

**June 4, 2007 – Subject: God the Only Cause and Creator.**

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 first selection this week is from: SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES by Mary Baker Eddy. Our second is from the first few pages of Samuel Greenwoods 1929 ASSOCIATION ADDRESS.

*To grasp the reality and order of being in its Science, you must begin by reckoning God as the divine Principle of all that really is. Spirit, Life, Truth, Love, combine as one, – and are the Scriptural names for God. All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God. These are His attributes, the eternal manifestations of the infinite divine Principle, Love. No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows.*

*Mary Baker Eddy*

**CAUSE AND EFFECT** Association Address of 1929

*By Samuel Greenwood*

**Scriptural Readings:**

Genesis. 28: 10-12,16,17; 32: 24, 26 Isaiah 14: 24,26,27

Ezekiel 12: 22-28

John 14: 1-9

I Corinthians 2: 6-12

Philippians 3: 20, 21

Revelation 21: 3-5, 10,23,24,27 (to colon)

**THE ADDRESS**

The great question which has faced mankind through the ages is, “What must I do to be saved?” All mortals are facing some unsolved problem. The thing for us to do is to work out our freedom from the limitation which that problem imposes upon us.

Everything we can say that is true regarding this question must spring from the one basic truth of the allness of God. The children of Israel stood for what someone has called “the alone God,” or the one God. Keep this before you, for that is what Christian Scientists also represent.

Every problem which faces us calls for healing – that is, for an improved sense of God. It is the absolute or perfect truth about God and man, not a partial or fragmentary statement, which heals. Your thinking must take in the perfect Principle of things, the Truth of perfect being, perfect cause and perfect effect, perfect Principle and perfect idea. The cause alone governs the effect. We must begin all our work from that starting point and hold to it all the way.

We read in the Christian Science textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, “Since God is All, there is no room for His unlikeness.” Therefore, there is no thing, power, law, condition, activity, or cause opposing God or man. Nothing can come to your consciousness in working out your problem which could possibly oppose the absolute Truth upon which you base your work.

Take the stand that God is all there is or can be. There is no law preventing your demonstration of that fact. There could not be any other origin or Principle. We must recognize this in order to overcome any sense of fear or doubt or lack of confidence in meeting our problems. It is absolutely true that there is no influence at work contrary to the law of God, no opposition to what God is reflecting of Himself in man.

There is no place in the truth of being for an imperfect man; no place for disease, sin, misfortune, or lack. If God is All, then He is All, and there is no room for His unlikeness.

Remember this in applying Christian Science. Grasp the fact that there is no place where an opposite to infinite good could be. There is no place where there could be real disease. These things are not there.

What I want to impress upon you is that these statements are not mere theory, but provable facts - facts that are available now. The things which declare for the opposite of God and man, the opposite of the expression of the nature and being of God, are never present; therefore they are not taking place now. Mrs. Eddy writes in the textbook that any sense of life in matter “can only seem real and natural in illusion.” And do not forget that an illusion is something that is not there, except to false perception; and false perception does not see anything.

If evil and discordant conditions are not present or taking place

anywhere, it follows that no one is conscious of them. You cannot be conscious of what is not present. Remember that. The mental argument or suggestion that something is in your consciousness which is not harmonious or good, must be removed by your understanding of Christian Science.

If this statement is correct, an understanding of it will show you that evil and discord are not really there at all, because nothing can oppose infinity, and real consciousness is conscious only of the things which are. It is utterly impossible that consciousness can be aware of things which are not. Whatever is diseased, abnormal, or unhealthy is absolutely, literally "without form and void." It has no appearance, life, substance, sensation, presence, or reality.

Our unsolved problems declare that some of these false things are present, that we are conscious of them, and that they make up part of our daily lives, that we can feel and see them; but to work out our freedom in Christian Science, we must approach these things from the standpoint of the absolute and literal allness of God.

Every admission that the opposite of what God makes is real, magnifies the belief, and it will grow and take form in your consciousness unless you correct it. These things can seem to be real and substantial only when we are accepting the evidence of something besides the truth, and in that belief these things appear substantial and real.

To protect our present consciousness, we must see that the absolute allness of God means the absolute nothingness of His unlikeness, no matter what form it may assume. Error has no evidence where God is; therefore it can have no evidence where we are. If we know that God is always present, that we could never be absent from Him, then we know that no discordant belief can be where we are, or where anyone is. Sin, disease, and death, all forms and conditions of error, exist nowhere and belong to no one.

These statements of absolute Truth necessarily admit of no comparison, modification, or limitation. They cannot be influenced or interfered with. They are permanent facts. Nothing can do away with them, and nothing can prevent us from using them. Nothing but our own belief in error can prevent our reliance upon the absolute reality of what is true of ourselves or of anyone.

It is our perception of these absolute truths which expels the opposing error from consciousness. Only the perception of the perfect or true

man can correct even the smallest error, since the truth about God or man cannot be divided into parts. It must be the whole truth, for even the smallest statement must rest upon the absolute perfection of Principle and idea.

### **Handling Fear**

In Miscellaneous Writings, Mrs. Eddy says, "The Scriptures give the keynote of Christian Science from Genesis to Revelation, and this is the prolonged tone: 'For the Lord He is God, and there is none beside Him.'" She also says that the keynote of harmony is, "Be not afraid," which evidently means that there is no fear to torment men, or to declare itself as disease or discord. Discord of all kinds is the expression of fear; but in the truth about God and man, fear can have no existence or expression.

Fear always springs from a belief in something which is not good, never about things which are true. If you begin your work from the standpoint of God, you know that fear has no power or presence, substance or influence, and can only seem real in the belief that there is something real unlike God. Fear, error of any kind, all that is involved in what is called animal magnetism, is without action, process, or development. It cannot originate or prolong disease. It is always nothingness.

You have simply to preserve the absolute concept of Truth as always perfect, and as admitting no limitation. We cannot rightly conceive of the truth of being as limited in any direction. It is the sense of limited truth which is involved in all forms of suffering, discord or lack; hence to think rightly in Christian Science, we must preserve the unlimited idea of the truth of being as back of every statement used in solving our problems.

No material evidence can influence the truth of our statements about God and man. They must stand in our thoughts as perfect, unchanged, and untouched by anything which the mortal senses can argue to the contrary. If you do not take that position, you are liable to believe the opposite testimony, and that belief will carry out its own conditions. If one believes what the senses declare, it becomes real to that individual; but if we hold to the absolute sense of truth, we shall see that these things are unreal.

### **Seeing the Falsity of Error**

It is a very different thing to see the evidence of error as true, or to see it as false. Every man has the ability to rise to the point where he can

see all discordant conditions as untrue; then he will not believe them, but will recognize them as false arguments to be corrected and destroyed.

If you daily preserve the realization of the perfection of the truth of being and live in that consciousness, you will know that the things which may arise in your experience to contradict it are absolutely untrue – not theoretically, but actually. They are merely false appearances and are only as real as the human thought makes them. We must approach our problems from the absolute in Christian Science and know that we are simply struggling with false arguments, and not with anything tangible or powerful.

We read in Miscellaneous Writings, "...neither fear nor sin can bring on disease or bring back disease, since there is in reality no disease." The greater may seem to be the discordant evidence, the firmer should be our stand that it is not there.

### **One Causation**

This teaching in Christian Science of the perfection of Principle and idea declares that there is only one causation; never more than one. Nothing can divide that one in Christian Science. There is just the alone Principle which creates and governs all. If we accept that and receive it, we know that there is nothing producing anything else.

Fear does not cause disease; sin does not cause disease; because there is no disease. The cause and the effect are both untrue. The effect is always the expression of the cause. We believe that certain conditions cause disease; and that belief is the disease, for cause and effect in error are one, and that one is not true.

If we approach the healing of disease as though it were an established fact, as though there was something there to be disposed of, we have admitted all it claims to be. But if we approach it from the standpoint of only one causation, God, we know that there is no other effect than the expression of good. As cause and effect are one in belief, so cause and effect are one in Truth, and that one is God.

When anger, for instance, seems to cause physical disease, the anger is the disease. There are not two beliefs there, but just one. Do not treat disease as an effect so much as the expression itself of a wrong mental state. Cause and effect are always one, either in Truth or error. We are told in the textbook, "Principle and its idea is one, and this one

is God.” And so in human belief, error and its effects are one, and that one is error.

Since God is All, there can be no wrong law or principle, no wrong cause or intelligence. There can be no such thing as a wrong intelligence; hence there is no starting point or source for wrong thinking. We must take our stand on the ground of there being but one Mind, for that is the truth which opposes sin and disease.

### **One Mind – God**

We cannot afford to accept wrong thinking as belonging to us or to anyone else. Another mind than God has no authority, substance, or truth at all. If we are alert to recognize this, we shall put a stop to much of the wrong thinking that goes on. We are too apt to let these things pass without challenging their right to be there.

What right have we to think in opposition to God? Have we any excuse or reason for thinking what we know is error, or for expressing anything that does not come from God? We are utterly devoid of any authority or ground on which to do these things; then it follows that during the time we do these things, we are living in an unreal or false sense of life. We are consenting to be somewhere outside of God, and that is a very unsafe place in which to think.

We should realize that we cannot think harmoniously while we accept an intelligence capable of thinking wrongly or unhappily. Such a position is a claim to be where God is not, and that is where all the disease, unhappiness, and discord in the world is supposed to be taking place – in a suppositional existence separate from God.

### **Maintaining the Correct Viewpoint**

There is a great need for correcting the belief that we can have something that God does not give, or that we can possess a love for something outside of the infinity of the one God. There is no good outside of the divine Mind, or divine thinking; and divine thinking does not include disease, lack, discord, unhappiness, criticism, hatred, and so on.

Should we not ask ourselves, as we go along, just why we do these things, why we are giving reality to the unreal? We cannot get away from the effect if we admit the cause, and we stand in that position when we consent to think discordantly. We cannot separate ourselves from our own thinking, and must pay the price for what is wrong in it.

To so-called material sense, there does seem to be disease, sin, discord; but these things only appear to the perception that does not see from the right point of view. There is only one thing to get – the right point of view; and when we have that, we see what Jesus saw – the perfect man. He knew that there is no place for a diseased or a sick man, no place in all the universe where a sick or sinful man could have any existence. From that standpoint, we know a sick or sinful man is not there. He could never exist without a place to exist in, or without some truth to give sickness and sin reality, intelligence, and substance.

We must look at our problems from Jesus' point of view when he saw that all life is in and of God. There is nothing besides God's reflection to see, nothing else to take account of. We must work from this standpoint, and recognize the absolute unreality of everything that declares the existence of something besides God. If you admit that there is something else, you are bound by that belief.

The only correct viewpoint in Christian Science is the perfection of God and the perfection of all that He makes manifest. Jesus knew that there was no other man present than the real man, and that dispelled the illusion of another man. There is never more than the one man in the case. We cannot open our thought to the belief in a right man and a wrong man, and expect to heal. If our sense of man is wrong, we are without the right sense, because opposites cannot be in the same place at the same time.

The only way to heal in Christian Science is the way Jesus healed. All real healing must be done from his standpoint – that is, the perfection of all that really is. Know that the only true activity or consciousness is in God, and that conditions cannot be other than perfect and harmonious. This relates itself to every problem in human experience, no matter how small it is, or what it may be. Jesus knew that the truth about man is eternally the same, and could not be changed to its opposite.

If it is true that man was made in the image of God, it is always true, and can never be anything else. God's image could never be sick or limited. Jesus' steadfast adherence to that truth enabled him to heal. He actually knew that man could never be less than what God had made. A sick man is the claim that there is something less than the whole man there.

### **Disease is Mesmerism**

In human belief a person may be hypnotized to believe that he is freezing when he is not. In a similar way, a person may be self-

mesmerized to believe he is diseased, but according to Christian Science he is not. The hypnotic belief that he is suffering is all a false suggestion.

If we believe that we are diseased, we are accepting the illusion, and in that case, how can we be healed? All disease is hypnotism. Any sense of discord, anything that is untrue, is just a belief that something is there which is not there. That which a hypnotized person thinks himself conscious of, is not there at all. A person dreaming an unpleasant dream at night is not really going through it. A dream is not taking place as a reality.

An illusion is the sense of something that is not true. Christian Scientists must keep their thought undeceived about these things. If you clearly realize that a diseased condition is not true, that it is simply an illusion, no matter what its name, that it is not taking place anywhere, that it is without substance or origin, you can heal it. We reach that realization as we hold consciousness to the allness of God, and accept no other causation.

Remember in all your treatments that there is only one cause, and that is good. There is but one Principle, and there can be nothing true anywhere or at any time besides its ideas. Our work is to unsee the error, and undeceive those who come to us for help. In Revelation we read, "The devil deceiveth the whole world;" hence, all forms of inharmony are only the expressions of a deceived or misguided sense of things. Christian Science teaches that nothing is taking place except the reality of things. The opposite appearance is without personality, consciousness, or presence. It simply is not.

The cure of disease through Christian Science is not to think of it as something, and then attempt to destroy it. Christian Science teaches that there is absolutely no disease, and we can only work rightly on that basis. To believe that there is a disease in the case is to bind your own thought to that belief; and you will have your own belief to correct before you can free the patient. If you recognize the disease as an illusion, you will see that the need is to arouse the patient, not to treat the illusion.

### **Holding to the Spiritual Viewpoint**

Regarding God's allness, and the unreality of material sensation, Mrs. Eddy tells us in *Science and Health*, "Hold these points strongly in view. Keep in mind the verity of being, – that man is the image and likeness of God, in whom all being is painless and permanent."

Hold these things “strongly in view.” Keep them ever in mind. It is easier to do that, than to forget them for a few days and then come back to them. Do not lose sight of the basic teachings of Christian Science, because it is through forgetting these things that evil has a chance to deceive us.

Also, in Rudimental Divine Science, Mrs. Eddy says, “The thoughts of the practitioner should be imbued with a clear conviction of the omnipotence and omnipresence of God; that He is All, and that there can be none beside Him.” The Christian Scientist should keep his thoughts “imbued,” that is, thoroughly saturated or permeated, with this conviction, namely that God is omnipotent and omnipresent, and that there is nothing else.

The evidence of the senses tends to divert one’s thought to other things, because the statement that there is nothing besides God seems to be at variance with human experience, in which there seem to be other things besides God. The student of Christian Science must reach the honest and abiding conviction of the allness of God, of the omnipotence and omnipresence of good, and keep his thinking along that line of unyielding assurance. Then he will keep the line clearly drawn between Truth and error; between what he knows is, and what he knows is not.

This is the only legitimate way to approach our work as Christian Scientists. When our thought is imbued with a clear recognition of this truth, we can readily recognize that whatever seems to be present besides God has no substance, no real presence, and no origin. If it has no creator, it is not here or anywhere. Unless we give false conditions a cause, they cannot exist to us. We furnish a cause, or foundation to every condition that we believe to be true.

The statements of the absolute allness of God necessarily involve the nothingness of anything else. All that we call evil, all that is included in that term, is absolutely nothing at the same moment that God is All. We should not furnish a temporary time in our consciousness for evil to be true. If it is true at this moment that God is the only reality of being and the only real consciousness, then at this moment there is no evil or disease, sin, death, or suffering anywhere.

If you acknowledge at this moment that God is All, when would you begin to give evil any reality? Would it be wise to do this at any time? Is it possible to preserve a recognition of God’s allness and still believe that evil is real?

You can see that the name of Christian Science is "wonderful," the wonderful revelation of the truth of being; but to preserve that wonder, you must preserve the truth of what it teaches – namely that there is never anything besides God. Mrs. Eddy tells us in No and Yes, "There was never a moment in which evil was real." A dream was never more than a dream. The dream of disease or of sin is never true. It has no substance and is no part of real consciousness.

Christian Science should be just as wonderful to us every day as when we first perceived what it meant. "His name shall be called wonderful," and it is wonderful to the human sense. Next to the allness of God, the greatest statement ever made is that evil is utterly unreal. It is always the illusion of mesmerism.

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