**March 9, 1907. What is a way-shower? There is a human and a divine meaning. A way-shower is that which shows the way; it must be some *thing* or some *one*. Jesus was the Way-shower, the Christ with him, and if he had not been, where would we be? He showed the way as the masculine idea of Principle; then woman took it up at that point—the ascending thought in the scale—and is showing the way, thus representing the male and female Principle (the male and female of God’s creating). (DCC. p. 23).**

Anna: In this connection, I would like to stress that the world has not yet sensed the debt of gratitude due Mary Baker Eddy for her grand achievement and the unselfed love that enabled her to be the channel, the medium, for the Second Coming of the Christ, the “second appearing in *the flesh* of the Christ, Truth” (1910 ed. 118:7). Her mission was to bring mankind the *impersonal* Saviour, the impersonal Christ, with which we today can identify ourselves because of the enlightenment her writing and teaching brought,

### **PERSONAL SENSE SYNONYMOUS WITH BELIEF**

**Moderator:** Let’s continue now with our statements from the first edition, Elsie, will you read the next statement you have marked?

**P. 14:23: Mind is Spirit, outside of matter, and this is the only mind or understanding; the mind called brains, or matter, is belief only....Belief is what we term personal sense, and personal sense is a belief. That matter is intelligent...is a belief, error.**

**Margie:** Since Mrs. Eddy uses the term “personal sense” so often in this first edition, we should take careful note in this reference what she means by it. In this first edition “personal sense” seems to be her term for animal magnetism.

**Moderator:** A very helpful suggestion, Margie. Only by opening the eyes of the people to the devastating effect of personal sense or what *is unreal* can they “attain a mind in harmony with God, in sympathy with all that is right and opposed to all that is wrong, and a body governed by this mind” (*Hea.* 14:26, Note uncapitalized “mind.”)

Johnny, you have something to share?

**Johnny:** Yes. I would like to read to the class one of the many instantaneous healings Mrs. Eddy could and did perform because her consciousness was so imbued with the conviction that Mind is Spirit, which means it is good alone, and expresses itself in good only. Because her thought moved in the grooves of Science and was in tune with divine Love rather than human so-called love, she could speak to error with complete authority, as in the following instance:

**At the time the church at Concord was being built Mrs. Sweet went into the building and slipped on a board and broke her hip. Some workers at Pleasant View tried to help her, but without much success. Mrs. Eddy asked them what was the matter with Mrs. Sweet. They answered that she was all right. Mrs. Eddy said, "She is not all right." She then asked Mrs. Sweet what the trouble was, and the latter replied that it was being met. Mrs. Eddy said, "It is not being met."**

**Then our Leader asked her how she was working. Mrs. Sweet answered that she was knowing that there was no accident in Mind. Mrs. Eddy replied, "That would not heal you. You were brought here to help me. You are one of my best workers." She then pointed out that the only trouble was an argument to interfere with her usefulness to the Leader. By the time Mrs. Eddy finished talking to her, Mrs. Sweet was healed. Mrs. Eddy said to her, "I will say for your comfort that if you were brought here with every bone broken in your whole body, you would respond to my treatment." (Preserved by Carpenter Foundation.)**

**Anna:** Mrs. Eddy, with the Mind of Christ, saw the perfect man. She accordingly taught that mortal mind, the carnal mind, is not mind at all, any more than discord is music, or  $2 \times 2 = 5$ .

In many different ways Mrs. Eddy teaches us that the mind we now have, when free of mortal beliefs and opinions, is the only mind there is. All will be well "when we learn ourselves Spirit and give up the ghost of error." Science is the leaven of Spirit which is changing the whole of mortal thought.

**P. 56:19: Man never obtains immortality until the standpoint whence he reckons himself in all the summing up of Life and Intelligence is Soul, and not sense.**

Mrs. Eddy never failed to correct students who complained of being unable to heal because they did not have the God Mind, the Mind of Christ. The following incident illustrates this point:

**In one of Mrs. Eddy's classes there was a woman who had a strong sense of resentment and condemnation toward her husband, who was very immoral. Mrs. Eddy said to her that Jesus healed the Magdalene by condemning the sin, but not the woman. The lady answered, "Yes, but I have not the consciousness that Jesus had." Our Leader instantly rebuked this by saying that she could claim the Christ consciousness, for otherwise she could not heal a single case of sin or of sickness. (DCC. p. 243).**

**Moses:** Under the sway of animal magnetism's aggressive mental suggestions we think we do not have the Christ Mind, that we are not Spirit, Soul, but are a helpless reflection with no power of our own. This is not true.

**P. 56:32: We know the face and form of man reflected from the mirror is not man, that he is not in the shadow of himself-, hence the error to suppose the Intelligence, substance and Life of man, are man or in him...man is shadow and not substance....Mortal man is but a dream of Intelligence, substance and Life in matter, not the man of God [not the expression of our true God-Mind], but the man of man, and shadow of shadows, therefore he reflects no Principle, and is without any real basis...The ultimatum of being corroborates the statement that man is shadow and not substance.**

**Abraham:** Failure to understand what she is saying here would account for the lack of principle in human affairs today. Mrs. Eddy tells us "the unfolding of being should be a painless development; we furnish our own sorrow by struggling to be wrong" (third ed. Vol. I, p. 97:21).

We struggle to be wrong by maintaining the Adam-dream myth that man is the creator of man. In this Adam dream, cause and effect are mere illusions though seeming very real to the mortal mentality. Thus we continue "to vainly suppose ourself body and not Soul."

Kathleen: Regarding "we struggle to be wrong," Mrs. Eddy declared:

**In 1866, when God revealed to me this risen Christ, this Life that knows no death, that saith, "Because He lives, I live" " I awoke from the**

**dream of Spirit in the flesh so far as to take the side of Spirit, and strive to cease my warfare. (Mis. 179:31).**

It was divinely revealed to Mrs. Eddy that we are Spirit, Soul, Principle, and that the universal belief that we are merely reflection or “man,” is the reverse of Truth and the cause of all inharmony, sin, sickness and death. This “blunder... relating to soul and body... reverses the order of Science and assigns to matter the power and prerogative of Spirit, so that man becomes the most absolutely weak and inharmonious creature in the universe” (1910 ed. 123:5).

### **“WE ARE SPIRIT, SOUL, AND NOT BODY”**

**Anna:** Moses, read Mrs. Eddy’s statement from the first edition:

“The ultimatum of being corroborates the statement that man is shadow and not substance.” And in the next reference we get a further “ultimatum of being” and “corroboration,” in her statement:

**Page 14:4: We are Spirit, Soul, and not body, and all is good that is Spirit; God and the idea of God are real, and nothing else is real ...It were well to begin from this hour, as you read these pages, to reckon Life only in what is good and true; putting aside evil as unreal.**

**Moderator:** Remember, that “we are Spirit, Soul, and not body” are Mrs. Eddy’s words; and she tells us she was but “a scribe under orders” who could not refrain from transcribing what God indited. (Mis. 311:26). Therefore when we read her writings we know God is speaking to us in a language we can understand, and which we should heed.

**Bill:** In line with this, Mrs. Eddy tells us:

**P. 15:26: Things as they appear from the standpoint of personal sense are diametrically opposite to Science, or immortal man seen from the standpoint of Soul; hence the difficulty sensuous man has to understand this Science....Mortal man and personal sense are not mind but belief; mind is understanding, belief is ignorance, even the error that Truth consigns to oblivion.**

**Moderator:** There is one thing we should have clear from the beginning: namely, there is one Mind and that Mind is immortal Love.

**Bessie:** Must we not see error or evil?

**Moderator:** Yes, we must see error and evil. She says:

**A knowledge of error and of its operations must precede that understanding of Truth which destroys error, until the entire mortal, material error finally disappears. (1910 ed. 252:8).**

There are many other references in Mrs. Eddy's writings to the fact that evil must be seen, uncovered, and annihilated. She abhorred all hypocrisy, self-justification, or excusing of error. She said she could not teach a person who excused error or closed his eyes to evil. When someone sent her the well-known set of three little brass monkeys: "See no evil, hear no evil, speak no evil," she said emphatically, "That is not Christian Science. It is heathen philosophy. Christian Scientists do not close their eyes to evil, but open them. They open their eyes, spiritual discernment, and are awake to the true nature of evil, and then realize its nothingness, its utter powerlessness to control or to harm."

In Mrs. Eddy's last class, after she had dwelt on Love and the importance of being Love, living Love, being nothing but Love, someone in the class asked if they were not to discriminate between good and evil. To this question Mrs. Eddy responded substantially:

**Ah, now you have asked me what is to me the hardest thing in Christian Science! Yes, you must see and denounce evil. The Bible tells us that Jesus was God's chosen because he loved righteousness, but the Bible does not stop there. It says, "and hated iniquity"! So often have I longed to see and know only Love—only the good—but I have not dared. I *must* uncover and rebuke and *hate* iniquity.**

Yes, Bessie, we must see error, but see it as a lie, as nothing, just as we see a dream from which we have been awakened. And remember Mrs. Eddy's instruction that unless malpractice is exposed by Christian Scientists, the world will be little benefited by Christian Science.

**Tommy:** To most of us evil seems more real than good. That's why we have to face it, and argue it down. We know it is a lie; and Mrs. Eddy said: "Tell the truth concerning the lie." The lie, of course, is that we have a selfhood apart from God, infinite good. Actually, the whole of Christian Science is aimed at replacing the personal sense of "I" with the divine "I." We are learning that we don't have a selfhood apart from Mind, Spirit, Soul, Principle, Life, Truth, and Love.

**Rookie:** In *Unity of Good* we read:

**Hourly, in Christian Science, man thus weds himself with God, or rather he ratifies a union predestined from all eternity; but evil ties its wagonload of offal to the divine chariots,-or seeks so to do,—that its vileness may be christened purity, and its darkness get consolation from borrowed scintillation's. (P. 17:7).**

**Abraham:** In summarizing Mrs. Eddy's 1887 visions, Mr. Carpenter makes this vital statement which must be heeded:

**The doctrine put forth by Christian Science that all evil is unreal is not intended to take from man a sense of the awfulness of the claims of evil, if not met and destroyed. The sum total of evil's attainment is to establish in man the belief that he is separated from God, and no more terrible result than that can be conceived of. Animal magnetism may be a simple thing to handle as cause, but in effect it is deadly serious, because it drives man down into Egypt and keeps him there.**

**It is an aphorism in Christian Science that no one is ready for the supreme disclosure that animal magnetism is unreal, until he has attained the point of progress where the recognition of its unreality will not retard or lessen his active efforts to overcome it.**

**The teaching that evil is unreal is not intended to interrupt man's struggles with the belief of evil, but to aid him so that he will wage a successful warfare.**

**Let no student of Christian Science fear to emphasize the claims of evil and their effects when unhandled, if such emphasis is needed to rouse students from human lethargy, in order that they may engage in an active warfare against evil.**

**It was an absolute necessity in the orderly progress of Mrs. Eddy's thought that she be roused to a full recognition of the awfulness of evil, and its effects upon man's heavenly aspirations to the point where, when the consciousness of evil's scientific unreality flooded into her thought, she had so pledged herself to war against it that she would in no way lessen her warfare against its claims because of this heavenly disclosure.**

**A premature consciousness of evil's powerlessness and nothingness is as serious [a hindrance] to one's growth as is an overwhelming sense of its reality, subtlety and inevitableness. When a student begins to**

**discover that, as cause, animal magnetism is no more than imagination, that brings the temptation to overlook the terrible bondage that it enforces upon man. (EOF. p. 260 early edition).**

**Bill:** The problem of getting this message across to the bulk of her students was not an easy matter. There were disastrous breakaway movements that were heart-rending for Mrs. Eddy. The splits came over the question of animal magnetism. The seditious students started publications of their own. One rival magazine openly announced that its pages would not be used for the “consideration of error or error’s way.” These students and their followers did not want to know anything about Mrs. Eddy’s “new devil.”

**Danny:** They may not want to know about it, but *no one born of Adam’s sin, human creation, can escape Adam’s labor* of overcoming the belief in human birth. “To one ‘born of the flesh,’ divine Science must be a discovery” (Ret. 26:22). In all her teaching, Mrs. Eddy makes it clear that we must overcome the instincts of the carnal mind; we must sink to our knees, as it were, and struggle with error until the battle with sense and self is fought and the victory won.

**Rocky:** Jesus said of his disciples (who were born of the flesh) “Thine they were, and Thou gavest them me.”

**Sally:** Mrs. Eddy’s revelation that evil—belief of life in matter—is unreal, and the founding of this fact in human consciousness (together with her seven-fold definition of God) is the greatest blessing ever to descend on mankind. As has been emphasized, it causes “sin and disease [to] lose their reality in human consciousness....[and is] a divine influence ever present in human consciousness” (1910 ed. xi:11).

“Spiritual sense [which Mrs. Eddy’s revelation develops] lifts human consciousness into eternal Truth ... and the human consciousness rises higher” (*ibid.* 95:3 1; 297:14). The divinely subjective consciousness that sees the new heaven and the new earth is arrived at by means of “the system she denominated Christian Science” (1910 ed. viii:27) to which she reduced the Christ Science she discovered.

**Francy:** Evil’s unreality has been revealed; however, humanity’s struggle to elude its grasp and prove its nothingness has scarcely begun. The remaining roadblock—and it is a gigantic one—is the lingering mentality that isn’t quite ready to exchange present “known” misery for an unknown heaven.

Mortals are like Amos who attended Sunday School in the slums of New York. It was hot and stuffy in the class room.

“Let’s go out on the sidewalk,” said the teacher.

There he continued the lesson with, “Now, who all would like to go to heaven?”

All raised their hand but Amos.

“Don’t you want to go to heaven, Amos?” asked the teacher.

“Yeah, but I didn’t know you was gettin’ up a load right now.”

There is a lot of Amos in us all!

**P. 38:4: Apprehending God the only Life and Intelligence of man, is the foundation of harmony, but to gain this understanding of Soul, the Principle that gave man dominion over the earth, ‘tis necessary to understand one’s-self Spirit and not matter.**

**Anna:** Note here that Mrs. Eddy is not holding out a stick and carrot inducement for humans to gain dominion and control through the understanding of Spirit and Soul (which is the human temptation for the purpose of self-aggrandizement—which is the perversion of divine law—even as Jesus was tempted (*Matt.* 4: 8 & 9). Rather is it the divine demand on man. We gain harmony as we learn Principle is Mind, and “Mind is its own great cause and effect” (*Mis.* 173:12)—the only Life and Intelligence of man. Our only need is to awaken to what is already present.

“Material and finite man,” she explained, “is not the image and reflex shadow of God” (first ed. 222:6)...The reflection of an object is by no means the opposite of that object, and we cannot fail to see material man does not reflect Spirit” (*ibid:* 3-6). Since we are Spirit our true body, our true reflection, must be a spiritually mental body of ideas.

Elsewhere she informs us that “the compound idea named man, is unintelligent; it is a lifeless image and reflection of Principle, or Soul” (222:22). And Principle or Soul is the Life, Intelligence, and Substance of this idea. “Principle is expressed in one entirety or full idea” (222:19).

## “CHRIST IS GOD”—THE WORD MADE FLESH

**Anna:** A friend wrote that she had recently read consecutively John’s Gospel and John’s Epistles and that what emerged was that *there was no person named Jesus*. What men witnessed really was “the Word made flesh.”

**Moses:** What a glorious insight! and how true.

Jesus was not only the symbol, the personal human fleshly representative of the Christ, the highest human concept of the divine idea, but he was also the Christ; and Mrs. Eddy tells us in this first edition that “Christ is God.” Jesus said: “I am the way, the *Truth*, and the *Life*... He that hath seen me hath seen the Father.”

Our next reference tells us how Jesus reckoned himself:

### **P 39:6: Jesus regarded himself Principle instead of person.**

**Tommy:** Jesus’ consciousness was so in line with reality, with God, or Mind, that it was the one Mind speaking. Personal sense or the mortal mentality cannot regard itself Principle or make the statement, “I and the Father are one.” Christian Science comes to make obsolete, to absolutely vanquish, any sense of a selfhood apart from God, good. “The character of the Nazarene Prophet illustrates the Principle and practice of a true divinity and humanity” (*My.179:21*).

To provide a Wayshower and great exemplar, the Christ had first to appear in a personal, material form. Two thousand years ago the people could not have understood a *purely spiritual* appearing, such as came with the Advent of Mary Baker Eddy’s writings—the only material element in the Second Coming was paper and ink. It was her mission to reveal the ever-present *impersonal* Christ or Saviour, the promised Comforter.

Her communion with Mind enabled her to give the full and complete explanation or understanding of God in the form of a Christ Science that all could learn and understand. “We are indeed [greatly] privileged in having the untranslated revelations of Christian Science...[that] make even God demonstrable” (*My. 179:29*).

Through the Science Mrs. Eddy discovered and founded in human consciousness we can all learn to “regard ourself Principle and not person,” as Jesus gave example, and said, “The works I do ye can do also.” It is Principle alone that can do the works; he was no different from us except for his higher understanding, which today Science enables us to attain also.

**Abraham:** Mrs. Eddy taught her students they could do anything she was able to do. She reminded them that Jesus referred to himself as doing nothing beyond the ability of others to do, and that he said they would do even “greater works.”

### NO HIGHER AND LOWER PERSONAL MINDS

**Grace:** Truth and error never touch. The whole problem of human existence, so-called, is the accepted belief that there is a human mind and that Truth and error are at war. The fact is, Truth is real, and error is the suppositional absence of Truth. When we see this, we don’t personalize Jesus or Mrs. Eddy. We honor, revere, and learn from their teaching and their human example which teaches us to turn from person to the idea but we never think of them as having a personal mind that is far beyond the rest of us; in fact we understand they spare us not one individual experience. Mrs. Eddy’s personal experience is of no help to us unless the Principle she explained is acknowledged and obeyed. Jesus and Mrs. Eddy were examples of the Mind that is ever-present. We have the same Mind since, in reality, there is only one Mind.

**Margie:** Yes, we don’t want to give anyone the impression he is way down at the bottom of the ladder. Each one is right where Mrs. Eddy was; but in her case the message broke through to reveal what the real state of being is, and that it is the Science of being. It was loyalty to what appears as Mrs. Eddy’s *mission* and holy history, that established the Christian Science movement. It was never person at all. There are not two kinds of persons—one kind that knows, like Jesus and Mary Baker Eddy, and another kind, like the rest of us, who don’t know.

### THE PURE THOUGHT THAT PERCEIVED THE COMFORTER

**Elsie:** Why do you think Mrs. Eddy was the one chosen to bring the Comforter?

**Tommy:** We have already covered this in a previous session, but to review briefly, she tells us that from her childhood she had been impelled by a hunger and thirst after divine things—an insatiable craving for something higher and better than matter and apart from it. She had been impelled to seek diligently for the knowledge of God as the one great and ever-present relief from human woe. (See *Ret.* 31:9.)

**Bill:** She says she “got Mary out of the way.” In her dedicated search for the answer to: “What is God?” she lost all awareness of a personal ego or “I,” and moved into the divine consciousness that transcends the mortal ego entirely. Rising into the divine consciousness she became “a clean slate” that God could write on.

Hundreds of examples could be cited of lesser luminaries who have had extraordinary spiritual insight. The greatest discoveries in all fields have been made through surmounting the mortal ego. In this category we can point to the Beethovens and Bachs, the Shakespeares and Chaucers. In the mathematical and physical science fields, among the great geniuses, there is a consensus that their insight did not originate in the mathematician or scientist but originated with divinity itself—with their “participation in divinity.”

Children, age 3 to 10, occasionally have this remarkable ability to transcend the personal ego. We hear, for instance of Vito Mangiamele, age 10, when questioned by the French Academy: “What is the cubic root of 3,796,416?” in less than half a minute responded: 156. Asked, “What satisfies the condition that its cube plus five times its square is equal to 42 times itself increased by 40?” Vito, in less than a minute, answered that 5 satisfies the condition. The same almost instant answer, 7, came when Vito was asked to extract the 10th root of 282,475,249.

At the age of six, Little Benjamin Blyth, when asked how many seconds he had lived, instantly gave the correct answer in which he allowed for the two leap years (1820 and 1824), which his father who had calculated it with pencil and paper had omitted.

In the musical field the world has also been blessed with many prodigies. Mozart, able to play the piano at age 3, wrote a concerto for the clavichord at age 4; at age 4 he was also able to play a piece on the violin without ever having been taught how. At age 12 he completed his first opera. It is reported he would stop in the middle of a walk with friends, take out pencil and notebook, and say, to his companions, “Don’t speak to me or interrupt me; they are singing in my ears, I must note it down.”

God spoke to Mrs. Eddy in this same way, and she too was always careful to “note it down.”

**Moderator:** Thank you, Bill. Yes, Mrs. Eddy had divested herself of all mortal opinions, she had made herself a clean slate on which God could write. It is the same with us, when we are emptied of our little egos God takes possession of us. What distinguished Mrs. Eddy was that her genius lay in the inexhaustible, unconditional love for humanity that motivated and impelled her to patiently persist in her mission to fulfill scriptural prophecy to bring the Comforter, and so complete the work of Christ Jesus on earth.

**Tommy:** When Mrs. Eddy first had her great revelation in 1866 she may not have had the full vision of how to make known to humanity this stupendous discovery, but an unquenchable fire burned in her heart—an unequivocal love for God and man; and God used that ineffable, ineffaceable love as an anvil on which to shape and reshape her course in the direction divine Love wanted her to proceed.

**Bill:** From the start she was divinely driven by a desire to know God both spiritually and scientifically. So, as has been repeatedly brought out, she began her first written manuscript with the question: “What is God?” The three great categories of Being unfolded from what she realized was God’s own self-revelation: (1) the seven synonyms for God; (2) how these seven operate in a divine infinite calculus of Word, Christ, Christianity, and Science; which could be thought of as: revelation, translation, demonstration, interpretation; or as seeking, finding, using, and being; (3) how the seven synonyms operate on the four levels of spiritual consciousness as Science itself, divine Science, absolute Christian Science, and Christian Science.

### **THE FOUR LEVELS ON WHICH MRS. EDDY WROTE**

**Johnny:** I have never understood the four levels. I don’t think I’m alone. Could we have a brief explanation at this point? Some of her statements have seemed contradictory to me, even though in my heart I know all her statements are correct and divinely inspired.

**Abraham:** To the humanly logical mind that doesn’t realize Mrs. Eddy wrote on four levels of spiritual consciousness, many of her statements seem contradictory. But when this mind learns even a little regarding the levels, all contradictions disappear and “the divine Science of man is [seen to be] woven into one web of consistency without seam or rent” (1910 ed. 242:25).

### **THE SCIENCE LEVEL**

On the level of *Science itself* Mrs. Eddy shows being as that which contemplates itself as itself, as that which is divinely subjective. On this highest level her writings show the synonym as what it is to itself, and not in relation to its operation or to anything else. On this level the synonym has no object; we have only the infinite One—the infinite Principle. Here, for instance, we have her statement: “In Science, Mind is *one*, including noumenon and phenomena” (*ibid.* 114:10). It is Mind as itself. Note the “one” is in italics.

On this level the synonym is All; here she presents the innate, the intrinsic nature, the isness, the inherency of all within the synonym. “Mind has all

power” (*ibid.* 157:10). Mind is intrinsically the “boundless basis,” which is consciousness; Mind is intelligence; it is the divine will; without this will of Mind no action would take place. On this level Mrs. Eddy shows Spirit to be the Only, the reality, good, and the nature of all; Soul is the infinite withinness, the divine Ego, identity; Principle is characterized as absolute, the indivisible whole; Life is characterized as being, isness, infinite individuality; Truth is characterized as divine self-consciousness, the whole; and Love as perfection.

On the Science level we do not get a cause and effect sense or an operational sense; these we will get on the *divine Science* level.

For fuller explanation see *The Four Levels of Spiritual Consciousness* by Max Kappeler.

### THE DIVINE SCIENCE LEVEL

On the *divine Science* level Mrs. Eddy begins to make Science itself understandable to the human consciousness. Here she gives a sense of the coexistence, the oneness of Principle and its idea. On this level she shows, for instance, how Mind expresses itself, she shows *divine Science* as that level which deals with creator and creation, with Principle and idea as a oneness. In *divine Science* the expression of an inner relationship is delineated. Here we get the All-in-all; the infinite reflection; “never without its representative”; all ideas have the same Principle; and we get the interrelationship of these ideas; coexistence, timeless, spaceless, everpresent nowness; wholeness, *the* compound idea; all-embracing, completeness.

Cause and effect are dealt with on this divine Science level but as a oneness. While “cause and effect” seem to indicate a plurality, it is still the one, as a oneness.

Whenever we consider creator and creation as one from the standpoint of Mind, we are considering: “God as the parent Mind and man is God’s spiritual offspring” (*ibid.* 336:30); or she says: “Infinite Mind is the creator, and creation is the infinite image or idea emanating from this Mind” (*ibid.* 256:32). On this level we have the synonym related to its infinite idea. It is more than just a creator related to a single idea, a specific idea; here Mrs. Eddy shows the synonym in relation to the *whole* idea—the *entire realm* of Being is involved on this level. “In the order of *divine Science* God and man coexist and are eternal” (*ibid.* 336:29). “When examined in the light of divine Science, mortals

present more than is detected upon the surface. . . .” Mrs. Eddy has about 183 references to divine Science in the textbook.

The infinite intelligence and information contained in the one Mind is the boundless basis for what Mrs. Eddy calls “the infinite calculus of Spirit” (*ibid.* 209:29); “order is heaven’s first law,” and “Spirit diversifies, classifies, and individualizes” (*ibid.* 513:17) the infinite thoughts of the one Mind.

### **THE ABSOLUTE CHRISTIAN SCIENCE LEVEL**

The textbook shows us that *absolute Christian Science* has to do with the *specific* relation of the synonym to each idea. Here we are shown how a specific idea is brought forth—how all that is comes into being, how the generic becomes the particular. Here, to denote the level of *absolute Christian Science*, we get terms that show the relationship between creator and creation. To show this relationship Mrs. Eddy, with the synonym Mind, for instance, uses terms like: creates, produces, origin, source, imparts; then we are shown that Spirit brings to birth, unfolds, develops; that Soul is “the seed within itself,” constantly reproducing itself, and is never without its representative; that Principle unites and governs all, interpreting itself in spiritual reckoning; that Life continually, spontaneously, pours out the whole God-nature, it propagates and multiplies spiritual ideas; that Truth expresses itself as specific truths, as “a” compound idea; that Love expresses itself as inexhaustible, as having a plan that cannot escape fulfillment.

The textbook does not have many references to the term *absolute Christian Science*, but there are many statements in the textbook that would fall into the category of absolute Christian Science. For example, her first paragraph in the chapter *Recapitulation* says that “absolute Christian Science *pervades* [this chapter’s] statements.”

These three levels translate themselves to the human, to the level of Christian Science, which Mrs. Eddy says “relates especially to Science as applied to humanity” (*ibid.* 127:15).

### **THE CHRISTIAN SCIENCE LEVEL**

God, of course, doesn’t know levels. Mrs. Eddy reduced the one, the only, divine Being to these levels in an effort to help humanity understand its true divine being. Most of the textbook is written on the level of *Christian Science* where Truth must explain away, must vanquish, the error that hides the truth from our perception.

The system shows us how to drop the human mortal concept and replace it with the divine, the spiritual concept.

As we study and imbibe the truth of Science itself, divine Science, and absolute Christian Science, and abide in these higher levels, we are illumined; we experience the impact of this truth, of these higher dimensions, on the human situation. Here Mrs. Eddy says: “Know thyself [know what you are divinely], and God will supply the wisdom and the occasion for a victory over evil” (*ibid.* 571:16). Just as we can’t at the same time believe that  $2 \times 2 = 5$  and  $2 \times 2 = 4$ , neither can we continue to entertain two opposite beliefs at the same time in Christian Science. As we abide strictly by what we learn in Science itself, divine Science, and absolute Christian Science, then on the level of Christian Science the healing of the human situation takes place.

Mrs. Eddy discovered Science, which she said “is the Mind of God” (*01.* 22:4); and we must do the same. By assimilating the truth she has revealed on these four levels of divine, scientific, spiritual consciousness, we gain the capacity and the faculty to do all things through the wisdom this Christ Science freely bestows upon us.

**Moderator:** Thank you, Abraham.

**Marie:** Could we have once over lightly just what it was that enabled Mrs. Eddy to have such a stupendous revelation and discovery?

**Moderator:** Yes, Marie. It was the absolute purity of her thought and desire that made Mrs. Eddy a clear transparency for the light of Truth. She said, “I got Mary out of the way.” This left a “clean slate” for God to write on, and led to her discovery, concerning which she said:

**The first spontaneous motion of Truth and Love, acting through Christian Science on my roused consciousness, banished at once and forever the fundamental error of faith in things material; for this trust is the unseen sin, the un known foe,—the heart’s untamed desire which [breaks] the divine commandments. (*Ret.* 31:13).**

God worked through Mrs. Eddy because He could. “The light will come through the window because it will let it, while the wall will not; it would shine through the wall if it could [since] God is no respecter of persons” (*DCC.* p. 31).

**Moses:** As early as 1844 Mrs. Eddy was beginning to discover that it was all in the mind, and she was “voicing this conviction to druggists.” She was even at that

early date beginning to see evil's unreality that, as she later affirmed, error comes to us for life and we give it all the life it has because error of itself is nothing. It only seems to have power when *we* attribute and assign qualities to it. What was happening between 1844 and 1866 was the innateness, the naturalness of Mind breaking through, causing false beliefs to fall away. Through her experiments with medicine, her acquaintance with medical methods, and her reasoning power, these false beliefs were being debunked, unmasked.

Mind, consciousness, is always natively divine; it can't be anything else because there is no intelligence in matter and there is only one Mind; therefore as the false beliefs fall away what is native to Mind is naturally present and undisturbed. This led to the great discovery and revelation in 1866, which then continued to unfold uninterrupted through her personal teaching, her manuscript, *Science of Man*, the 432 editions of *Science and Health*, *Prose Works*, the *Manual Christ and Christmas*, and *Poems*, until she, personally, left us in 1910.

### HOW I KNOW THERE IS GOD

**Anna:** Truth is revealed to each one of us but the unfoldment is individual. As we reason, and ponder the *facts*, false beliefs fall away, and reality or the spiritual facts become clear. "All consciousness is Mind." We couldn't be conscious if it were not for Mind being conscious. This is the great starting point: namely, that the one thing that I know of myself is that I am conscious, that I consciously am, as Mr. Eustace put it in his *Clear Correct Teaching*.

The one thing we know of ourself is that Mind is, meaning consciousness is; and all consciousness is Mind, capitalized. This proves to us that God is. God is this Mind, this consciousness that we are; and from here on, in Science, we always start with this Mind, God, the infinite changeless omnipresent good, as the I AM THAT I AM.

Like Jesus and Mrs. Eddy we are coming out from the world of misstatements, misconceptions; coming out from the world of mistaken sense, and being separated from it. When we learn mathematics we come out from a world of ignorance into a world of mathematical truth and light with which we can solve mathematical problems.

**Sally:** This would be analogous to the way we approach divine subjectivity, and see reality *as it is*, and not as it is objectively, erringly, presented by the physical senses.

Mrs. Eddy states: “we are Principle.... and Spirit is ours only as we are good.” She further states in this first edition:

**P. 34:29: The infinite is achieved only as we turn from the finite, and from the personal error to the impersonal Truth of being. Until the scientific relationship between God and man is perceived, and its radical points admitted, we cannot reach the demonstration of which it is capable.**

Its radical points, as plainly stated in the first edition, are that we are Spirit, Soul, Principle, and that we shall find ourselves to be Love, Life, and Truth when we understand them.

To Mrs. Eddy, Principle was Mind, the divine Mind that was and is the only cause or Principle of existence. It was the creative Principle, Life, Truth, and Love. “The name, I AM, indicated no personality that could be paralleled with it; but it did declare a mighty individuality [yours and mine]....as infinite consciousness, ever-presence, omnipotence; as all law, Life, Truth, and Love” (*Mis.* 258:21).

### **THE MEANING OF LIFE, TRUTH, AND LOVE**

**Bessie:** Would you explain in a word or two what Life, Truth, and Love mean?

**Danny:** Life is that which continually brings forth a new idea. Truth characterizes that idea as right, true, up to the divine standard. Love sees to it that the idea meets and satisfies the need in the best possible way. Life, Truth, and Love are the way Principle operates and expresses itself as one operation.

### **THE DIVINE METHOD OF RECKONING**

**Moderator:** In the next reference note Mrs. Eddy’s use of the “reckoned,” which she frequently used in the first edition:

**P. 41:21: Life, Intelligence and substance...to him [to Jesus]...were God, the Truth of man; therefore he reckoned himself not matter but Spirit; not sense, but Soul....Understanding himself Soul instead of body, and that Soul was God, brought down upon him the anathemas of a world.**

**Rookie:** Webster says “reckon” means to calculate. The word calculus comes from stone—a small stone used to calculate. Mrs. Eddy tells us material substances, etc. will all “ultimately vanish, swallowed up in the infinite *calculus* of

Spirit.” She states thought will accept “the divine infinite calculus” (1910 ed. 209:28 and 520:14). When Jesus reckoned himself Principle he was using this divine calculus of Spirit and Truth to calculate what was already latent in the divine infinite Mind. Spirit orders “diversifies, classifies ...individualizes” and calculates what is in the “unfathomable Mind.” (1910 ed. 513:17 & 520:3).

**Moses:** We know the symbolism of the Bible culminates in Revelation with the city foursquare typifying a four-dimensional calculus of thought and demonstration. The four is said to be adopted from the four points of the compass—north, east, south and west—illustrating a definite process of divine calculation. As Mr. Doorly explained, once we have learned the categories of divine metaphysics in which the numerals of consciousness—the seven synonyms for God—can be combined, the infinite relationship of Principle and its idea can be scientifically understood, spiritually calculated or reckoned, and so demonstrated.

**Rocky:** In mathematics, for instance, we can learn to intelligently combine numbers through a fourfold calculus of addition, subtraction, multiplication, and division. Jesus spiritually computed himself, calculated or reckoned himself Principle. “Christ Jesus reckoned man in Science, having the kingdom of heaven within him” (‘02: 8:26). This is what is meant by “generic man,” which is another name for the coincidence of the divine Principle and the divine idea. (See 1910 ed. 561:22.)

**Grace:** The divine Principle of all being is Love, the only I or Ego. And because it is the only real I or Ego, it must become the sole law of our being, its beginning and end.

Principle, understood, is the only Father. Our “Father” is that spiritual sense [which] is a conscious, constant capacity to understand God” (1910 ed. 209:31). This Spirit, or spiritual consciousness, is the Father and Mother of the divine image we project. The demonstration of this Principle or spiritual consciousness is dominion or the “Son.”

Jesus’ consciousness, his spiritual understanding that Life and intelligence are purely spiritual, gave him the dominion that enabled him to rise from the tomb and present his body unchanged to the disciples.

**Moderator:** Elsie, will you read our next reference?

**P. 39:28: To know we are Soul...is starting right.**

To know we are Soul means to know our immortal identity is constituted of spiritual understanding, which is tangible and definite to spiritual sense, and is changeless bliss. As the great truth that we are Soul is *understood* the false sense of a mortal “I,” or “we,” or “us,” fades away, since the mortal “I” is no more real than the “I” in a sleep-dream which disappears with the waking. The total unreality of the mortal and physical is not something the human can understand without the change in standpoint which comes only through cultured spiritual understanding.

Our next reference asks:

**P. 46:7: But how are we to escape from the flesh or mortality?... By understanding we never were flesh, that we are Spirit and not matter.**

**Tommy:** “That we are Spirit” is the first edition standpoint. Spirit must be understood as infinite self-containment, eternally self-existent and self-fulfilling in accordance with this edition’s statement, p. 223:15:

**When realizing Life as it is, namely Soul, not sense, or the personal man, we shall expand into Truth and self-completeness that embrace all things, and need communion with nothing more than itself, to find them all.**

Remember also her statement in this edition, p. 280:27:

**The belief that Life and Intelligence belong to the body is the source of all wrong-thinking and wrong-acting; it takes away from Soul and gives to sense, and is the fountain of sickness, sin, and death. All formations are shadows of being, and we their Soul and substance.**

We can escape from the flesh only as we get into the Truth completely, and abide on the Rock. Proportionately as we lay up our treasures in heaven, the Christ Science is assimilated, and we make our escape from the illusion of living in a matter body. As we lay off ignorance, our true divine mind expands limitlessly.

### **CHANGING VIEWPOINTS BRING REVOLUTIONS**

**Bill:** In her *Preface* to this first edition she calls for “thinkers,” saying “the time for revolutions, ecclesiastic and social, must come.” These revolutions, this “overturning, overturning,” is the process by which we lay off ignorance. Today, “as truth urges upon mortals its resisted claims” (1910 ed. 223:29), we are literally engulfed in revolutions, ecclesiastic, social, economic, and political. Few like the discipline of watching their thinking.

But “man’s extremity,” she said, “is God’s opportunity.” Man’s extremity today has become the whole world’s extremity. Not only does the fear of nuclear war grip humanity, but the population explosion is leaving in its wake hunger and starvation, rapid depletion of the earth’s resources, air and water pollution, urban sprawl, and crime, to name only a few of the “extremities” for which mankind fears it has no solution.

Remember that Mrs. Eddy said, “Mankind is face to face with the last enemy, human birth, and knows it not,” should we not ask: Is there a divine purpose behind this “extremity” with which humanity finds itself confronted today? Are we, at an accelerating pace, being forced to come to grips with the “*last enemy*”?

**Moses:** Mrs. Eddy was obviously convinced that we were and are.

When James Gilman, the artist for *Christ and Christmas*, filled the sky of the last picture with cherubs, Mrs. Eddy chided him, explaining that heaven is not a breeding ground for mortals. He writes:

**She said she “*would not have anything of this personality represented [in the picture] which was according to the old idea, as if heaven was a breeding place of personal forms as this world of belief is.*”** (*Recollections of Mary Baker Eddy* (p. 52. Emphasis is Mrs. Eddy’s.)

Yes, there is a divine reason and purpose behind this extremity; there can be no doubt that it is divine Love’s way of teaching “mortals to lay down their fleshliness and gain spirituality” (1910 ed. 266:17). Given “the fixedness of human illusions,” it may be the only way in which divine Love can arouse mankind out of the Adam-dream that man, “the shadow,” the “image,” is the producer of man, when all the while Mind is the only cause, producer or creator.

**Abraham:** Two thousand years ago Jesus was put to death when he stirred the storm clouds concerning “marriage synonymous with legalized lust” and unleashed his bolt of lightning concerning human progeny. A century ago Mrs. Eddy was burned in effigy in the Boston Square for her wholehearted espousal of his teaching and warning. Today, survival of the human race dictates the learning and acceptance of the truth that man is a mental and spiritual proposition.

**Rookie:** Where, then, does man’s safety lie?

**Moderator:** Mrs. Eddy tells us that to break this earthly spell of fear for present and future world-salvation “mortals must get the true idea and divine Principle of all that really exists and governs the universe harmoniously” (1910 ed. 39:25).

Elsewhere she says our safety lies in keeping our minds so filled with Truth and Love that error cannot enter them. Good thoughts are an impervious armor, she says, that will shield you from all attacks. (See *My*. 210:2.)

**Tommy:** Original, novel ideas can appear at any time as in the case of Jesus and Mary Baker Eddy, where an idea seemed at first to come into one individual's consciousness. But as that idea is taught to others a mutation in world consciousness takes place. It transforms the consciousness of society, causing an irreversible forward step in civilization. Of this onward march, Mrs. Eddy states:

**Transcending the evidence of the material senses, Science declares God to be the Soul of all being, the only Mind and intelligence in the universe...the substance of Truth transcends the evidence of the five physical senses, and is discerned...through divine Science. [Through the leavening effect of this enlightenment man transcends the past.] (*Un*. 29:9; '01. 18:14).**

**Sally:** Mind's creations are not flesh and bones, matter entities. Our safety lies in preserving "a scientific, positive sense of unity with our divine source, and daily demonstrating this....Who lives in good, lives also in God" (*Pul*. 4: 10).

If we understood, and always went out from, the first edition standpoint that "we are Soul, we are Spirit," and what is called "man" is our expression, our manifestation, all would be well. It is the belief that we are man, the "shadow," that reverses the order of Science, and brings discord and fear. Knowing we are Soul which "shadows forth" man, or manifestation, brings safety and sets us free.

**Anna:** The cause of the global crisis lies completely in false consciousness.

**Bessie:** What is this false consciousness?

**Anna:** On page 10 of the first edition we read: "Opinions and beliefs regarding God and man, or Soul and body, are the foundations of all error."

**Bessie:** What is the error?

**Anna:** The individual and collective universal error is that we believe we are man. The plainly-stated truth in the first edition is: "We are Spirit, Soul, and not body, and all is good that is Spirit" (14:4).

**Tommy:** We should often remind ourselves that the Ptolemaic blunder regarding the relationship of the sun and earth could not damage the harmony of being as does the error relating to Soul and body.

**Moses:** Yes, the world crisis is due to the illusion that we live as man instead of as God. “To admit one’s self Soul instead of body, sets us free” (p. 76:32). If our life depends upon something external, then there is no way out of the dilemma mankind has reached at this point. But if this extremity is only the outcome of a misconception of what the “I” is, then we have at hand the way to resolve this zero hour.

**Bessie:** How?

**Moses:** By realizing that the whole belief of a matter body and an external world, an objective world, is an illusion. In reality we are Spirit, Soul; and Soul is that infinite withinness that includes within itself the immortal, unchangeable identity of all phenomena which is forever intact. Soul is never without its representative which testifies to our true selfhood through spiritual sense and spiritual understanding. Discord arises “from a *supposed* standpoint outside the focal distance of infinite Spirit” (1910 ed. 301:26). From this material standpoint we are mired down in delusions, sin, disease, death.

So regardless of how hopeless, how last ditch, everything looks, it still is only illusion we are faced with. And “the aggravation of error” she informs us, “foretells its doom.”

**Margie:** We are indeed fortunate that the teachings of Mary Baker Eddy have given the answer for today’s horrendous global problems. She has shown us the nature of omnipotent, omniscient, omnipresent, and omm-active Being, and how it touches every level of consciousness. But it is up to us to assimilate that teaching so our consciousness conforms to it.

**Moderator:** Yes, the world-wide false consciousness must and will change through the leavening power of the Christ Science.

**Sally:** On (page 97:1) of our present textbook Mrs. Eddy tells us: “Those who discern Christian Science will hold crime in check.” As we continually go out from the whole—from Mind, Spirit, Soul, Principle, Life, Truth, Love—we are effectively working for a total world solution.

## WHY JESUS WEPT AT TOMB OF LAZARUS

Jesus wept at the tomb of Lazarus. No doubt these tears came because he felt the weight of the whole world's false consciousness—all mesmerized to think that neither individual nor world salvation was possible. Jesus knew he would have to meet and overcome this individual and collective, this global, misconception, first for Lazarus, through the proof he gave in raising Lazarus, then for himself. This was necessary in order to demonstrate the truth he had been teaching about God, good, as the only Life.

**Elsie:** He knew what was in store for him, didn't he?

**Sally:** Yes, he knew his teaching “of human, material nothingness which Science inculcates, enrages the carnal mind” (1910 ed. 345:28) and it would seek revenge. But throughout his ministry Jesus had held to nothing except his knowledge of God. He let everything else go. “He knew he was Christ, and Christ is God” (first ed.). The example he set is the answer for today's seemingly horrendous problem.

**Elsie:** In the case of Lazarus why did he wait four days?

**Sally:** There is no doubt that the raising of Lazarus was a prelude, a preparation, for his own resurrection. By meeting the claim of mortal mind that after a long time, such as four days, it would be impossible to raise the dead, he was beginning to break the world's mesmerism regarding his own resurrection and demonstration over death.

**Tommy:** The raising of Lazarus was important, because after Jesus rose, the ecclesiastical powers tried to make the people believe Jesus had not risen, that his body had been stolen. But Jesus had prepared for this lie, because through the raising of Lazarus (after four days) he had already somewhat broken the mesmerism and alerted the world to the possibility of raising himself.

As the crucifixion neared, Jesus could be “silent before envy and hate” (1910 ed. 48:20) because the force he trusted was the impersonal Truth, the fact of being. He could be silent because he relied totally, unreservedly, on the kingdom of heaven within his consciousness to see him through the seeming ordeal. He could be silent because he “regarded himself Principle”; he “understood himself Spirit, Soul, and not matter” (first edition). He realized the sublime benefaction to the human race that would result from the working out of his individual salvation—particularly “his mighty, crowning, unparalleled, and triumphant exit from the flesh” (1910 ed. 117:21).

Today we too can silently rely on the teaching of the Second Coming of the Christ, and understand that man is spiritual. As we cease being mesmerized by seeing man as a flesh and bones, matter being—something going on in time and space—the fear of nuclear annihilation can no longer lodge itself in our consciousness.

Seeming dangers exist only in the world of illusions. They cannot touch reality. The great blessing behind these threats of disaster is that we are being forced to accept the change from a material to a spiritual standpoint. As material elements fall away from reason, we see that we are spiritual beings here and now, that we are always “alone with our own being and with the reality of things,” and, in reality, we are Love “imparting a sense of the ever-presence of ministering Love” (1910 ed. 567:2).

**Moderator:** Thank you, Tommy.

### **THE ONCOMING CHANGE OF THOUGHT**

Both Jesus and Mrs. Eddy gave God all glory and honor, but they both found their students and followers would often rather believe in them, personally, than in the message God was revealing through them. Nevertheless they were confident that:

**P. 32:11: Phenomena illustrative of [their] views will appear as the ages waken from the dream of Life in matter.**

**Margie:** Mrs. Eddy knew the leavening power of Science would bring about a radical departure from ignorance, and would supply the needed motivation for the acceptance of universal salvation. Jesus admonished: “Repent,” which has been translated: “change your way of thinking,” There is evidence, however, that the masses today would still risk nuclear annihilation rather than make a fundamental change in their thinking.

**Bill:** On the other hand, Christian Science encourages us that such conflicting forces as loom on the horizon indicate the breaking up of mortal mind’s long-cherished beliefs. The increasing severity of error predicts its demise, and “he who has shaped his course in accordance with divine Science will endure to the end” (1910 ed. 96 & 97).

**Francy:** In *No and Yes* we read “material history is drawing to a close.”

**Elsie:** Why?

**Francy:** Because “the spiritual status is urging its highest demands on mortals” (No. 45:25)—is urging a whole new type of consciousness.

### THE POWER OF THE I AM

**Bessie:** *Why* can mortals today yield to this “spiritual status” which is being urged on them?

**Francy:** Because for the first time in human history God has been explained. God has been defined as “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.” (1910 ed. 465:9). And we have been taught that this is what we are. These seven synonyms are the only “I or Us.” They are the “I AM THAT I AM.” This “I AM THAT I AM” does not signify something up in the sky; it applies to the reader—to us, here and now, in reality.

**Anna:** Christian Science shows us how to take everything back to Mind, Love. It shows us that we are Christian Science in operation, just as when we work in mathematics we are math in operation—we are the principle of math in operation, the principle of math is operating as us. Each individual is Mind, Spirit, Soul, Principle, Life, Truth, and Love incarnate. What we see and are aware of is our Mind in expression, in operation, manifesting itself; it is “the Word made flesh.”

**Bill:** Mrs. Eddy declared and advised her students to “take time each day to [ask]: ‘What is the most powerful thing in the world? It is God saying I AM in His own creation.’” In this way she was instilling, impressing the fact that each time one uses the pronoun “I” he must be aware of the truth that it is really the one Mind, his Mind, “saying I AM in His own creation.” How much power, then, does this give to the “I”? Infinite power; all the power there is—all the power and intelligence of infinite Love. The “I” and infinite divine Love are one.

We must go alone, as Mrs. Eddy told Calvin Frye, “and close [our] eyes, and in the depths of [our] own consciousness say over and over again, I am, I am, I am. [Our] whole being will be filled with a sense of power to accomplish, the power to overcome, the power to do all things. . . . ‘I am’ spoken upwards towards the good, the true, is sure to out-picture in visible good, in success, in happiness, in abundance” (Frye Diary).

### THE LOVE THAT VOIDS THE ERROR

**Moderator:** Mrs. Eddy awakened in 1866 from the dream of life in matter to Life in and of Spirit as the only reality. From that time on, no outside influence could turn her from her mission to tell us the truth about ourselves.

Can a Christian Scientist doubt that her discovery will lead to the needed change of human consciousness?—to a whole new, divine structure of consciousness that conforms to reality, to the understanding that God is our own right and true Mind? Again, can a Christian Scientist doubt that her discovery will prove to be the watershed in mankind’s history?—that as a result of her great revelation mankind is today experiencing a rapid falling away of all that blinds it to ever-present Love, and to spiritualized consciousness, a consciousness in which gradually sin, sickness, death, and discord will become unknown? This understanding of God is reality appearing. Reality appears as the false viewpoint yields and fades out.

Our next references from the first edition help us understand this:

**P. 54:11: To be recipient of Truth we must begin to recognize ourselves Soul, and not body....[and we] must avoid the yielding to error demanded by error.**

**P. 56:19: Man never obtains immortality until the standpoint whence he reckons himself... is Soul, not sense.**

**P. 59:24: We must recognize ourself Soul, and not body...but in order to do this we must grow away from all that is error and become pure in Spirit to receive or impart the lessons of Spirit.**

We receive and impart the lessons of Spirit when we, like Jesus and Mrs. Eddy, trust the power of good only, and demonstrate it in the healing work. Mrs. Eddy knew that all that was needed to make her students “a power that would put to flight the aliens [was] the whole substance of Science, viz., Christianity, seen in unselfish love crossbearing” (early *Collectanea*). She showed her students their Principle was Love—Love that never lost sight of loveliness.

A student noted: “She showed us that Love must become the sole law of our being; we must bend every effort to achieve perfect love in thought, word, and deed. We must strive to behold in Science the perfect man, to see each individual as having every quality and attribute of God latent within. This would be how we “grow away from...error and become pure in Spirit to receive or impart the lessons of Spirit.”

**Francy:** When a patient walks in we must see God and only God before us. In the *Book of Revelation* Jesus promised to give “the morning star” to him “that overcometh” what physical sense testimony tells us.

Since God is All and All-in-all, Mrs. Eddy urges:

**If mortals could grasp [the] two words all and nothing, this mystery of a God who has no knowledge of sin would disappear, and the eternal infinite harmony would be fathomed. (No. 17:21).**

There is nothing beside this infinite good we name God. When we go to a patient we must go with the thought that he is well now, and we are going to show him that he is well now. In giving a treatment we must know God speaks *as us*. It is *God* speaking, *God* hearing. Then we can do more for the patient than the little girl who took such a long time to come home from the store. Her mother asked her where she had been and she said she was helping a friend who had a broken doll. Her mother wondered what she could do about a broken doll. The little girl said, “I just sat with her and helped her cry.”

This is in no way belittling the child’s loving action. Sometimes this is all that is necessary to start the healing process. Many times quietly listening, detaching mortal thought from its material conceptions, knowing good’s omnipotence—while patients pour out their troubles—begins the healing process, “If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted” (1910 ed. 366:30). We do it—not with gushing theories—but by starting with God, infinite good. Then the veil is lifted, and we deal with reality, not with myths, illusions, misconceptions, and misunderstanding, as our next reference confirms:

**P. 24:5: Personal sense is the dream of Life in matter, a supposition only of reality and substance, of Life and Intelligence, of good and evil, that would limit Soul, and doom all things to decay.**

**P. 62:17: Our present standpoint is body not Soul, personality instead of Principle, hence our mistaken views and their consequences in sin, sickness and death.**

**Anna:** This is what we talked about a few minutes ago and agreed was the cause of today’s so-called insoluble problems, namely, that “our present standpoint is body not Soul, personality instead of Principle.” These mistaken views have today brought us to the brink of total disaster.

**Florence:** Mrs. Eddy is saying that our present standpoint is animal magnetism. Animal magnetism has to have a body, has to have matter to hide behind in order to afflict humanity with sin, disease, discord of every nature.

For a better understanding of animal magnetism, three excellent helps are Ann Beals' concise pamphlet, *Animal Magnetism* (available from The Bookmark); Gordon Brown's *Summary of the Chapter "Animal Magnetism Unmasked"* in *Science and Health*, Cassette Series No. 8 (available from Gordon Brown); and Max Kappeler's book, *Animal Magnetism Unmasked* (available from The Kappeler Institute).

Animal magnetism, error, can only be unmasked and seen to be nothing through the adoption of the first-edition standpoint, which we gain as we learn and understand the system of Christian Science which Mrs. Eddy perfected in the 431 editions which followed the first.

If we look from Soul-sense, then the thought-forms, the Soul created forms we see, are always harmonious and lovely because they are created by Life and Love whose fruits are Truth, namely facts that are permanent. There are no personalities, for God, Truth, our real being, is *impersonal*; and like produces like.

**Moderator:** Thank you, Florence. Our next reference has to do with personality and we should remember that Principle, Mind, is always active as its own idea:

**P. 20:19: God ["the Mind of man"] produces His own personality and cannot get into it because it is in Him the circumference and infinite Soul outside of matter and man.**

In our present edition (262:14) Mrs. Eddy states: "clearer, higher views inspire the God-like man to reach the absolute center and circumference of his being...[and] God ["the Mind of man"] is at once the center and circumference of being" (*ibid.* 203:32) in which all divine personality resides.

**Abraham:** The "clearer, higher views" come as we begin to understand the divine system which Mrs. Eddy built into the textbook, and which constitutes our impersonal divine being.

**Sally:** Are you saying that the Christ Science God revealed to Mrs. Eddy constitutes our impersonal true divine identity?

**Abraham:** Yes. Mrs. Eddy said: "God wrote the textbook; study it; when you read this book you hear God speaking to you." Like speaks to like. We *can* hear God because the elements that constitute our being are the seven synonyms for God: Mind, Spirit, Soul, Principle, Life, Truth, Love, which operate through the divine infinite calculus of the Word, Christ, Christianity, and Science; and as

thought accepts this divine infinite calculus all sense of error forever disappears. (See 1910 ed. 520:13.)

## **DIVINE SCIENCE INCLUDES BIBLE TEACHING**

**Rocky:** The divine Science Mrs. Eddy discovered, revealed, and founded includes the teachings of the Bible, doesn't it?

**Abraham:** Yes, the Comforter promised by Jesus includes the teaching of the masculine representative of the spiritual idea, as Jesus prophesied it would when he promised his disciples that "the Comforter... shall teach you *all* things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). The teaching of Jesus, in turn, includes the teaching of the Old Testament. He said he had not come to destroy the law and the prophets but to fulfill them.

**Danny:** In this chapter, *Natural Science*, Mrs. Eddy has shown us our foundation is at the top, with God. This foundation is a "boundless basis" of *omnipresent* good. When we start there, i.e. as Mind, as divine consciousness, we are taking the end from the beginning, and we find our God-being in an unbroken circle of divine Life where the beginning and the end are one. Thus, what looks like a problem or evil, can only appear when we start from a false basis, "from a supposed standpoint outside the focal distance of INFINITE Spirit" (1910 ed. 301:26).

**Anna:** The Science of being shows Life is structural not linear, whereas mortal life has a beginning and an end. She therefore bids us entrench "ourselves in the knowledge that our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life....Who lives in good, lives also in God,—lives in all Life, through all space. His is an individual kingdom, his diadem a crown of crowns. His existence is deathless, forever unfolding its eternal Principle" (*Pul.* 2:28-4:23). This kingdom is ever-present. It is reality, here and now. We only need awaken.

## **THE AUTOBIOGRAPHY THAT BRINGS HEAVEN TO EARTH**

**Margie:** When Mrs. Eddy repeatedly states: We are Spirit and Spirit is God; we are Soul and not body, and Soul is God, etc., we see the fulfillment of Jesus' prophecy to St. John (*Rev.* 10:1): "And I saw another mighty angel *COME DOWN from heaven.*"

Mrs. Eddy's God-anointed task was a descending, encompassing mission. Jesus showed the Way, the steps to heaven; Mrs. Eddy's work encompassed his mission; and when her teachings are understood they bring heaven DOWN TO EARTH.

Interpreting Revelation 10:1, Science and Health explains: "This angel or message which comes from God, clothed with a cloud, prefigures divine Science. To mortal sense Science seems at first obscure, abstract and dark" (1910 ed. 558:3). We can't believe it is true that we are Soul and not body, God and not man. In fact, many—because they are looking from the mortal point of view—feel it is blasphemous to make this admission.

This angel had in his hand "a little book"—the "little book" brought by God's great Scientist, the revelator to this age. We must understand that this "little book" was Mrs. Eddy's autobiography and it shows us how to make it our autobiography also. When we take its message to heart we realize it is revealing our true identity, our infinite individuality.

### **INDIVIDUALITY GUARANTEED**

**Anna:** Today individuality is under fierce attack by the anti Christ, that would annihilate any "gleam of reality... [any] sanity and something from the individual, stupendous, God-like agency of man" (*My.* 14:6). One God can have but one infinite individuality which the minutiae of lesser individualities reflect. Since the first edition standpoint is that we are "Spirit, Soul, Principle, Love, Life, and Truth," we are that infinite individuality, that self-existent and eternal individuality or Mind that is good alone.

**Moderator:** Proportionately as we assimilate the "little book" we lay off the mortal, and our true God- individuality *reappears*. It was always there, but hidden by illusions and false beliefs.

As we free ourselves of the illusions, Jesus' prophecy will be fulfilled on earth: "The tabernacle of God is with men....And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things [the illusions] are passed away" (*Rev.* 21:3,4).

**In Christian Science there is never a retrograde step, never a return to positions outgrown. [Through what we have learned in Science an irreversible mutation has taken place and we cannot return to an ignorant outmoded way of thinking.] (1910 ed. 74:29).**

## READY NOW TO PROBE EVIL'S NOTHINGNESS

In Chapter II, *Imposition and Demonstration*, Mrs. Eddy will bring to the surface the deep hidden false beliefs and illusions which lie in the depth of the mortal psyche, in the substrata of mortal consciousness, where they color the whole collective or cosmic unconscious. Chapter II will point out, will make clear, the remedy for this “elementary, latent error, the source of all error’s visible forms” (1910 ed. 559:5)—the latent error that has held us in bondage to matter, to the belief that we are body rather than Soul, that we are man rather than Mind whose expression is “man.”

Remember, this “blunder,” this “error relating to soul and body” has reversed the order of Science and has assigned to matter the power and prerogative of Spirit, so that man has become “the most absolutely weak and inharmonious creature in the universe.”

We approach Chapter II in our next session with a feeling of deep gratitude that Mrs. Eddy allowed nothing to deter her from probing the depth of mental action and revealing the perfection of divine government. This divine government “indicates the rightness of all divine action, as the emanation of divine Mind, and the consequent wrongness of the opposite so-called action [of the impositions of mortal mind]” (*ibid.* 104:14). It is the impositions of mortal mind that hide from us the glorious truth that we are Soul and not body, that “we are Spirit, and Spirit is God.”

We opened this session with Mrs. Eddy’s letter to a friend, in which she confided her spiritual state at the time of the great revelation—how she had no struggle to meet, but stood on the height of its glory a crowned monarch triumphant over sin and death.

But the letter goes on; it describes her yielding to the divine demand to probe the utter nothingness of evil, and speaks of her later experiences in “learning little by little...the nothingness of matter, yea, the absolute nothingness of *nothing* and the infinite somethingness of ALL. [It ends:] “O bear with me, loved one, till I accomplish the height, the depth, the Horeb light of divine Life, divine Love, divine health, holiness and immortality.”

In Chapter II, *Imposition and Demonstration*, which we will discuss at our next meeting (see Mary Baker Eddy: God’s Great Scientist, Vol. II), we will learn of “the absolute nothingness of nothing and the infinite somethingness of ALL”

## CONCESSIONS FORCED BY “OUR” CONCEPT OF MRS. EDDY

**Moderator:** As we conclude our discussion of Mary Baker Eddy's Chapter I, *Natural Science*, it becomes apparent how little God's great Scientist, the Discoverer and Founder, the Revelator and Demonstrator of Christian Science, is understood by the world. To overcome this lack of understanding the urgent need of this period is for more consecration to healing, for "an honest wise zeal, a lowly triumphant trust, a true heart and [the ever-ready] helping hand" (*My.* 259:18). In her *Prose Works* Mrs. Eddy tells us "a deep sincerity is sure of success... [It] is more successful than genius or talent." Moses, I see you have another excerpt from Alice Orgain. Please read it.

**Moses:** Under the heading: *Mrs. Eddy's Latter Concessions*, Mrs. Orgain writes:

If there is anything in the so-called human life of Mrs. Eddy that we do not understand, it is because we do not understand *ourselves*. Her humanity was our humanity, not her own; and she struggled hard for our salvation —not her own.

**As it was [also] said of Jesus, in all our afflictions, she was afflicted in exploring a way for our relief. Isaiah's prophecy, which meant her as well as Jesus (as Isaiah did not prophesy of a man, but of the reception accorded Truth by error), paraphrased might read: "She was wounded for our transgressions; she was bruised for our iniquities; the chastisement of our peace was upon her, and with her stripes we are healed" (Isa. 53:5).**

**This is true of every unselfed worker for Truth, and only one who has been measurably in Jesus' place and Mrs. Eddy's, could realize the great truth thereby set forth. But no one could be more than measurably there, as no one could ever again experience the agony of the "last Adam," Jesus—"the last Adam was made a quickening spirit" (I Cor. 15:45): or the agonizing birth-throes of the last Mother-consciousness, which Eve feebly started [and which Mrs. Eddy brought to a sublime conclusion].**

**These agonies were occasioned by the annulment of the two separate and distinct curses on "man" and "woman:" The Fatherhood of God could not have lifted the curse without man's consent, as He did through Mary's inspirational conception and man's willingness to rise "to a higher concept than that in which he appeared at his birth" (No. 36), which forced him to rise beyond even the vision of the "mother" conceiving him.**

**And man could never have lifted the curse on woman; Woman, in the name of all Womanhood must do this. It is done, and the dear Mother has found “her home and heavenly rest” in a higher *consciousness*, not in man! for even now the world attacks and maligns this pure Mother-consciousness.**

**Why?**

**Because we are clinging to her humanity (which was and is our own) as a cover for our own shortcomings, which were never hers, but ours. (As It Is, p. 418).**

**Moderator:** Thank you, Moses.

### **THE SOLECISM OF “EARTHLY JOY”**

Returning to the first edition, many encumbered travelers, not yet willing to part with speculating in worldly policy, religion, politics, finance, and the quest for wealth and fame, ask for an easy route. On page 146:3 Mrs. Eddy confronts this mortal desire to evade the necessary spiritualization by asking:

**“But is there not a smoother and broader path to harmony or heaven; and cannot Christianity be coupled with worldly peace and prosperity?”**

Mrs. Eddy answered forthrightly and to the point:

**146:5: The very nature of it is peace and blessedness, but its joys and triumphs are not earthly, they are passing away from matter to Spirit. By this we do not mean death, nor a sudden ecstasy; but the gradual fading out of material things, of earthly desires, possessions and pleasures, and the coming in of purity, Truth and immortality.**

**The demands of personal sense will grow less, the appetite become simple, pride, malice and all sin yield to meekness, mercy and Love, until finally the belief of Life in matter yields to the consciousness that Life is Spirit, and Spirit, God. All good thoughts and deeds are Science that proceeds not from a doctrinal basis, but is Soul subduing sin, personal belief, personal pleasure, or pain; and revealing all harmony, righteousness and blessedness in our God-being.**

**Anna:** Here we are told that all good thoughts and deeds are Science, are Soul subduing sin; and one realizes that a deep sincerity alone is assured of success. It means learning to love—to love Truth. In the consciousness of Love, error is silenced, and this is the reason why in our present textbook she could dismiss evil as merely “a suppositional lie.”

**Moderator:** That’s correct, Anna. We must bear in mind that in arriving at the discovery of evil and error’s total unreality she, like Jesus, was treading alone her loving pathway, courageously exploring the way for us. Her life, exuding the fragrance of goodness and love, could unconsciously rely on Love’s compensation since she was not unaware of the great spiritual legacy God had bequeathed humanity through her lifework.

### **THERE WILL BE NO THIRD COMING**

**Abraham:** Yes, Mrs. Eddy knew the Science she was founding was the Second Coming of the Christ, and it -would be the last. An early *Collectanea* records her statement:

**This is the Second Coming of the Christ and it will be the last. (p. 47).**

**Kathleen:** The “Second Coming” is not to be confused with what she writes on page 205 of Miscellaneous Writings regarding the third *baptism*.

Mrs. Eddy tried hard to get her students to see that they were Spirit now and so should begin to experience the Second Coming. Several instances are recorded of conversations in which she tried to teach Adam Dickey this fact. A Carpenter-preserved item records:

**...Then another time she looked at him and said, “You are Spirit.” and he said, “No, Mother, I am spiritual.” She said in a very emphatic way, “You are Spirit.” And he said, “Mother, I do not see that.” She said, “You are Spirit,” the third time, but he said he could not see it. (Early *Collectanea*, p. 48).**

Once we understand we are Spirit, we will be purity’s selfhood, we will “expand into truth and self-completeness that embrace all things and need communion with nothing more than itself, to find them all” (223:17). This is where Science takes us, and there can be nothing beyond the range of all-inclusive infinity that characterizes Spirit. This is why Mrs. Eddy could state unequivocally: “This is the Second Coming of the Christ and it will be the last.”

Henceforth what she discovered and revealed needs only to be accepted, learned, and practiced in order for us to gain “the baptism of Spirit, or final immersion of human consciousness in the infinite ocean of Love” (*Mis.* 205:13). This “baptism of Spirit” brings to view generic man, Mrs. Eddy’s successor. (See *My.* 347:3.)

**Moses:** Mrs. Eddy is quoted as saying: “When we work together as one it will be seen as the Son of God” (*DCC* p. 82); the Son of God is Christ; and “Christ is God,” she tells us in this first edition. So again we are reminded that “God is All.”

**Florence:** We should often remind ourselves that one infinite God can have but one infinite reflection. This is why we will eventually all work together as one. In God’s universe there can be no fragmentation.

### **RECOGNITION OF THE FOUNDER’S PLACE IS ESSENTIAL**

**Abraham:** This brings up the super-important point: Without a true sense of its Leader, Christian Science cannot prosper. Mrs. Eddy knew this. In all humility she set it forth candidly and incisively in a letter written in 1899:

**All the people need, to love and adopt Christian Science, is a true sense of its Founder. In proportion as they have this true sense will our cause, advance.**

**Tommy:** In 1893 she wrote Edward Kimball:

**For the world to understand me in my true light, and life, would do more for our Cause than aught else could. This I learn from the fact that the enemy tries harder to hide these two things from the world than to win any other points....I regret to see that loyal students are not more awake to this great demand in their measures to meet the enemy’s tactics. (*DCC.* p. 111).**

She wrote Judge Hanna a similar letter, stating:

**...The united plan of the evildoers is to cause the beginners either in lecturing or teaching or in our periodicals to keep Mrs. Eddy as she is—what God knows of her and revealed to Christ Jesus—out of sight, and to keep her as she is not—just another white-haired old lady—constantly before the public....Keeping the truth of her character before the public will help the students, and do more than all else for the Cause. (*Ibid.* 109).**

When Judge Hanna asked Mrs. Eddy why students were not more grateful to her, she replied: “Because they have not grown to it.”

We must all be more alert to know we can “not be made to forget nor to neglect [our] duty... to [our] Leader” (*Manual* p. 42).

Since Mrs. Eddy can only be found in her writings, loyal Christian Scientists know that with every passing century there will be a grander concept of her spiritual leadership.

A student who knew and loved Mrs. Eddy wrote:

**Through her discovery of Christian Science, God is today proclaiming His own government of the universe, and in resistance to this sublime government we hear one human voice after another crying, “No, I shall rule the world.” This clamor will cease, and out of the fire shall emerge a purified consciousness more ready to learn the way to live. Our Leader encourages us to seek and find her in her writings. The hostility of mortal mind endeavors to separate her from her writings and so keep us from more intimate communion with her. Perhaps we sometimes read Science and Health without a thought of the author. May we not rather realize that we are not only reading the word of God, but that our communion with [Love divine] is through the message written by [Love’s] chosen scribe? Also, in turning our thought to our Leader’s other writings, when we seek the teaching contained in her Prose Works, is it not heart-warming to know that she is herself instructing us on practically every subject and situation in life, just as truly as though we sat in her classroom? We may still feel her vital interest in each one of us which we always felt when looking into her face and feeling the warm clasp of her hand.**

**Sally:** Apropos of what Tommy has just read to us, is Mrs. Eddy’s own assessment of the patience she needed in the face of the vicissitudes attending her founding. Near the end of “the precious volume” she gives us a penetrating glimpse into her experience:

**Pioneering what is new, or of great value to the world, is like a traveler on the desert of Arabia in company with one who becoming alarmed, his heat and sufferings increase and his courage fails; but the explorer, despite the hardships, and convinced he will come out right, accepts the situation more calmly, and encourages his friend, assuring**

him the only danger is his fear, then points anew the path; at length they reach an oasis, where, resting and slaking their thirst, they are ready with new vigor to push on. But here the more helpless traveler turns to his guide, saying, are you not sometimes alarmed on this desert route? “Yes,” is the ready response; but, replied the other, you told me my danger consisted in my fear, therefore you have no more practical Wisdom than myself, forgetting his guide carried the baggage, met the intricacies of the way, and was attacked by brigands, plundered, and hindered in his course, his fellow-traveler following not, until the danger was over. Bearing others’ burdens, if you undertake more than you can well carry, and are tried or over-wrought, they name it a hopeless task, and desert you; few arms are extended to your support, until you can help yourself and others, and have no need of aid. (p. 404:4).

**Margie:** Our Leader kept the high goal always before her, and though she gazed at the stars she was never at the mercy of the puddles in the road. Ever true to her highest convictions, she knew Mind is the architect that builds, and builds that which reaches the divine. The building must be done in the hearts of Christian Scientists. The building material must be “the unselfed love that builds without hands, eternal in the heaven of Spirit” (*My*. 195:27). The higher the building the deeper she had to lay its foundations, and therefore she laid the foundations in heaven “on a boundless basis.” We follow and revere our Leader because she allowed God to lead her, and thus she leads us back to Love, to the regaining of our God-being.

## **RADICAL AND IRRESISTIBLE**

**Moderator:** We have come to the end of Mrs. Eddy’s first chapter in the first edition, but at this point I would like to read how Mrs. Eddy ends this “precious volume”:

**It was said to us, “The whole world feels you, and why are you not more widely known?” Could they have seen the little time we have to be known, and how our work is done, in the closet with the door shut, “seen by Him who seeth in secret,” they would have understood why.**

**To make a specialty of healing is really impossible for us, when our time, means, and health are required for the fuller investigation of this subject; to teach, write, establish practices for students, or halt, perhaps, at measures to be adopted, because of persecution.**

**None should reject Truth because it exposes some past poverty of opinion, or requires the surrender of present beliefs. Indifference to Christian Science surprises one when we know it is the eternal right in which God holds the scales, and adjusts all harmonious balances.**

**Even doctrines and beliefs are today reaching forth their hands for the Science of being; and that which reveals Truth ought not to be misjudged because of ignorance or prejudice.**

**Some of our present readers may wish to tone down the radical points in this work, others to cast them overboard; yet Science will reproduce itself, and as mind changes base from matter to Spirit, there will be severe chemicalization. Truth cannot be lost; if not admitted today in its fullness, the error that shuts it out will occasion such discord in sickness, sin, etc., that future years will point it out, and restore at length the fair proportions and radical claims of Christian Science.**

**Anna:** A sense of awe overpowers us as we ponder the “radical claims of Christian Science,” and the fruit they bore in the life of the Discoverer and Founder of Christian Science. Consider the truth set forth in the following statements, written in **1907 and 1908** concerning Mrs. Eddy’s stay with us on earth: A reporter who interviewed Mrs. Eddy in 1907 wrote:

**Forty years ago, when Mrs. Eddy lived in a garret-like room and told what she believed to be the Truth to a world that would not yet listen, stones were thrown through her windows. She spoke of this with sad patience and forgiveness....Now Mrs. Eddy’s *thought has spread all around this world. It has found expression in heavy stone churches and great audiences from Maine to California and across the oceans. (Published in the August, 1907 issue of Cosmopolitan magazine).***

And in a 1908 *Journal*:

**Forty years ago there was one Christian Scientist in the world; today they are to be counted by the hundreds of thousands. Forty years ago there was not a single Christian Science church; today Christian Science services are held in thousands of cities, towns, and villages strewn completely around the world. Forty years ago one woman had been healed by Christian Science; today millions of grateful people are giving God thanks for healing through it. (The Christian Science Journal, 1908, Vol. XXVI).**

**Tommy:** That was the story and stature of the Christian Science movement as Mrs. Eddy left it seventy-five years ago. It has been said of her that she is easily the most imposing figure to have cast its shadow across the globe since the inauguration of the Christian era. Her life on earth, like that of Jesus, has already affected and blessed all civilization, and will continue increasingly to do so in the ages to come.

**Sally:** The secret of her great achievement can be explained in no other way than on the basis of her at-one-ment with God, and her boundless spirit of universal love for all mankind.

We look for the sainted revelator in her writings, and there we find her. Again, “There is no way in which one *person* among other persons can be deified. But the Author of Science and Health, the Woman of the Apocalypse, the eternal Pastor Emeritus, Christian Science as depicted in *Christ and Christmas*, is the same one ‘God with us’” (*Six Days*, p. 2).

## CONCLUDING HOPE

**Moderator:** Chapter I of this book opened with Mr. Carpenter’s account of the day in 1905 when Mrs. Eddy received a copy of the first edition of Science and Health—returned by a student who mistakenly thought he should turn it in—how she held it tenderly, knowing it was the “little book” Jesus had prophesied to St. John. It was to be the opening wedge in God’s plan to break the aeons-old despotic fetters of the flesh with its sin and misery

The leaven of Truth contained in, the “little book” has the sublime destiny of destroying all error in order that at long last man is set free.

It is our hope that the truth brought out in this study group will help put Mary Baker Eddy, God’s great Scientist, on the spiritual zenith where she so truly belongs, that mankind may know who was and is among us.

**End of Volume I.**

**Note to reader:**

This book and Vols. II & III of Mary Baker Eddy: God's Great Scientist; Mary Baker Eddy Reveals Your Divinity (Vol IV); Humanity's Divinity (Vol V), and Made Whole Through Our Marriage to God (Vol VI); along with my other books, are available from:

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