

June 12, 2006 – Subject: Is the Universe Including Man, Evolved by Atomic Force?

Dear Friends: Mary Baker Eddy gave her students 26 subjects for weekly Bible Lessons, to be covered twice yearly. Flowing through the year in her order of the subjects, we hereby present fresh views of each one by outstanding Christian Scientists. In this way, we hope to partake with you of new unfoldments of her infinite revelation.

Our selection this week is from: REVELATION AND DEMONSTRATION FOR YOU - by Clifford and Daisy Stamp.

If the worker ever finds himself becoming so aware of the wrong that he is fast losing sight of the good, or even if the wrong is becoming greater to him than the good, or the so-called handling of evil is becoming of more importance to him than his seeing that he is handled only by good (governed only by Principle), then such a worker should awake quickly, before he passes to that last and most hideous state of being unable to discern good. John knew the terrible depths of such a state of thought, and so he also knew that this extremity of evil would rapidly cause it to destroy itself; therefore he said, “and when he cometh, he must continue a short space.”

The work of today is to arrest evil at the point of its manifestation in thought, and so avoid its consequences; this doesn't make you so alert to evil that in fact you make a reality of it, but it makes you so alert to good that when evil presents itself for recognition you systematically use its presentation for the purpose of seeing and proving the validity of that good to yourself. You must take all the categories of evil which claim to operate today and methodically and dynamically see their utter nothingness, but in order to do so you must be positively and scientifically conscious of the specific somethingnesses of Science, because it is their blaze of truth which makes those nothingnesses really nothing.

“*Marvelous Good, and Mysterious Evil*”

Another way to look at this verse about the seven kings,- five of whom are fallen, and one is, and the other is yet to come,-can be found in this quotation from Mrs. Eddy “This is a period of doubt, inquiry, speculation, selfishness; of divided interests, marvelous good, and mysterious evil”(Mis. 237:19-21). The first five-doubt, inquiry, speculation, selfishness, and divided interests (which this present-day period still includes)-had been active up to the time of Jesus, but when he came,

these things were largely silenced and a period of “marvelous good” was introduced by his work. So John could write, “five are fallen, and one is.” Now, good is natural, and Jesus knew it as such, but when mankind dwells more with its conception of evil than with the ideas of good, and thinks that evil is natural and inevitable, and that good is marvelous or miraculous, then it is using that sixth sense as described by John in this verse; and because of that, it is soon led on to that hopeless mental state defined here by Mrs. Eddy as “mysterious evil.” If you and I cultivate the spiritual sense which discerns good as a natural phenomenon, - so that, for instance, we come to expect results of our work in Science with the same natural expectancy which we accord it in any other positive and scientific activity, such as mathematics or music,- we shall attain that normal altitude of balanced thinking where evil will not be mysterious in any way whatever, but will be just plain evil, or error, the liar and its lie. It will be perfectly distinct to us as error. We shall recognize it as error and at once classify it as error. Mrs. Eddy says, “A lie has only one chance of successful deception, - to be accounted true” (Un. 17:1-2), so we must be alert to realize that it is always trying to be accounted true; but instead of being uncertain as to whether a particular impression is right or wrong (and thus being mystified, as animal magnetism intends), we must become so poised in our sense of right and wrong that we give an emphatic “yea” of acceptance to that which is right, and an emphatic “nay” of rejection and annihilation to that which is wrong.

As good becomes clearly natural to us, so evil will become as clearly unnatural, and it will have no cloak of mystery. Mrs. Eddy used the words “marvelous” and “mysterious” in this quotation for a specific purpose, and it is plain that until good becomes less marvelous to us, evil cannot become less mysterious.

Now, John’s day was filled with the sense of “marvelous good,” but because men have never removed good from that miraculous category into the natural and scientific category where Jesus knew it to belong, they have been fooled into cultivating that sixth sense of magnifying evil to the exclusion of good; and that in turn has led to the “one rancorous and lurking foe to human weal” (My. 2 13:8-9) called “mysterious evil.”

Evidently our job is to lay claim to good as natural, and not as miraculous or marvelous, and thereby be equipped to rend the cloak of mystery from evil and reveal it, first, as unmistakable error, ready for destruction - “Stripped of its coverings, what a mocking spectacle is sin!” Mrs. Eddy also says, “If thought is startled at the strong claim of Science for

the supremacy of God, or Truth, and doubts the supremacy of good, ought we not, contrariwise, to be astounded at the vigorous claims of evil and doubt them, and no longer think it natural to love sin and unnatural to forsake it,- no longer imagine evil to be ever-present and good absent? Truth should not seem so surprising and unnatural as error, and error should not seem so real as truth” (S. & H. 130:26-2).

To material science everything is mysterious, - it is constantly leading men down its intriguing alleyways and yet never giving them an answer,- and it is evil in that it is based fundamentally on matter, and must therefore inherently be opposed to Spirit, God. Therefore in this sense we can correctly classify material science as “mysterious evil,” and proceed to denude it of its mystery.

The So-called Mystery of Atomic Energy

Material science thrives on mystery. Thus, for instance, the atom is thought to be a discovery. Men believe it to have been hidden in the mystery, or womb, of matter, and only recently discovered, and so they worship it. But it isn't a discovery, for only Truth is a discovery to man. The atom bomb and any extension of it in the future is only a projection in symbolic form of the devil-forces that are causing men to reason that because they have found that they can think, they must have found that, they are gods.

The power of coordinated thought which man has discovered has gone to his head, and has caused him to depart from the logical conclusions of such a discovery and to believe that he is the power of co-ordination. But if coordinated thought has power (and men have proved that it has), then that power must rest with the Principle whose system impelled the ideas and their coordination. The blind force of material science carries mankind on a path of constantly exploding theories, and up to the present has led to such awful human combustions as the great world-wars, in which the governing error has been the egotism of men. This self-destroying and explosive concept of men has led to its material symbol, or outline, at present called, in one instance, the atom bomb. And this is just as unmysterious as, for instance, thoughts of hatred becoming outlined or symbolized in physical punches or blows.

Atomic energy in the destructive sense of the term is not a discovery: it is mortal mind's creation of a symbol of its own explosive and self-destructive nature. The constructive idea which this material so-called energy counterfeits is seen in the creative action of Mind and the

progressive purpose of Spirit, Truth, and Life, which is defiant of all error or matter (Mis. 190:1-4). Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Men have interpreted that to mean that a true faith can remove mountains of difficulties and obstacles to progress, and this is quite correct, but Jesus drew attention to a particular mountain and said "this mountain," and therefore we should not limit the full scope of his saying, nor think that he didn't mean just what he said.

Today's faith believes that it can remove mountains of difficulties, but if it was presented with an actual mountain to move it would say, "Well, I suppose all things must be possible to God, but what a faith you'd need to move that!" and this because that mountain would present a picture of such solidity of substance that it would seem absolutely illogical to believe that it could be moved. But may not Jesus have been pointing to new standards for faith, and may not he have been saying something like this, "Matter has no substance, either as a little atom, or as a mighty mound. It has nothing more than the substance given it by thought, so therefore if you look at it as purely a mental make-up, you will see that it can be moved to any position or formation which a higher demand of a higher mental formation may require"?

Mrs. Eddy says in her article "One Cause and Effect," "But, say you, is a stone spiritual? To erring material sense, No! but to unerring spiritual sense, it is a small manifestation of Mind, a type of spiritual substance, 'the substance of things hoped for.' Mortals can know a stone as substance, only by first admitting that it is substantial. Take away the mortal sense of substance, and the stone itself would disappear, only to reappear in the spiritual sense thereof" (Mis. 27:27-2).

The thing which we have to explode and keep on exploding is this theory that atomic energy is mysterious, and therefore worthy of respect or worship. We should see that when the highly explosive qualities of thought (which have now outlined their own false concepts in these so-called formations) did not exist, then neither did they (the formations) exist, in fiction or in fact, as mind or as matter. This destructive sense of atomic energy falls into that category described by Mrs. Eddy as "a new multiplication or self-division of mortal thought, as when some finite sense peers from its cloister with amazement and attempts to pattern the infinite" (S. & H. 263:22-26).

Only divine Science can provide the answer to the diabolical development of material science in this its seventh, or final, self-destructive phase, for only divine Science will teach men that they are not the cause, that indeed they are not gods, but that they are like God. Working from a correct premise, there will always be correct conclusions, and no self-destructive or explosive quality will result. The beauty of Science is that it not only tears down the structures built on misconceptions of Truth, but it also provides truth. It doesn't just prove to men that they are not gods, and then leave them with a vacuum, but it proves to them that they have the magnificence of manhood in being like God, -exactly as their cause in quality, -and this appeal to the inherent greatness of man will attract all men to Science when Science is presented correctly by those who know something of it.

So we have seen a little of how this period of doubt, inquiry, speculation, selfishness, and divided interests has tripped men up badly into believing good to be "marvelous good," and therefore they have been fooled into the consequential darkness of "mysterious evil." When men unite their interests, and these interests are the finding of good as only natural, they will see through the claim of evil to being "mysterious," and it will become plain evil, plainly undesirable, and finally nonexistent.

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