

During the coming summer months the Mary Baker Eddy Science Institute will present Helen Wright's "Mary Baker Eddy: God's Great Scientist," volume III, as our series of Monthly Lessons.

As a precursor to this set of Lessons, we will also present herewith a glimpse of Helen's personal experiences, as related by her in her companion book, "Made Whole." (The last of Helen's six books based upon Mrs. Eddy's first edition of "Science and Health").

Encounter on a Train

Sitting next to a stranger on a long bus, train, or plane ride one can sometimes lead the conversation to something helpful. Many years ago, on a two-hour train ride, the woman sitting next to me asked me what I did. At that time I was getting much help from Mr. Herbert Eustace' answer to the question, "How do you know there is God?" So I asked her that question. She was so intrigued with what I had gotten from the Eustace book that she asked me if she could get a copy. I said it was only sold in sets of four at \$10.50. She (a total stranger) gave me \$10.50 and her address, to order the books for her.

Talking to receptive strangers is one small way in which we can "go into all the world..." On another occasion, my husband and I were vacationing at the Sol Duc Hot Springs in the Olympic Mountains. I swam near the steps where cripples often came down into the "healing" pool. I helped the handicapped down the steps and engaged them in conversation, again bringing up the question, "How do you know there is God?" Two different invalids—total strangers—later came to our cabin and each gave me \$10.50 for a set of Mr. Eustace' books.

Over a few years time I sold 125 sets of the Eustace books—mostly to church members. Then, one day, the Committee on Publication (C.O.P.) came to our church in the person of a courtly gentleman whose engaging manner belied his purpose. Solemnly and with great authority he officially informed the church members that Mr.

Eustace had been "excommunicated" from the Mother Church. "This area," he warningly confided, "is swarming with Eustace books." After heaping volleys of abuse upon the head of Mr. Eustace, he gravely prognosticated dire consequences if every church member who possessed these books did not burn them.

Some members, unfortunately, did destroy their books. Others laughed and considered the C.O.P.'s hype and hoopla just so much nonsense. I, the distributor, was henceforth considered a mixed bag.

This event was a heartbreaking demonstration of the damage done to the Christian Science movement by the burgeoning ecclesiastical power of those acting in disobedience to the *Manual*. It was the sort of ecclesiasticism that destroyed the church centuries ago, and the success of healing at that time. By such cruel tactics they have worked to weave a monstrous enveloping blanket of silence intended to smother the memory of our beloved Leader, and so separate her from her great work on earth.

Mary Baker Eddy dearly loved Mr. Eustace. It was to him that her letter to "our far western students" was sent. (See *My* 197:13.) When Mr. Eustace visited our little group in Bethlehem, he spoke with deepest gratitude concerning the mission for which "God had chosen him," halting at one point to bury his face in his hands. He had stood steadfastly with Mrs. Eddy; and the so called excommunication was an attempt of ecclesiasticism to discredit her through him.

"All Things Be Ready If the Mind Be So"

When I think back and recall how I became aware of this "divine system" Mrs. Eddy has buried in the textbook, I am reminded of the metaphysical truth Shakespeare gave when he said: "*ALL THINGS BE READY IF OUR MINDS BE SO.*" This is the Jacob's ladder from earth to heaven. There is nothing we cannot do if we are *MENTALLY READY*. The ancients could have had all the wonderful conveniences we have today—even television and the World Wide Web—if their minds had been ready.

I am sure all of us can think of how paths have opened up for

us when "our minds were ready." Although I grew up in the Christian Science Church, for me the path to discovering the *system* of Christian Science began when I started writing—the last thing I ever thought I would do.

How did it all come about? I recall that I had been reading about cruelty to animals in laboratories and was crying uncontrollably when Bill came home one day. After I blubbered an explanation, he said, "Write the newspaper to help stop this cruelty." I did, and was totally surprised when they printed my letter, which I followed with many more.

Then one day dear Dr. Lamsa, who translated the Bible directly from the Aramaic into English, and who had several times visited us, asked me to edit some of his writings. He spoke broken English, which spilled over into his writing. I got right to work and put everything in good English. I knew when he read my corrections that my editing was a disaster. He kindly explained that the reason his publisher liked his writings was because they were "different." Was this a setback? Not in the least. I had gained valuable experience and Dr. Lamsa went on to become world famous, though obviously not with my help.

"All things be ready if the mind be so." With each little step I was making myself ready for the next. After Mr. Eustace's wife passed on, he asked me to edit for him—a job his dear Bessie had always done. And so it went, until finally I was myself selling the words I had poured onto paper.

A group of receptive students I met with once a week for twenty years helped me decide what to write. We started by listening to the tapes of Max Kappeler, a student of John Doorly. Max is a citizen of Switzerland, that tiny nation huddled on the banks of the Rhine, famous for its banking, watchmaking, and chocolates, but which will some day be more famous for Max, this metaphysical titan. Along with spiritually-minded Gordon Brown and other highly acclaimed students of Mary Baker Eddy's "system," Max Kappeler has done much to educate receptive Christian Scientists in the "system" to which our Leader has reduced the divine metaphysics that

“honors God” (S&H 483:25).

“He Leadeth Me”

Have you ever thought back over your life to see how divine Love has led you forward step by step? Learning Christian Science has nothing to do with sentiment and emotion so common in religion, but has everything to do with gratitude for heavenly leading.

“He leadeth me, O, blessed thought, O, words with heavenly comfort fraught!” With gratitude, almost with awe, I recall a November day when snow swept across the icy pavement and the thermometer registered 20 degrees Fahrenheit. As dear Bill accompanied me to the depot, the stinging air brought tears to our eyes and a biting wind wrapped us in its freezing blast. World War II was in full swing. The long train—every compartment overflowing with soldiers headed for a training camp—blew its shrill whistle and came to a halt. Bill’s company had made special arrangements to have the train stop just for me. I boarded the frigid unheated baggage car compartment as its sole passenger for the twelve-hour-long ride to my destination.

Where was I going?

Only the song “He leadeth me by unsought ways” can answer. A short time before this, someone had casually mentioned the name of a lady living in a distant city. It was Emma Dunn. It must have been God that told me to visit her. Nothing else explains it.

I had not contacted Ms. Dunn. It never occurred to me to phone for an appointment. Looking back today—more than a half century later—this seems incredible. Arriving in her city I took a bus to her apartment. When I knocked on her door she greeted me as though she was expecting me. In a short time she said, “I think I know why you came.” She went to her little treasure-room and came back with an Association Address by a well-known Christian Science teacher, saying, “You can keep it as long as you are in the city.”

She took me to the basement-coffee shop for a sundae; then I was off to my hotel where I wasted no time copying the entire address in shorthand. I took the wonderful paper back to her. We had

another ice cream treat and said good-bye. I never saw her again. As I headed home to dear Bill, little did I dream how that visit would step by step lead me forward toward the only thing I ever wanted—a better understanding of God. “He leadeth me, by unsought ways!”

My next train ride took me to that teacher’s doorstep, again unannounced. She was delighted to see me, especially when she heard I could type. She immediately she set me to work typing up her next association address. She also invited me to attend her upcoming Association, some months away, and I accepted. At that Association Address I sat between two ladies, Magdalene Gaus, and Isabel Weeks, who became life long-friends.

Magdalene introduced me to the writings of Herbert Eustace. As I have already indicated, he and his writings became a great influence in my life. (He visited us in Bethlehem and talked to our little group.) Magdalene took me with her on her next trip to visit the Gilbert Carpenters, Jr. and Sr. Oh, happy day! The Carpenters gave me all the books they had printed. From the Carpenter and Eustace books, which I devoured, I learned much. This was vital and became a link to later leading.

In the meantime, Bill and I moved from Mt. Vernon, Illinois, to Bethlehem, Pennsylvania. There the Christian Science church gave a lecture. It just happened that the lecturer was the one I had introduced when he gave a lecture in Mt. Vernon. We had become good friends when he willingly, graciously accompanied me to various homes and cheered up my sick friends. I can still hear him saying after one visit: “She just ly’n there, await’n t’ die.”

After the Bethlehem lecture, he greeted Bill and me warmly and happily agreed to go home with us. At the table, eating toasted bread over which he poured hot milk and loaded it down with sugar, he said, “Helen, can you meet with me tomorrow, about 10:30?”

Again, “He leadeth me, O, blessed thought; O, words with heavenly comfort fraught!” At that meeting I was so fortified with all I had gotten from the Eustace and the Carpenter books, that I just kept pouring it out. He must have thought I was a candidate for the “On and On” Anonymous Society. But instead he finally said: “Helen,

you should be in *The Journal*.” Surprised, I said, “Oh, no.” He countered, “Oh, yes. It’s a convenience to people seeking help. I will see that you are accepted.” I, of course, had to furnish all that Boston requires of applicants, but, with his help, I made it.

This experience led me to John Doorly, a teacher I had never heard of before. John Doorly used the first *Journal* that had my name in it, to send invitations to for his January 1950 “Practice Talks” in London. I accepted the invitation. It was there that I learned, for the first time, of the divine “system” Mrs. Eddy had incorporated in the textbook.

When I reflect on the saga of my quest for the Holy Grail of understanding and God’s leading, I am literally driven to my knees in humble and grateful thanks. I know that my progress was not of my own doing. I simply worked to make the “mind ready” with no thought where it would lead. “He leadeth [us] by unsought ways.” I am sure many who read this have experienced that leading. And we know that leading goes on.

In *Miscellaneous Writings*, page 81:25, Mrs. Eddy writes, “In the desolation of human understanding, divine Love hears and answers the human call for help; and the voice of Truth utters the divine verities of being which deliver mortals out of the depths of ignorance.” I have repeatedly found this true. One morning as I sat deep in study, suddenly it was as if a voice said to me, “Go to Switzerland and England and talk with those students who have already done a monumental work on the Science and system in the textbook.” I felt the urge was from God (and so it turned out to be.) I looked at the clock. It was 10:30. I called the local airport. A plane left Bethlehem at 1:30. I boarded it after leaving a note on the kitchen table for dear Bill, who was away on a business trip. Arriving in New York City, I was far from the big international airport, but the lady I sat next to was an experienced traveler. “Follow me,” she said. She led me to a helicopter which took us both to La Guardia airport, and I was soon aboard a plane for Switzerland and England.

I shall never forget the love and the instruction I received from Betty Shurter, Mimmie Butikoffer, and Max Kappeler. They

had just written the wonderful Compendiums dealing with the seven synonyms for God. Their special teaching, and the teaching I had received in England, helped me in all the years that followed. “Seek ye first the kingdom of God” and ye will be led—sometimes by a strange providence—to the feet of Christian Science, to a new world of light and Life.

Mary Baker Eddy

God's Great Scientist

Volume III



Seeking and Finding

By the same Author:

Mary Baker Eddy: A New Look

*Mary Baker Eddy's Church Manual & Church Universal &
Triumphant*

If Mary Baker Eddy's Manual Were Obeyed

Mary Baker Eddy: God's Great Scientist, Vol. I

Mary Baker Eddy: God's Great Scientist, Vol. II

America: Cradle for Second Coming of the Christ

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“Our Master said, ‘The kingdom of heaven is at hand.’ Then God and heaven . . . are present. . . . They are now and here; and a change in human consciousness, from sin to holiness, would reveal this wonder of being.” (Mary Baker Eddy, *Un.* 37:6).

Regarding this kingdom, Mrs. Eddy writes: “Jesus reckoned man in Science, having the kingdom of God within him” (Mary Baker Eddy, *Mess.* '02. 8:26).

Dedication

This book is dedicated to the spiritually-minded reader. Heartfelt thanks go out to those who helped with it. Among them, my beloved husband and my dear friend Elizabeth Zwick gave invaluable help with their diligent editing and proofreading.

EXPLANATORY NOTES:

ITALICS

Italics not appearing in the original are sometimes used in quotations, not to emphasize, but to identify that portion of the quote directly applicable to the point under discussion.

ABBREVIATIONS

Abbreviations for titles of Mrs. Eddy's writings are those used in the *Concordance to Miscellaneous Writings and Works Other than Science and Health*:

1910 ed....*Science and Health with Key to the Scriptures*

Mis.....*Miscellaneous Writings*

Ret*Retrospection and Introspection*

Un.....*Unity of Good*

Pul*Pulpit and Press*

No.....*No and Yes*

Pan.....*Christian Science Versus Pantheism*

'00*Message to The Mother Church, 1900*

'01*Message to The Mother Church, 1901*

'02*Message to The Mother Church, 1902*

Hea*Christian Healing*

Peo.....*The People's Idea of God*

My*The First Church of Christ Scientist and Miscellany*

Man.....*Church Manual*

Abbreviations for the books of the Bible are those generally accepted.

EOF*Essays and Other Footprints*

DCC*Divinity Course and General Collectanea*

Six Days...Mary Baker Eddy's Six Days of Revelation

FIRST EDITION EXEGESIS

Mrs. Eddy did not capitalize “Science” in the first edition. However, in the quotes selected for this work, *Science* when referring to Mrs. Eddy’s discovery is capitalized to avoid confusion with the various natural sciences.

Also commas, where obviously superfluous (in conformity with the custom prevailing a century ago) have been omitted in the portions here extracted. In an article to the *Boston Journal*, January 20, 1876, regarding the first edition, Mrs. Eddy wrote: “‘Science and Health’ bears the burden of many typographical errors.” The author of this book feels no purpose would be served in perpetuating obvious errors. “The complete statement of Christian Science had been given to the world, but the human garments in which the young child was clad were far from perfect. Mrs. Eddy (then Glover) recorded in her notebook ‘490 typographical errors in words besides paragraphs and pages wrong, and punctuation.’ To a student she wrote, ‘There are gramatical errors in Errata and some in the book doubtless that I have not touched. . . .’” (Doris Grekel, *The Founding*).

Volumes I and II of this series, *Mary Baker Eddy: God’s Great Scientist*, published in 1984, have laid the foundation for this volume.

This volume is based on Chapter III, “Spirit and Matter,” of the first edition of *Science and Health*, by Mary Baker Eddy.

The book is divided into 40 sections, or “Briefs.” Each Brief explains, expands or illuminates Mary Baker Eddy’s mission, her mission’s history, foes, and enduring strength.

The reader will discern that the truths herein presented all have their origin in the “hopelessly original” writings of our forever Leader, Mary Baker Eddy.

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PREFACE

“Spirit and Matter,” Chapter III of the first edition of *Science and Health*, leads us out of the error of thinking we are mortal persons. It leads us into the understanding that we are divine and spiritual beings here and now. Christian Science has come from God, Spirit, to resurrect mankind buried above-ground in matter beliefs. It is lifting humanity back into oneness with God, Spirit, which it never left in reality.

Mrs. Eddy consistently uses the term Spirit to mean *understanding*, and while in the final edition she several times refers to the “‘I’ is Spirit,” as on page 249:21, in the first edition, and especially in Chapter III, “Spirit and Matter,” she reveals with extraordinary clarity that the “I” of you is Spirit, God, and not matter.

We constantly hear: “Recollect that ‘I’ [your ‘I’] signifies God and not man.” This chapter “destroys the belief in matter and finds man in God [Spirit]—since “you, the Intelligence [Mind], embrace the body in comprehension and completeness.”

“The kingdom of heaven is at hand,” Jesus told us. “It is within you.” In the great revelation that came to Mary Baker Eddy in 1866 she saw what constitutes this kingdom within our consciousness. The kingdom of God becomes visible to the consciousness that understands the Science Mary Baker Eddy brought from God to humanity. “Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness of evil” (1910 ed. 293:29). This Science, this kingdom, is always “at hand,” always within, always universal, intelligent, available, and demonstrable—what we discover in Mrs. Eddy’s writings has to be founded in life by living it. As we grasp the real meaning of this Science, we realize God (the Principle, the “I” within our consciousness) is manifesting itself as the

activity of God. It is Love's holy purpose that each individual gains an understanding of his divine identity, his spiritual status as one with God here and now.

That we are spiritual beings must be learned. Therefore on the first page of her Preface to *Science and Health with Key to the Scriptures*, the Christian Science textbook, Mrs. Eddy says, "A book introduces new thoughts but it cannot make them speedily understood. Future ages must declare what the pioneer has accomplished" (1910 ed. vii:25). She further admonished:

We err in thinking the object of vital Christianity is only the bequeathing of itself to the coming centuries. The successive utterances of reformers are essential to its propagation. (*Mess. '01. 30:4*)

In Mrs. Eddy's day scarcely any books were based on *Science and Health*. But she says, "a student can write voluminous works on Science." Since her time "voluminous works" and "successive utterances of reformers [enlightened students]" have come forth to help mankind gain the understanding of her great revelation and discovery. Through this discovery humanity is learning that discord of every kind is merely illusion; that we are not mortals but divine beings; and that "man" is the name for the manifestation of Spirit, Soul, Principle, God.

Mrs. Eddy knew these "voluminous works," these "successive utterances," would be essential for the propagation of the Science which God revealed through her.

As blessed time moves us inexorably forward and material history draws to a close; as Truth, which forever unfolds and cannot be stereotyped, continues to reveal itself to human consciousness; as Truth's Word has free course and is glorified; as the uncovering of evil as illusion goes on; as the spiritual status urges its highest demands on mortals and they catch gleams of their true spiritual identity, what is truly happening?

There is a stirring in the cradle of infancy in which the world has been asleep. There is a clamor to leave swaddling clothes, and touch the hem of Christ's robe. (See *No.* 45:24.) Our divinity is crying out, yearning for recognition.

In the pages that follow, a further glimpse of the great revelation that came to Mrs. Eddy is offered. We will learn that we ourselves are the revelation. As we think out from Mind, we think as Science, and cease to think as persons. Mind—the kingdom of God within you—cannot be aware of anything except its own idea or reflection, its own spiritual phenomena. That is why when understanding reigns, we experience harmony, since the all-harmonious Mind is our Mind. Nothing exists apart from divine Mind. A material sense of things has its realm in dreamland, in illusion.

Mrs. Eddy published 432 editions of *Science and Health*. The focus of this volume is on Chapter III of the *first* edition which she called "The Precious Volume," saying: "The first edition of my most important work, *Science and Health*, containing the complete statement of Christian Science, . . . was published in 1875" (*Ret.* 37:1).

The mountain-top statements in this first edition proved too high, too absolute for the human mind at the period of its writing; Mrs. Eddy therefore changed their form. She realized that as the textbook evolved to its final statement, and as students, with time—"the wise man's treasure, the corrector of our erring judgment"—grew spiritually, they would discern the original meaning.

This series, *Mary Baker Eddy: God's Great Scientist*, has a two-fold purpose: (1) to call attention to the sublime truths which had been hidden in sacred secrecy from the foundation of the world until Mrs. Eddy so uninhibitedly set them forth in the first edition of *Science and Health*; (2) to identify the source of so much that is being seen and voiced today.

Volumes I and II of this series focused on Chapter I and II of the first edition of *Science and Health*.

“Principle is not to be found in fragmentary ideas” (1910 ed. 302:1). It is essential that these ideas be seen in their Science because if they are detached from their source, they will have no lasting effect.

Mary Baker Eddy discovered the “divine laws of Life, Truth, and Love,” (1910 ed. 107:2) which raised her from her deathbed. These laws of Life, Truth, and Love are destined to raise from death the entire mortal body of mankind; to raise from death the entire human consciousness. These laws are destined to free the human consciousness from the universal hypnotic suggestion that man is a mortal, subject to sin, sickness, death, and to reveal to humanity its divinity, its oneness with divine reality, infinite good.

The writer feels that an acquaintance with the lofty spiritual truths spontaneously set forth in the first edition of Science and Health will hasten the needed universal appreciation, the needed true sense, of Mary Baker Eddy as the “scribe” of the divine Mind. With every passing century a deeper sense of love and gratitude—the homage of the heart—will be felt for this woman who, alone on earth, had become aware of man’s true identity, and through whose pure spiritual consciousness could be poured the divine revelation of man’s divinity, man’s oneness with divine Principle, Love.

Indeed, “without a correct sense of [Principle’s] highest visible idea [Mary Baker Eddy whose holy history has fulfilled scriptural prophecy] we can never understand the divine Principle” (1910 ed. 560:18). Mrs. Eddy realized that a true sense of her, as the Founder, was the only thing necessary in order for the people to love and adopt Christian Science—the Science which “operates unspent” to present the omnipresence of present perfection, and demonstrate “heaven here,—the struggle over” (’02.6:24).

Helen Wright

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Mary Baker Eddy

God's Great
Scientist

Volume III

by

Helen Wright

VOLUME III OF
MARY BAKER EDDY: GOD'S GREAT SCIENTIST
is concerned with
CHAPTER III, "SPIRIT AND MATTER"
of
Mary Baker Eddy's first edition
of
SCIENCE AND HEALTH



**MARY
BAKER
EDDY'S
MISSION**

BRIEF 1

UNIQUE MISSIONS OF GOD'S TWO WITNESSES

HOW THESE MISSIONS DIFFERED



he great theme that reverberates through the first edition's Chapter III, Spirit and Matter, is your oneness with God. The "I" of you is God. This is not an empty dream but is reality. With force and conviction Mary Baker Eddy instructs the student: "The less we admit matter intelligent, and cease to call the body 'I,' the more we gather ourself in the good . . . and the sooner will God be understood [as the "I" of you] and man [the outward manifestation] will be found the image and likeness of God" (p. 151:5).

Like Jesus, Mary Baker Eddy came in fulfillment of scriptural prophecy. But the missions of Jesus and Mary Baker Eddy differed. The Christian era presented, through Jesus, the first tangible idea of God's character as Father, which is defined as "Eternal Life; the one Mind; the divine Principle, commonly called God" (1910 ed.586:9). The era of Christian Science ushers in, through woman, the second appearing of infinite Good's nature, namely, its feminine nature, demonstrating God's nature as the Father-Mother of all. "Mother," which includes Father, is define as "God; divine and eternal Principle; Life, Truth, and Love"(1910 ed. 592:16).

Mrs. Eddy further explained:

Jesus no doubt supplied the literal loaf and fish to their sense so as to impress upon them at that period, the Christian era, the fact of his twofold power, as the way-shower, or mediator between the things of the flesh and those of Spirit. His mission on earth was this declaratively and demonstrably from the beginning to the end.

Not so is the Christ's appearing at this age. Rather is it now to show through Science and not the senses the power of Spirit and of Good, and to spiritualize all the meaning of the Christ, to name Christ the idea and not the person of God, and to impress, at this period, the Science of Spirit on the mind, through Truth and the phenomena of Mind, and not of matter. To voice God less in parable, and more in the facts of being. This must be the true interpretation of the Parable of the loaves and fishes, because Jesus could in no other way have made the way for the second appearing of Christ in Science. (DCC p. 125. Letter to Mrs. E. P. Skinner)

In Revelation's Chapter 10, verse 2, St. John records Jesus' prophecy of the "little book open" which prefigured divine Science; and in Revelation's Chapter 12 St. John records Jesus' prophecy of the coming of the woman of the Apocalypse who, as God's messenger, would demonstrate generic man and illustrate "the coincidence of God and man as the divine Principle and divine idea" (1910 ed. 561:23).

How would the woman accomplish this?

By explaining and demonstrating that our true consciousness and God are one, as Jesus taught when he insisted: "I and my Father [Mind, consciousness] are one." The people could see and respond to Jesus' teaching but were not ready to fully understand it, therefore he said he would send the "Comforter . . . the Spirit of truth" to explain this sacred truth to benighted humanity.

The following article in *The Christian Science Journal*, Vol. VII, *Christian Science and Its Revelator*, thought to be by Mrs. Eddy, further clarifies the different missions of Christ Jesus and Mary Baker Eddy:

**If SCIENCE AND HEALTH be a Revelation of God,
the person through whom it has been given is a Messenger
of God. . . .**

Do we then, the question will be asked, say that the author of **SCIENCE AND HEALTH** is “equal with Jesus?”

The question rests on misapprehension of the relation to humanity of the personal Jesus, and forgetfulness of the distinction between him and the impersonal Christ.

Jesus demonstrated over *all* the beliefs of this false sense of life, even over the belief of death, “the last enemy to be overcome. . . .”

Jesus is our Savior *in that* he did this for us, and so made it not only possible, but certain, that every mortal not only could, but will and must, sooner or later, pass over the *whole* of this way of demonstration, and enter with him into the Holy of holies—become one with him and with the Father [Mind]. . . .

This work has been *done*, and it has to be repeated by every man *in the flesh* because it was and is the “Way” out of the flesh. Jesus is *thus* our great High Priest, and he remains that with none to share the office with him, or to dispute it, through all the ages of eternity. His work of demonstration in human consciousness will be repeated, for has he not said, “The works that I do ye shall do? . . .”

Now a word about the horror many good people have of our making the Author of **SCIENCE AND HEALTH** “equal with Jesus.” The New Testament declares, and **SCIENCE AND HEALTH** demonstrates, that the Principle of Jesus—in other words, the Christ—is only the name for that state of consciousness which is the goal, the inevitable, ultimate state of every mortal; that Jesus is, not in a figure but in scientific fact, our “ensample,” our Great High Priest, our elder Brother, who has entered within the vail only in advance of us. The Author of **SCIENCE AND HEALTH** has demonstrated over a great part of the way that Jesus demonstrated. Her function is to

show us the way, in Science, to enter into our heritage of dominion over sin, sickness, and death, into oneness with Jesus Christ, and—through his “way” of demonstration—up to the Father [Mind], the divine Principle of man.

The Jews said, as the culmination of their accusation of Jesus, “He maketh himself equal with God.” We, too, shrink from entering into our high estate. Jesus, instead of being looked to as a model and ensample, is made a fetish; the Christian world bows down to the personal Jesus, instead of following the impersonal Christ in the footsteps of demonstration.

Christian Science proves that equality with Jesus is the spiritual estate that he showed us the way to enter into. The function of Jesus, his place in human consciousness, is his by acquisition and consummation; that of the Author of SCIENCE AND HEALTH, and every mortal who follows him, both in the spirit and letter of divine Science, is in the course of accomplishment. . . .

“Not one drop of the cup that he drank”—says SCIENCE AND HEALTH—can be spared to any mortal. Mary B. G. Eddy has worked out before us as on a black-board, every point in the temptations and demonstrations—or so-called miracles—of Jesus, showing how to meet and overcome the one, and to perform the other, and has said, “This is your problem, yours not in a vague, general, far-off way, but precisely, and *now*: to work your way out of the false consciousness of life in matter, in the flesh, into the real consciousness of God, Spirit, as all, to *understand* through demonstration—realization, not theory—that there is no Life, intelligence, or sensation in matter; that “man *is*, not *will be*, immortal,” that we are here and now in eternity.

It is the Principle and the footsteps of this life of demonstration that SCIENCE AND HEALTH discloses to us, and they had first to be realized, lived by its author, before they could be so disclosed. Not one word of SCIENCE AND HEALTH is written from theory or speculation any more than the words of Jesus were uttered from that basis. . . .

As to those who antagonize bitterly the position and doctrines of the author of SCIENCE AND HEALTH, is not the trouble with her personality the same that mortal mind has always had with the personalities of those chosen of God to voice Truth? . . .

How would it strike us to hear a professed Christian say, "Oh, yes, the Sermon on the Mount is of transcendent elevation and beauty; but Jesus was selfish, conceited, and aspiring?"

"Do men gather grapes of thorns?" Commune with the pure, uplifting, healing thought of SCIENCE AND HEALTH, and then, fresh from this communing, record the answers to the questions raised in this discussion. . . .

MARY BAKER EDDY GLORIFIES JESUS



Among the many Biblical prophesies which her lifework fulfilled is Jesus' prophecy that the "Comforter, the Spirit of Truth," will "glorify" him. Mrs. Eddy's discovery, Christian Science, wonderfully glorifies Jesus by showing how God's nature is made manifest to mankind through the unique and supreme example of Jesus.

Christ Jesus is the central figure in Christian Science. There is scarcely a page in Science and Health on which the name Christ Jesus does not appear. Divine Science derives its sanction from his words and works.

Christian Science does not deify Jesus; but because he “was the offspring of Mary’s self-conscious communion with God,” which gave him such consciously divine descent, he became the mediator between Spirit and the flesh. His place as Way-shower and Exemplar are forever assured, as Mrs. Eddy writes:

All Christian Scientists deeply recognize the oneness of Jesus—that he stands alone in word and deed, as the visible discoverer, founder, demonstrator, and great Teacher of Christianity, whose sandals none may unloose” (My. 338:23).

Mrs. Eddy’s writings herald an understanding of Jesus’ virgin birth, crucifixion, and resurrection as central, determining, and absolutely indispensable to human salvation. “The life of Christ is the predicate and postulate of all that I teach” (*No.* 10:10).

Mrs. Eddy’s mission was not to repeat but rather to complete Jesus’ manifestation of the fatherhood of God, with her presentation of the spiritual idea of God’s motherhood. She discovered the laws of Life, Truth, and Love that Jesus had used. He, for three years, had been a personal Savior. In contrast, Mrs. Eddy, in discovering the Science implicit in his works, made it possible for the Christ to be demonstrated by all mankind, for all eternity.

In the careers of Jesus and Mary Baker Eddy we see how the God-consciousness was acting on human history to reveal man’s divine identity. Mrs. Eddy saw that “no advancing modes of human mind made Jesus; rather was it their subjugation, and the pure heart that sees God” (*Mis.* 360:32).

She taught that while the Christ-spirit and Christ-power are, and have always been, universally available, Jesus embodied them with such unique and unassailable perfection as to forever assure his role as Exemplar.

In the same way we, today, know that Mary Baker Eddy presented the Science of our being, the Science of Love, with such inextinguishable perfection as to likewise assure her forever role as Leader.

MARY BAKER EDDY COMPLETES JESUS' MISSION



With understated eloquence and urgency Mary Baker Eddy wrote: "The grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man. This goal is never reached while we hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word. Again, *without a correct sense* of its highest visible idea [Mary Baker Eddy, God's messenger to this age], we can never understand the divine Principle" (1910 ed. 560:13).

St. John recorded Jesus' prophecy of the dual mission of the woman of the Apocalypse: The God-crowned woman with twelve stars signifies the complete perfection of man which was revealed to Mrs. Eddy; the prophecy of the wilderness-woman signifies her mission to establish Truth in human consciousness through her writing, teaching and demonstrating-example.

Mrs. Eddy demonstrated that her Mind was, and forever continues to be, God. If we fail to see what is true of her, we fail to see what is true for us.

BRIEF 2

INTERPRETING JESUS' DEMONSTRATION

VIRGIN BIRTH PIVOTAL IN CHRISTIAN SCIENCE



ary Baker Eddy challenged and broke through the consoling conviction that man is wombed and tombed in matter. Thus she fulfilled Revelation, Chapter 12:1 which prophesied of a woman “clothed with the sun”—“clad with the radiance of spiritual Truth, matter is put under her feet” (1910 ed. 561:26). Mrs. Eddy recognized the virgin birth and the resurrection of Jesus as a divine revelation to humanity, the perfect symbol of creation, disclosing that humanity’s true origin is in God, *not* in the coming together of matter elements.

Today’s materialists question the virgin birth. But Mrs. Eddy considered it pivotal, a cardinal point, if not *the* cardinal point, in Christian Science, because she saw in the virgin birth of Jesus the idea of Life evolved from Spirit. To her it was the symbol of all humanity’s origin in God, a symbol of creation that was actually revelation. It was reality coming to light in spite of appearances.

The virgin birth showed mortals the error of material methods of generation. It provided the reason Jesus could say: “Call no man your father upon earth, for one is your Father which is in heaven.” Mrs. Eddy saw human birth as the last enemy to be overcome. It must be overcome since “flesh and blood [illusion, the Adam-dream] cannot inherit the kingdom of God” (I Cor. 15:50).

Isaiah, the most revered of the prophets, prophesied the coming of Jesus: “Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel” (7:14); and Matthew adds, “which being interpreted, is God with us” (1:23).

The Gospel of Matthew relates how the angel of the Lord appeared to Joseph telling him “that which is conceived in [the Virgin Mary] is of the Holy Ghost.” The *Glossary* in *Science and Health* defines Holy Ghost as: “Divine Science; the development of eternal Life, Truth, and Love.”

Mrs. Eddy says of the virgin birth: “The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit” (1910 ed. 29:24).

What brought Jesus to human view? In Christian Science we learn it was the Virgin Mary’s glimpse, however faint, that Spirit is the only creator; Spirit is the source and substance of all form, of all being.

Because “Jesus was the offspring of the Virgin Mary’s self-conscious communion with God,” he was able to demonstrate his divine Principle, the Science of Love.

As humanity advances spiritually, “the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be understood and demonstrated.” When man awakens from the Adam-dream he will find “infinite space is [already] peopled with God’s ideas” (*ibid.* 325:27 and 503:15).

The truth Mrs. Eddy discovered in Jesus’ teaching regarding human birth is unchallengeable. Old Theology, (the “great red dragon of St. John’s Revelation) would wipe out Jesus’ teaching on marriage and progeny, would utterly disregard Jesus’ many statements which teach bluntly and clearly: “Blessed are the barren and the wombs that never bare and the paps that never gave suck. . . . Woe unto them that are with child. . . . The children of *this* world— [the world of mortal mind, the carnal mind] marry, and are given in marriage, but they which shall be accounted worthy to obtain that world, and the resurrection from the dead [from the Adam dream that has buried them above ground in the false beliefs of Old Theology] neither marry nor are given in marriage.

Old Theology, Revelation’s “dragon [that] was wroth with the woman and went to make war with her” (12:17) teaches exactly

the opposite. Old Theology's kingdom is of *this* world. But the kingdom of Christian Science, of Jesus and Mary Baker Eddy "is NOT of this world."

In the first edition Mrs. Eddy writes:

P. 303:24 The belief that Life originates with the sexes is strongest in the most material natures, whereas the understanding of the spiritual origin of man cometh only to the pure in heart.

[1910 ed., p. 68:30]: Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned; and man, not of the earth earthly, but coexistent with God, will appear. . . . Mortals can never understand God's creation while believing that man is a creator.

Heaven is here, it is all around us, it is within us, our own consciousness. But as long as we believe "heaven is a breeding ground for mortals" we are in the toils of the great red dragon, Old Theology, and unaware of heaven's ever-presence.

Jesus, calling a little child and setting him in the midst, said: "Except ye be converted, and become as little children [sexless, free of the belief that men and women are creators] ye shall not enter into the kingdom of heaven. (Matt. 18:3). "Flesh and blood cannot inherit the kingdom of God."

This is the essence and quintessence of the Bible's message from Genesis to Revelation when spiritually interpreted. It is particularly the teaching of Christ Jesus. Certainly it is the pith and gist of the message Mary Baker Eddy brought as the human representative of the scriptural woman of the Apocalypse. The intimations—"the still small voice" coming from the kingdom of God within our consciousness—if followed, give us an awareness of these spiritual facts, which in turn endow us with a spiritual force never experienced by the materially-minded who march as they are drilled to the step of their false beliefs.

Since the “drag-on” of Old Theology—with its Adam-dream of life in matter—could not continue without mortals giving birth to more mortals, Old Theology will fight to the death, with every weapon at its disposal, before bowing to the teachings of Jesus and Mary Baker Eddy on the subject of marriage and progeny.

Because the teaching of the First and Second Coming of the Christ “is unimpeachable it summons the severest conflicts of the ages, and waits on God” (*My.* 103:3). We are at this juncture in history seeing a greater battle between Truth and educated beliefs, illusions, than “when the little tattered band of early Christians took on the Roman Empire.”

Today the veil that hides man’s divinity is being rent, torn aside as a result of Mary Baker Eddy’s unambiguous teaching that human birth is the real foe and is the “murderer from the beginning” (John 8:44). It should be clear that death cannot cease until human birth ceases, for as scripture states: “When lust hath conceived . . . it bringeth forth death” (James 1:15). St. John’s Book of Revelation has eight references to “him that overcometh”—overcometh the belief that sex is the creator—to him “will I give power. . . . He . . . shall inherit all things.”

HUMAN BIRTH: THE TOMB AND THE GREAT STONE




With the advent of human birth—being born into a material body—reality is veiled. Universal hypnotic suggestion takes over. Being born humanly seals us into the tomb. The tomb is the pantheistic belief, the illusion, that we live in a sentient matter body. The “great stone” that is rolled in front of the sepulchre, when the dream of human birth overtakes us, is the belief that mind and life exist in matter. This great stone seals us into the tomb, and seems to stand between us and the resurrection morning.

Regarding Jesus’ three days’ work in the tomb, and his resurrection, Mrs. Eddy explained that the tomb is the belief in human birth which begins the Adam dream, the illusion that we are entombed, encapsulated, in flesh.

Jesus' bodily resurrection rolled away that great stone when he proved God was his Mind, his Life, his Principle, that could reproduce his body, just as we can reproduce calculations on a blackboard after they have been erased, because we understand the principle of mathematics.

When Mrs. Eddy discovered the Science that lay behind Jesus' ability to reproduce his body and prove eternal Life, she saw it was possible for all humanity to demonstrate this same ability. She saw it was only illusion, universal hypnotic suggestion, that hides from humanity its divinity, its oneness with God. The one Mind has already created all in divine perfection. Mrs. Eddy explains (*Mis.* 101:31) that this Mind, God, "is individual Mind," your Mind, your Principle, your Life, your true consciousness, your "I."

THE MARRIAGE AND PROCREATION PROBLEM

rs. Eddy was the first person on earth to see the higher meaning of Jesus' revelation to St. John regarding the cessation of mortal procreation. (See Rev. 14:4, concerning the "redeemed," namely, "These are they which were not defiled with women.") Remember, Jesus said: "I am come to destroy the works of the female" (Logia of Jesus, *Christian Science Journal*, Vol. 25. See also Luke 20:34-35; 21:23; 23:29). The Bible begins and ends with marriage. See Job's curse on the hour of his birth (Job 3:1-3) heralding a theme that runs through both the Old and New Testaments. In a class, Mrs. Eddy explained that it was Jesus' teaching on marriage and progeny that led to his crucifixion. (See *Mary Baker Eddy: God's Great Scientist*, Vol. I, p.156, for fuller report.)

Mrs. Eddy used The Mother Church as a symbol of *false* motherhood. She provided that the "mother" aspect of it would dissolve when she, the Founder, was no longer present to administer it. By terminating the false sense of motherhood, Mrs. Eddy symbolized man's divinity and forever oneness with God, needing no external

mothering. The Mother Church was the battleground for the solution of the marriage problem for all mankind:

From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit, even that shadow whose substance is the divine Spirit imperatively propelling the greatest moral, physical, civil and religious reform ever known on earth. [The Publishing Society was the masculine symbol to which she gave an irrevocable Deed of Trust so it could remain and continue to seed (educate) world thought—impregnate consciousness with the Comforter’s message that God alone is Father-Mother. (For details, see *If Mary Baker Eddy’s Manual Were Obeyed*, 2nd edition, pp. 64-a & 64-b.)] (*Pul.* 20:14)

The Mother Church which Mrs. Eddy terminated with her passing symbolized the closing of the womb and the cessation of human procreation. Hence she speaks of it as “type and shadow of the warfare between the Spirit and the flesh . . . the battleground for the solution of the marriage problem.” If our “I”—the Father-Mother God within us, the kingdom of God within—is ever-present, always saying: “*All that I have is thine,*” do we actually need a material Mother Church with five human directors who announced themselves as “the watchful tender guardians of the individual human consciousness in its ascent heavenward?” (For further discussion of Mary Baker Eddy’s teaching about the place of the church, see Briefs 24 and 25.)

Does man actually need a material mortal mother, any more than Jesus needed a mortal father?

We erringly accept that we were born of the flesh. This is what we have been taught. This leads us to think of ourselves as sinful mortals, needing redemption. This hypnotic suggestion has control of our mind. The false belief that we were thus born of the flesh carries with it all the false beliefs of sensation in matter, sin, disease, death.

To individual students whom Mrs. Eddy felt were sufficiently spiritually-minded to benefit from hearing the truth, she spoke plainly, as in the following letter to her publisher, William G. Nixon (who wrote her concerning the “new baby”):

. . . But I also pray that you be not left to temptation, and understand that God has created all and man is *not, cannot be*, a creator, however much the senses declare against this great truth of Christian Science. To the senses you have gotten a child, but not in Science have you a mind in matter, any more than you have sin, disease and death. Hence what you believe is a mortal child, is mortal and *subject* to the *above*, and if you believe you have an immortal child, formed of matter, you believe a lie—for this is impossible. I felt so strongly it was my duty to say this to you that I have written it. (Carpenter Collection item)

The overcoming of human birth was the foundation stone in her Church building—“the structure of Truth and Love.” This is even more forcefully and explicitly taught in the following instruction to her household upon receiving a letter from Christian Scientists asking her to congratulate them over the birth of a Christian Science baby. A student who was present records:

[Mrs. Eddy] read the letter aloud; then with apparent indignation uttered: “A Christian Science baby! A crime! Just as much a crime as murder would be!” She paused a few moments; then raised her hand and shaking her finger declared with great emphasis, “No loyal Christian Scientist will ever marry.” (DCC p.255-256)

To her Board of Directors Mrs. Eddy explained:

There is nothing jubilant attached to the birth of a mortal—that suffers and pays the penalty of his parents’ misconception of man and of God’s creation. But there is joy

unutterable in knowing that Christ had no birth, no death, and that we may find in Christ, in the true sense of being, life apart from birth, sorrow, sin and death. O may your eyes not be holden, but may you discern spiritually what is our Redeemer. (*Ibid.* P. 128:25)

“Our Master said, ‘The kingdom of heaven is at hand [within you].’ Then God and heaven, or Life, are present. . . . They are now and here; and a change in human consciousness, from sin to holiness, would reveal this wonder of being” (*Un.* 37:6).

BRIEF 3

“THY KINGDOM IS COME”

JESUS’ INSTRUCTION TO JOHN



In the following conversation between Jesus and John we learn that earth, when rightly viewed, is heaven, and heaven is earth. They are one when spiritual understanding reigns, as Mrs. Eddy also indicates (1910 ed. 573:3) when she states: “The Revelator was on our plane of existence, while yet beholding what the eye cannot see . . . that the heavens and earth to one human consciousness, that *consciousness* which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material.”

“*Ye are the City*” —Jesus

Preserved in the British Museum is a sacred manuscript translated from Cidada Calenlixness. This priceless ancient report of a conversation between Jesus and John, recorded on the back side of a land surveyer’s list of instruments, was unearthed in a recent archeological study in Oxyrhynchus in Egypt. It was placed in a case, chained to a table in the Museum, and an officer stood guard at all times. He allowed anyone to copy it but not to touch it. It tells the truth about us; it tells us what our true identity is. It reads:

John asked: Master, is there any material universe?

Jesus answered: No.

John asked: Is there matter?

Jesus answered: No.

John asked: Is there a material body?

Jesus hesitated a long time and finally said: Saints believed that their bodies were fashioned of clay and this believing brought them death.

Jesus said: Let not him who seeketh cease from seeking until he hath found. . . .

and when he hath found he shall be amazed. . . .
and when he hath been amazed, he shall reign. . . .
and when he shall reign, he shall have rest. . . .

The kingdom of heaven is within you and whosoever shall know himself, shall find it.

Strive therefore to know yourselves and ye shall know that ye are in the City of God, and that *ye are the city*.

This carries the ring of truth, the central idea that man is the activity of God. Man is the manifestation of the "I" of our being. Mrs. Eddy tells us in the first edition, "Jesus regarded himself Principle." This Principle, that he was, manifested itself as Jesus. It was always the Principle that did the works.

THE GOSPEL RECORD:



he Gospel of Matthew records Jesus as saying, "The kingdom of heaven is at hand . . . the kingdom of God is come unto you" (4:17; 12:28).


The Gospel of Mark records Jesus' words: "The time is fulfilled, and the kingdom of God is at hand" (1:15).

The Gospel of Luke records: "Behold, the kingdom of God is *within* you" (17:21).

The Gospel of John records: "Lift up your eyes, and look on the fields; for they are white already to harvest. . . . I and my Father are one. . . . He that seeth me seeth Him that sent me" (4:35; 10:30; 12:45)

These sayings of Jesus did not make sense to the unilluminated human mind until Mary Baker Eddy (after her great revelation and discovery in 1866) explained God and man, in fulfillment of the Scripture and of Jesus' Revelation to St. John. In *Mary Baker Eddy's Other Writings*, p. 221, John Morgan explains: "All the chapters of the textbook, in their individual ways, [refer] to this fundamental unity, bringing consciousness to the point where it not only enters the city, but is the city. Man *is* the divine infinite calculus."

THE SPIRIT OF THE LORD GOD WAS UPON HER

 istening for the voice of God, opening herself to divine revelation, Mary Baker Eddy experienced the reality that lay behind Jesus' words. The depth and intensity of her inspiration, of her inspired communion, is evinced by this excerpt from Doris Grekel's *The Founding of Christian Science* which gives the following account of a day in November, 1890, when Mrs. Eddy's helper, Laura Sargent, entered our Leader's study:

Our Leader “was in the Spirit on the Lord's day,” which can be glimpsed from what she wrote; but what Laura saw of this spiritual experience is as follows: As Laura entered the room Mrs. Eddy was so absorbed in her writing that she did not notice Laura standing with her wraps. [Laura was in the habit of bringing Mrs. Eddy's wraps and overshoes for her usual morning walk]. As several minutes went by Laura began to sense the import of the occasion. The heavenly atmosphere was beyond anything she had ever experienced . . . she could not remain in this spiritual light. In like circumstances Peter, James, and John “fell on their face and were sore afraid;” but Laura left the room.

When Laura returned a little later, Mrs. Eddy was *still* writing, totally oblivious of anything else. Laura slipped her overshoes onto her feet, then left the room again, not returning until summoned by the bell a full hour or more later.

The Leader had Laura summon Calvin Frye and other members of the household, and when they were all seated in her room, she said to them, “I want to read you what God has given to me this morning.” Then she read to them the [following] closing paragraphs for her chapter “The Apocalypse”—which are relatively unchanged from the fiftieth to the last edition in 1910:

“The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new heaven and a new earth.

“. . . The beauty of this text is, that the sum total of human misery,—represented by the seven angelic vials, full of seven plagues—have full compensation in the law of Love. Note this,—that the very angel or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, whose four equal sides are Heaven-bestowed and heaven bestowing.

“Think of this, dear reader, for it will lift the sackcloth from your eyes, and you will behold the soft-winged dove presently descending upon you. . . .

“This sacred city [the kingdom of God within your spiritual consciousness] . . . “lieth foursquare,” and cometh down from God, out of Heaven,” represents the Alpha and Omega of Divine Science. . . .

“This heavenly city, lighted by the Sun of Righteousness,—this New Jerusalem, this infinite All, which to us seems hidden in the mist of remoteness,—reached Saint John’s vision while yet he tabernacled with men. . . .

“This holy habitation hath no boundary . . . This city of our God hath no need of sun or satellite, for Love is the light thereof, and divine Mind is its own interpreter. . . . Its gates open towards light and glory, both within and without; for all is Good, and nothing can enter that city which ‘defileth, or maketh a lie.’”

Her beautiful face was radiant as she finished reading and announced that she was ready for her morning walk.

“Will you bring me my overshoes?” When told they were already on her feet, she asked in surprise, “When did you do that?”

On the twelfth of November Mrs. Eddy wrote to Mrs. Nixon, "My last words for you all in the book Science and Health, were written yesterday, and sent off."

Mrs. Eddy worked continuously under God's direction and *demonstrated* every step she took in the many and varied steps necessary in founding her revelation in human consciousness; but she also felt it necessary, whenever humanly possible, to demonstrate every statement she wrote in Science and Health. (For a wonderful proof of this see an experience recorded in the author's *Mary Baker Eddy: A New Look*," p. 52.)

BRIEF 4

NEW TEACHING REPLACES OLD THEOLOGY

DIVINE CONSCIOUSNESS IS YOUR TRUE CONSCIOUSNESS



hen Jesus said, “I am the way, the truth, the life,” he was referring to his true consciousness, unclouded by illusions and universal hypnotic suggestion—he was speaking of his real “I,” his true consciousness, that was one with the Father, divine Principle, Mind. Of this true consciousness or “I,” Mrs. Eddy writes:

The I AM was neither buried nor resurrected. The Way, the Truth, and the Life were never absent for a moment. This trinity of Love [which is also your real being] lives and reigns forever. (*Un.* 63:2)

Mrs. Eddy continues this powerful statement by explaining that “Its kingdom, not apparent to material sense, never disappeared to spiritual sense, but remained forever in the Science of being. The so-called appearing, disappearing, and reappearing of ever-presence, in whom is no variableness or shadow of turning, is the false human sense of that light which shineth in darkness, and the darkness comprehendeth it not” (*Un.* 63:2).

The central point of Mary Baker Eddy’s first edition of *Science and Health*, as well as of all her writings, is that the body is not you, because you are divine, infinite consciousness, one with the Father, Mind. The first edition states:

P. 158:30 You, the Intelligence, embrace the body in comprehension and completeness; . . . “you,” the Soul and circumference of being (for the body is but the idea of

“you,”) are a law to your members. [Emphasis is Mrs. Eddy’s.]

Your “I” is the same divine, infinite, ever-present “I” with which Jesus consistently identified himself. He said that the Father, the Mind, the *invisible* consciousness, that constituted his I, his Mind, was greater than the visible Jesus, the visible expression of this invisible consciousness or “I.”

It is the understanding of divine consciousness that reveals the kingdom of God within you. For example, contemplate what Mrs. Eddy revealed in the following two paragraphs:

One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full *consciousness* of his immortality and eternal harmony. (1910 ed. 598:23).

Become *conscious* for a single moment that Life and intelligence are purely spiritual . . . and the body will then utter no complaints. . . . Sorrow is turned into joy when the body is controlled by spiritual Life, Truth, and Love [controlled by “one moment of divine consciousness”—that consciousness which Science teaches us is God, and “God is all true consciousness” (*Un.* 4:12)]. (See 1910 ed. 14:12; *Un* 24:2; *Ret.* 56:18; *No.* 10:18.)

A study of Mrs. Eddy’s use of the word consciousness shows that false consciousness in us must give place to “true consciousness”—the real “I” of us—in the same way that $2 \times 2 = 5$ gives place to $2 \times 2 = 4$, or in the same way the flat earth gave place to the round earth.

Consciousness, then, becomes perhaps the most important word in Christian Science. Ask yourself, “What is there without consciousness?” What can happen without the “I,” the real “I?”

The unique, the momentous significance of the word “consciousness” becomes apparent when Science and Health repeatedly tells us: “God is Mind.” In *Prose Works* Mrs. Eddy informs us three times “All consciousness is Mind.” In countless ways—to those who have eyes to see—throughout her writings she makes this truth clear, with such statements as: “God is all true consciousness.”

The question then arises: God, being infinite and All, is your true consciousness something separate and apart from the God-consciousness? Do you have a consciousness of your own? Do you have an “I” of your own, separate and apart from the one Mind, the only “I or Us?” The “Comforter” teaches: “There is but one I, or Us” (1910 ed. 588:11). This great truth unites us indissolubly with the Father-Mother God, or the kingdom of God within our consciousness.

In Science it is impossible for us to have a Mind or consciousness of our own, when God is infinite and All, the only Mind, the only consciousness. This makes our true consciousness God. Our true consciousness is the “I” of us. What would we be, what would we have, without our “I”—our consciousness? “Mortal consciousness,” says Mrs. Eddy, “will at last . . . disappear” (*ibid.* 295:13), just as material and corporeal selfhood disappear in the degree that spiritual understanding dispels illusions.

Jesus, our great Exemplar, spoke of his “I” that was one with the Father, Mind as: “I am the way, the truth, the life.” His Christ consciousness was the Way, the Truth, the Life. “I am the bread of life.” His consciousness was “the bread of life,” the Truth. He said, “I am the resurrection and the life.” His God-consciousness, his “I” which in reality is also your I, enabled him to be the resurrection and the life. In the first edition of *Science and Health*, Mrs. Eddy states: “Jesus regarded himself Principle” (p. 39:6). *Being* the Principle, *understanding* the Principle, he could reproduce his body, just as easily as a mathematician can reproduce figures on the blackboard after they have been erased.

Note how this “I,” that is everyone’s true “I” and true consciousness—is defined in the textbook:

I, or Ego. Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind. There is but one I, or Us. (1910 ed. 588:9)

This is the definition of our “I,” since “existence separate from divinity, Science explains as impossible” (*ibid.* 522:10).

When Moses “came to the mountain of God . . . [and stood (understood) on] holy ground,” it was revealed to him that his divine consciousness was the “I Am.” His divine consciousness made him realize: “I AM THAT I AM.” Moses realized that he had to give up the belief in a selfhood apart from God, a mortal selfhood called Moses. Mrs. Eddy did as Moses did, and as Jesus did. She accomplished her great works when she “got Mary out of the way.” Then the one “I” that is God could take over to lead and guide. From then on it would be that “I”—that divine consciousness—that would perform all that was given her to do.

Mrs. Eddy saw that when she got a personal sense of herself out of the way, only infinite good was present. There was never God *and* Mary. There was never a God that was All, and something besides it too. This truth, realized, brought the awareness that infinite good had not created us, but was always manifesting itself *as* us. Since there is only One, the manifestation of that One isn’t something besides that infinite ever-present One and All.

We are God’s own selfhood manifested. The visible is the kingdom of God within our consciousness manifesting itself as what appears outwardly. Explaining Jesus’ statement, “I and my Father [Mind] are one,” Mrs. Eddy made clear how “the kingdom of God within you” and its manifestation are one, not two. It was her mission to discover, reveal, demonstrate, and found in human consciousness the truth which Jesus daily demonstrated as he actually lived this oneness as present reality.

GREAT RED DRAGON APPEARED IN HEAVEN

Before Mrs. Eddy discovered the Science of being and put into writing her pure, unclouded discernment of man's oneness with God, it was unknown to the human race that the testimony of the physical senses was unreal. Therefore the tendency of all religious teaching was to relegate man to the domain of sin and imperfection, causing human beings to think of themselves as sinners, inferior to God.

Fierce opposition would be raised with the Second Coming of the Christ as Mary Baker Eddy founded in human consciousness God's allness, hence evil's nothingness and unreality. This is why Jesus in St. John's Book of Revelation, chapter xii:3, 4, prophesied of "a great red dragon," namely, old theology, false teachings, which appeared "*in heaven,*" meaning in the widespread, almost universally-accepted *religious* thought that has kept humanity in bondage to materiality.

This "great red dragon, having seven heads and ten horns, and seven crowns upon his heads"—symbols of the seeming terrible power of evil—"stood before the woman . . . for to devour her child as soon as it was born." The "child" was Mary Baker Eddy's writings, containing the glorious tidings that man is one with God, spiritual and perfect here and now.

Jesus was revealing to St. John that the malpractice human beings have practiced upon themselves was established in religion, in false theology, in so-called "heaven."

While Mrs. Eddy was on earth she was able to fend off the murderous attacks of the "dragon." And when she would no longer be here—to "hold uncomplaining guard over the world"—she encouraged us to continue the struggle:

What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice . . . nor again sink the world into the deep waters of chaos. . . . In this age the earth will help the woman [Christ Science]; the spiritual idea will be understood. (1910 ed. 570:18)

OLD THEOLOGY INJECTED INTO St. PAUL'S WRITINGS



uch of the old theology has been perpetuated because of the way St. Paul's writings were altered by those determined to perpetuate false theology and outworn traditions. It is time, therefore, that St. Paul's writings in their purity be given to humanity.

In his book, *Mary Baker Eddy, the Prophetic and Historical Perspective*, Paul Smillie—a valiant defender of Mary Baker Eddy—tells how St. Paul's writings were subverted. St. Paul had a wonderful concept of woman in line with that of Jesus, who came to set women free. St. Paul treated men and women equally. But those in the seat of authority at that time wanted above everything else to continue the traditional claim of female inferiority. For nearly 2000 years those who played games with the truth and subverted St. Paul's writings have greatly influenced Western thinking. They have wrought untold havoc in the social and religious life of the inhabitants of the Western world, causing even the framers of the Constitution of the United States of America not to recognize women's most basic rights.

On page 106-107, Smillie writes:

All of the additions, changes, and deletions in Paul's writing show us the lengths to which mortal mind will go to take away reference to the spiritual seed of the woman and deny her place. Do not think times have changed . . . [spiritual wickedness in high places is today as active as ever]. The woman on the *Sentinel* has been removed. Mary Baker Eddy's place has been suppressed. The Board calls themselves leaders and successors to Mary Baker Eddy. . . . There is almost no gratitude in the *Sentinel* or *Journal* for our Leader. . . .

It was not by accident that Jesus portrayed God as an all-forgiving, all-loving, merciful God. . . . While the male-projected God was full of wrath and vengeance, the idea

of God as Mother was full of love and goodness. (See 1910 ed. 94:12).

Among the disciples, John alone understood the importance of womanhood's status and was therefore chosen to write the book of Revelation, whose central figure is a woman. Jesus' work was to break the mesmerism enslaving womanhood; it was the disciples' and St. Paul's duty to lift up and free womanhood. The false conception of womanhood that Peter and the other disciples held began to cloud the impetus of Jesus' great work of womanhood's emancipation. This false sense left Christianity without a spiritual receptivity. Christianity then succumbed to the tide of male domination and loss of spiritual mindedness, hence the thrust of its healing element was eventually lost.

WHAT THE FIRST EDITION EMPHASIZES

The first edition opens our eyes to see that all blessings and power come with the creations of Spirit since, *rightly viewed*, we are Spirit. Man is the product of Spirit, meaning of our own individual, spiritual, infinite consciousness:

P. 216:12 Spirit [our true individual, spiritual, infinite consciousness] forms man, and is not in [or contained by] that which it creates.

P. 210:9 What is Truth? . . . I am God [Soul], and man is the offspring of Soul and not sense.

P. 241:11 The idea of God (and this was man) was superior to earth, because it was the supreme idea, that embraced the entire universe in itself, and to which all others were subordinate.

This "idea of God" is neither male nor female. "Union of the masculine and feminine *qualities* constitutes completeness" (1910 ed. 57:4). Man is woman, and woman is man. "Love is the generic

term for God” (*My.* 185:14). We each are “woman” or generic man as we become one with Love to which woman—meaning all the male and female *qualities*— corresponds.

Note: “The ideal man corresponds to creation, to intelligence and to Truth. The ideal woman corresponds to Life and to Love” (1910 ed. 517:8). This has nothing to do with mortal men and women, but with the consciousness of the kingdom of God within you—whether you call yourself male or female.

Whether the reader of this statement is a man or a woman, it means that the kingdom of God within your individual, spiritual consciousness includes all that is necessary for your infinite completeness; it means you correspond to Life and to Love, as well as to Truth and intelligence. Actually, “Science,” in Christian Science, means WOMAN. It means your true identity whether, as a mortal, you are male or female. It means you have spiritual inspiration as well as spiritual understanding, gentleness and tenderness as well as strength, courage, wisdom, and all qualities usually attributed to both men and women. We all, as idea, are “the conscious identity of being as found in Science” (1910 ed. 475:16).

Christian Science teaches us how to have within our consciousness an understanding of our oneness with the infinite all-harmonious Father-Mother God. If we don’t have this spiritual understanding of our true being as constituted of both God’s masculine and feminine nature, our mentality is constantly denying what we actually are, which means we are malpracticing upon ourselves.

The Second Coming of the Christ, as Science, as WOMAN, is destined to end all mankind’s woes. The realization of heaven at hand comes with the understanding of our infinite divine completeness—the understanding that “union of the masculine and feminine *qualities* [in each individual consciousness] constitutes completeness.” In the first edition we read:

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.

Note: "we shall expand into Truth and self-completeness."

The first edition opens your perception to see that "you, the Intelligence, embrace the body in comprehension and completeness . . . [and that this] Intelligence is the only creator." It tells you that because "God is individual Mind" and therefore your Mind, your Mind is thus the only creator. It further states:

P. 173:25 My body is no longer my master.

P. 151:5 The less we admit matter intelligent, and cease to call the body "I," the more we gather ourself in the good, outside of evil [illusion], and the sooner will God be understood . . ."

P. 152:5 To understand that "I" is Intelligence, and this the one God, enables man to gain the immortality of Soul, and to destroy the errors of sense, and make the body harmonious and eternal . . .

P. 155:26 When we possess a true sense of our oneness with God, and learn we are Spirit alone, and not matter, we shall have no such opinions as these, but will triumph over all sickness, sin, and death, thus proving our God-being. That we are Spirit, and Spirit is God, is undeniably true.

P. 156:19 The belief that Life and intelligence blend with matter is the foundation of all misapprehensions of God and man; and we shall prove we are Spirit that mixes not with matter.

P. 169:25 We are Soul, Spirit, and not matter.

P. 184:20; 28 When we shut out the belief of Life in matter, the transition from matter to Spirit will not be through death; but Truth and Life brought to light. . . . Life in matter is but a dream that must be exchanged for

reality by awaking to the Science of Life, wherein Spirit is found the only real being.

P. 185:10; 27 Do you lose happiness or cast by finding yourself Soul instead of sense [?] . . . We find no diminution of happiness in learning we are Spirit and not matter, Soul and not body; but a vast increase of all that elevates, purifies, and blesses man.

P. 154:28 The signs of today point to the era when all that really is, will be understood Spirit and its phenomena; and already the shadow of this right hand rests upon the hour.

BRIEF 5

THE MISSION ACCOMPLISHED

CHRIST, THE SPIRITUAL IDEA OF GOD



Every Christian Scientist understands that the Christ is the *invisible* and never the corporeal. In a letter to a student Mrs. Eddy explained that Jesus was a corporeal man. Christ was, is, and forever shall be the Holy Ghost (Science) or in scientific phrase, the spiritual idea of God. She said, "I am corporeal to the senses, even as Paul was. But God has anointed me to do His work, to reveal His Word, to lead His people. And your faithful adherence to my directions and love for me has caused you to prosper in the field even as you have. Jesus was a man that was a prophet and the best and greatest man that has ever appeared on earth, but Jesus was not Christ, for Christ is the *spiritual individual* that the eye cannot see. [The Christ is your consciousness when it is free of all error; the Christ is the invisible part of you—your own infinite, spiritual individual consciousness or Mind.]

"Jesus was called Christ only in the sense that you say, a Godlike man. I am only a Godlike woman, God anointed, and I have done a work that none others could. As Paul was not understood and Jesus was not understood at the time they taught and demonstrated, so I am not. As following them and obeying them blessed all who did thus—so obeying me and following faithfully blesses all who do this."

JESUS AND MARY BAKER EDDY IN ADVANCE OF THEIR TIME



Mary Baker Eddy, like Jesus, was in advance of her time—"time that is lent to us to be laid out in God's service." In

the first edition she makes it clear that time will change our basis of thinking:

P. 455:29 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.

In her sermon, *Christian Healing*, she says:

We have asked, in our selfishness, to wait until the age advanced to a more practical and spiritual religion before arguing with the world the great subject of Christian healing; but our answer was, "Then there were no cross to be taken up, and less need of publishing the good news." (p. 1:10)

In Vol. III of *The Christian Science Journal*, p. 53, we read:

Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, . . . must remember that while he is a descendant of the past, he is a parent of the future; and that his thoughts are as children born to him, which he may not carelessly let die.

He, like every other man, may properly consider himself as one of the myriad agencies through which works the Unknown Cause; and when the Unknown Cause produces in him a certain belief, he is thereby authorized to profess and act out that belief. . . . Not as adventitious [foreign, accidental, non-essential]; therefore, will the wise man regard the faith which is in him.

The highest truth he sees he will fearlessly utter; knowing that, let what may come of it, he is thus playing his right part in the world—knowing that if he can effect the

change he aims at—well; if not—well also; though not so well.

Elaborating, Mrs. Eddy writes in *Miscellany*, 150:5, “Pliny gives the following description of the character of true greatness: ‘Doing what deserves to be written, and writing what deserves to be read; and rendering the world happier and better for having lived in it.’”

Mrs. Eddy always strove for the joy and crown of such a pilgrimage—the service of such a mission. She bore with patience the buffetings of envy and malice even while striving to lift the barren natures of those who persecuted her to a capacity for a higher life. She was ever the Teacher, setting an example of returning good for evil. Her perfect honesty was a fortress impregnable to evil influences; she well knew God causes all things to subserve such a state of mind. The greatness of Mrs. Eddy’s achievement has given her name a redolence that “fills the world with its fragrance.”

In an early *Christian Science Journal* (Vol. 3, p. 142) a grateful Christian Scientist writes about our Leader:

Who hath taught us the way which Jesus marked out? Is she right? No linguist taught her to utter herself in those tones which have become like the thunder from Mount Sinai—heard around the world. No poet, sage or philosopher had the forming and delineating of her spiritual thought. No ancient or modern painter taught her how to transfer to mortal sense the eternal verities of divine light and love. No musician lent her his genius or his art to teach her to live a life of unbroken harmony, and tune the human heart to sing the hymn of the morning stars.

***Alone—above—outside* of all [materiality, illusion], she stands on the hoary height, up whose sharp sides no steps have so directly toiled in agony and glory, but those of the blessed Master. Personal sense lost in the universal Love to all God’s children, selfhood renounced and laid upon**

the altar of divine Love. With the awful power of Truth—transfigured with eternal Love, this leader comes in might linked to the gentleness and humility of a child, to lisp to the sleeping age the old, new story of God.

Dare you say that because she is a woman she is not God-selected and sent? How speaks He in His divine code of Science? It was a woman who took three measures of meal and put into it the leaven which leavened the whole lump. It was a *woman* who took the *ointment*, divine Science, and poured it out in offering to the divine inspiration.

It was the women who knelt at the foot of the cross, when all [save one] of the disciples had fled in fear of their lives. It was to a woman [at the tomb] that the Master first revealed himself.

It was the woman who was to be clothed with light, and who should bruise the head of the serpent, while error stung her heel.

Who shall interpret the work of God? Oh fools and blind, do you see the reappearing of the star of Bethlehem, and note not the coincident re-appearing of the Christ, the Truth? No man cometh unto the Father but through the *idea* of Him. [The “idea of Him” is the teaching given by Jesus who represented the Fatherhood of God, and the teaching given by Mary Baker Eddy, who typified the spiritual idea of God’s motherhood (see S&H 562:3; note marginal heading: “Spiritual idea revealed”).

Then he who climbs up by any other way is a thief and a robber. Ponder and pause at the awful sin of any attempt to plot against His anointed, or usurp that place. Every effort put forth to hinder the world’s knowing the right one to lead on this period only lifts her higher into her place. It was Judas, not John, who by his infamy and

treason, hastened on the glorification of our Lord. History repeats itself.

**“When was ever God’s right hand,
Over any time or land
Stretched as now, beneath the sun?”**

Will you take oil for your expiring lamps from her who has kept one burning with the fuel of self-abnegation and love? . . . Will you listen again as they did of old, to the wondrous teachings of our God, who heals the sick, and cleanses the leper, and raises the dead? Can you afford to remain outside the feast?

“SUCH A FLOODTIDE OF TRUTH”



Mary Baker Eddy dipped her pen in the well of Love and wrote for all eternity. Her mission—to write the “little book open,” in the hand of the angel, and to found Christian Science in human consciousness—was to complete, not repeat, the work of Christ Jesus.

Of the writing of the first edition Mrs. Eddy stated:

I had no time to borrow from Authors. Such a floodtide of truth was lifted upon me, at times it was overwhelming and I have drawn quick breath as my pen flew on, feeling as it were submerged in the transfiguration of spiritual ideas.

With the advent of Jesus the Word was made flesh, but with the advent of Mary Baker Eddy the Word is made Spirit, and dwells among us as divine inspiration displacing erudite systems of philosophy and religion.

It is “the seed of the woman” (woman meaning Science, revelation) that bruises the serpent’s (error’s) head, and man is restored to his forfeited Eden.

To fully understand Mary Baker Eddy’s momentous, unparalleled revelation is the Holy Grail of the dedicated Christian Scientist.

THE WORLD IS LISTENING

Jesus' prophesied Comforter or "spirit of Truth" has come. It is teaching us all things, and bringing "all things to [our] remembrance, whatsoever I have said unto you" (John 14:26). The Comforter (the writings and teachings of Mary Baker Eddy) has truly glorified Jesus by explaining his miracles, as Jesus prophesied it would.

The world is listening. The millions of items of Christian Science literature sent forth since Mrs. Eddy's discovery have transformed world thought to a degree few are aware of, unless they research and compare world thought today with mankind's thinking a century ago

Mrs. Eddy's proclamation and understanding of humanity's divinity is exposing all mortal misconceptions as illusions. The development of this truth in human consciousness has caused a tremendous overturning; it has caused the thought of the world to pass through a far-reaching metamorphosis which will continue until there is "no blot on the escutcheon of our Christliness" (*Ret.* 86:15). It is gradually changing the universe—changing the standpoint of life from a material to a spiritual basis.

Mrs. Eddy's profound revelation that "All is infinite Mind [that "God is individual Mind"—your Mind] and its infinite manifestation," brought with it the realization that evil is merely illusion. Proportionately as the understanding of our spiritual status displaces ignorance, it brings heaven down to earth.

Mrs. Eddy was absolutely dedicated to good alone. Because the only "tyrant" she recognized was the still small voice within, she was able to complete her God-ordained mission to found in human consciousness the understanding that will usher in humanity's complete salvation and establish the kingdom of heaven on earth.



**TEACHINGS
OF
CHAPTER III**

BRIEF 6

PERSONAL SENSE

LIFE NOT IN THE BODY



Chapter III of the first edition of *Science and Health* is entitled “Spirit and Matter.” Its opening statement instructs that if we think our body—which is subject to sin, sickness and death—is us, we are mistaken. It is “personal sense,” illusion, mortal belief, the “liar,” whom Jesus called “a murderer from the beginning,” that tells us the body is us. Read her words:

P. 147:1 If happiness and Life are of the body, personal sense is man, and man is matter, an intelligent body; but sickness, sin and death do not constitute immortal man, neither are these Spirit.

WHAT IS PERSONAL SENSE?



Personal sense is the false belief that we have a mind and existence apart from the one Mind. An understanding of this term, personal sense, is crucial since it occurs again and again not only in this chapter but throughout the entire first edition. When “personal sense” is exchanged for the Science of being—for the truth about ourselves—all things are seen as immortal and harmonious.

“Personal sense” means believing in a selfhood of our own. Until instructed in Christian Science we thought God was somewhere outside our own spiritual individual consciousness, and that praying to this God would fill a need. We thus, in ignorance, separated ourselves from God. We thought we had a selfhood separate from the one Selfhood that is infinite good.

We are the victim of personal sense—we are deceived by illusion—if we think we have a mind of our own, a good of our own,

an identity, a harmony, a life, a health, a peace of our own. The truth is that God is the only Mind, the only good, the only identity, the only harmony, Life, health, peace.

Man, the image, the manifestation, has nothing of his own—the image, the manifestation, the idea, has no more power of its own than does your image in the mirror. Man has no mind or power of his own. He doesn't have any good of his own. It all belongs to God. Therefore we must place it all in God—the kingdom of God within our consciousness. We must surrender everything to God. But, remember, God forever says: "Son, thou art ever with me and all that I have is thine"—all that I have, the image or manifestation has.

It is personal sense that says man, the manifestation, can of himself do something. Personal sense makes man believe he can use God-power to accomplish his own wishes. The truth is that infinite good *uses us* as its instrument, just as it used Jesus and as it used Mary Baker Eddy. Jesus consistently rejected any power of his own, and said, "Of mine own self I can do nothing." He knew it was the one universal Mind [his own Christ-Mind and true consciousness] that activated and motivated the form called Jesus.

Personal sense befools us into becoming the victim of the universal hypnotic suggestion that life and intelligence are in the body, in the form we are aware of through the material senses.

Personal sense believes matter is the substance of every form. The truth is that God, Spirit, is the substance of every form we are conscious of. In the first edition we read:

P.280:27: The belief that Life and Intelligence belong to the body is the source of all wrong thinking, and wrongdoing; it takes away from Soul and gives to sense, and is the fountain of sickness, sin, and death. [See also 1910 ed. 123:4-10.] All formations are shadows of being, and we [Mrs. Eddy's italics] their Soul and Substance. [God, Spirit, is the substance of all form.]

Personal sense means judging according to appearances, instead of judging “righteous judgment.” It is the failure to see infinite good, or Spirit, God, alone is reality, substance, and is alone the giver of all good.

Chapter III, *Spirit and Matter*, teaches that in order to overcome the illusion of evil we must master both fear and the love of personality—must hold no intelligence in material forms. It teaches us to constantly contradict the testimony of the physical senses by remembering the pictures they present are hypnotic suggestions. Right where mortal phenomena appears to be is the spiritual universe and in this universe Mind, God, alone is the source of all form and of all movement. We can make no move, no action of our own, any more than a shadow or an image in the mirror can make a move of its own. All movement is God’s movement even though it is misinterpreted.

In Christian Science we learn that Mind, Spirit, Soul, Principle, Life, Truth, Love—the seven-fold nature of God—constitutes our being, our true selfhood. This is why our capacity is as unlimited as God’s capacity, since “of mine own self I can do nothing [the Principle does it all] . . . My Father worketh hitherto, and I work,” said Jesus. Being one with our Principle, Mind, God, we have all that the Principle has. In reality the “I” of us has unlimited intelligence, sovereign power, understanding, divine identity, spiritual harmony, eternal individuality, true consciousness and dominion, giving us perfect peace.

Gaining an understanding of the truth concerning the reality of our God-being we awaken to realize the magnitude and extent of our ability. Spiritual illumination reveals our present ownership of every quality and attribute of God; it summons up the needed capacity, since it is “He [that] performeth [and “perfecteth”] that which is given me to do.” Proportionately as our consciousness accepts this truth, we die to personal sense, to belief in a power or presence other than infinite good that is using us as its instrument.

If God is Mind and fills all space, is everywhere. . . . If Mind, God, is all-power and all-presence, man is not met by another power and presence, that—obstructing his intelligence—pains, fetters, and befools him. The perfection of man is intact; whence, then, is something besides Him [“the kingdom of God within you”] that is not the counterpart but the counterfeit of man’s creator? (*Mis.* 173:20)

In God’s universe everything lives only to bless everyone and everything else.

MRS. EDDY’S INSTRUCTION ON PERSONALITY



rs. Eddy’s instruction to Martha Wilcox on “personality” has been told many times, but it bears repetition:

Mrs. Eddy said that sometimes a sense of personality arises before your thought and leads you to believe that a personality is something *outside and separate* from your thought, that can harm you. She showed me that the real danger was never this threatened attack from outside my thought where the personality *seemed* to be, but that the real danger was always within my thought. She made it clear that my sense of personality was mental—a mental image formed in my so-called mortal mind, and was never external or separate from my mind. This supposititious mortal mind outlines itself as a belief of a material personality, with form and conditions and laws and circumstances—in fact, with all of the phenomena that are embraced in what is called material life and personality. And then she showed me that not one solitary fact in this whole fabric of supposititious evil was true. She showed me that I must detect that all this mental phenomenon was only aggressive mental suggestion coming to me for me to adopt it as my own thought.

She showed me that because mental practice is mental, the only place that I could meet it was within what seemed to be my own mentality, and the only way that I could meet it was to give up the belief in a power and presence other than God, or Truth. She showed me that this seeming *within* enemy could never harm me, if I were awake to the Truth and active in the Truth . . .

Right Useful Things Represent Spiritual Ideas

. . . After this talk on mental malpractice, Mrs. Eddy opened her Bible and read to me from Luke 16: 10, 11, 12. She, no doubt, realized that at my state of growth, I thought of creation—that is, all things—as separated into two groups, one group spiritual and the other group material, and that somehow I must get rid of the group I called material. But during this lesson I caught my first glimpse of the fact that all right, useful things—which I had been calling ‘the unrighteous mammon’—were mental and represented spiritual ideas. She showed me that unless I was faithful and orderly with the objects of sense that made up my present mode of consciousness, there could never be revealed to me the ‘true riches,’ or the progressively higher revealments of substance and things.

The two lessons that I received that first morning were fundamentally great. First, I was to handle mental malpractice within my own mentality. Second, the ‘objects of sense’ when correctly understood, are really ‘ideas of Soul.’ There are not two groups of creation—but just one. (*DCC* 199).

BRIEF 7

SEEING PERSONAL SENSE AS ILLUSION

HOW THE METAMORPHOSIS TAKES PLACE



he dream that matter and error are something must yield to reason and revelation” (1910 ed.347:26). As “you, the intelligence” (first ed. p. 158:30) pursue the light and become a fact-finder, error begins to yield, a metamorphosis takes place. By assimilating the Truth set forth in Mary Baker Eddy’s writings, we realize that “Mind and its infinite manifestation” is not two—is not a unity *to be* achieved—but is the ever-present “I,” or God-consciousness that we now already are; it is to be accepted, and lived right where we are. “The place whereon thou standest is holy ground.”

The ever-present heaven is not something mortals die into. It comes into view through a change in human consciousness as “mortals . . . turn away from the open sepulchres of sin, and look no more into them as realities” (*Mis.* 292:14). Yet you do not lose your individuality because you and God are *one*. Infinite good maintains your individuality just as the principle of mathematics maintains the individuality of its ten digits, or the principle of music maintains the individuality of its seven notes forever.

In the first edition of *Science and Health* Mrs. Eddy replaces with Truth the caricature presented by the physical senses. She brings to light the real man. She teaches humanity how to “gain the true idea of what constitutes the kingdom of heaven in man.” She never leaves Jesus’ basic instruction: “I and my Father [Mind] are one.” In countless different ways she emphasizes the divine truth, quoted earlier from the first edition’s p. 158, that “‘you’, the Intelligence, embrace the body in comprehension and completeness . . . ‘you’ the Soul and circumference of being . . . are a law to your members.”

P. 14:4; 59:24; 39:28; and 155:30 We are Spirit, Soul and not body. [This truth runs like a golden thread through the entire first edition.] . . . we must recognize ourself Soul and not body; . . . to know we are Soul and not body is starting right. . . . That we are Spirit, and Spirit is God, is undeniably true.

Statements equivalent in significance and import to those quoted above can be found on many pages of the first edition; indeed some of these frank, unreserved, divinely inspired statements continued up to the fiftieth edition, when Mrs. Eddy saw the wisdom of veiling this mountain-top vision, lest the carnal mind wreak the fullness of its fury upon its destroyer.

It was only after bitter experience taught Mrs. Eddy the carnal mind's unyielding propensity for distortion of this divine Truth, that she began veiling these open, uninhibited declarations. Even in this first edition she shows her awareness of the carnal mind's proclivity, and declares:

P.156:1 The shocking audacity that calls itself God, and yet demonstrates only erring mortality, surprises us!

St. Paul tells us that the "veil is done away in Christ," as the darkened mentality turns to the divine light.

The first edition makes sure we understand that "Truth is practical, not theoretical, and we shall never have more until we practice what we already have" (p. 60:4). Even though her book dealt with man's divinity, she always kept in mind that it had to reach and speak to the human condition. It first had to reach, and then convince the "spiritual germ" in the human mentality to turn away from all else in contemplation of God's infinite love and power, His omnipotence and ever-presence. Then "as thought is lost in the eminence of Mind," in an overwhelming consciousness of God's presence, fear vanishes, and harmony replaces discord. Materialism is silenced when we are at one with the kingdom of God within our consciousness.

ONLY SPIRITUAL GOOD IS REAL



f we think our life and happiness depend on a matter body, this again is personal sense. Science (Truth)—the great revelation that came to Mary Baker Eddy in 1866—has proved the appearance of a material body to be universal hypnotic suggestion only, no more real than was the flat earth.

In the first edition we read: “When personal sense [illusion] is exchanged for the Science of being all things become immortal and harmonious”; every belief of matter as substance, Life, or Intelligence must be destroyed before man is found the image and likeness of God [true consciousness].

Mrs. Eddy praised a sermon by her student, Rev. Easton entitled the “The Law of Spiritual Growth” in which he made it clear that:

In strict Science there is no law of spiritual growth because there never was any law of spiritual decay. Man does not become spiritual. He only wakens out of the dream of materiality and realizes more and more that he is spiritual, perfect, intact, and always was. When Philip said, “Show us the Father . . . Jesus’ answer implied that Philip, in the reality of his being, was already in the presence of the Father as much as he was himself.

Spiritual growth then means the process which seems to go on as mortals awaken from the dream of sense and realize the eternal facts of being. *Christian Science Journal*, Vol. 11, p.300 October, 1893)

What is perceived through the five physical senses, even when it appears good, is illusory in nature.

Man now “*is, not shall be* perfect.” Infinite good alone is real, and is the only cause of all existence. We learn this from Jesus’ answer to the follower who addressed him as “Good Master.” There is deep spiritual instruction in Jesus’ quick correction: “Why callest thou me good? there is none good but one, that is, God.” All

good is spiritual and is perceived through spiritual sense alone, never through the five physical senses. What may appear good to the physical senses is still illusion, and can disappear with changing beliefs.

We all know how people, in excellent health one day, succumb to an epidemic scare or some other disaster the next day; how even prosperous bankers, with a change of belief, find themselves in severe financial difficulties; how a marriage, happy and blissful one day, can turn to ashes the next, with only a change of belief.

In order to gain a realization of ever-present perfection—the reality of our being where bliss is changeless and eternal—we must learn to exchange the false belief, the illusion of material good, for the Science of being. In proportion as we are able to do this all things become permanently good, harmonious, and peaceful.

But this permanent harmony happens only in the measure that we glimpse reality—perceive the ever-presence of that kingdom of heaven—recognize infinite good already within our consciousness. These discernments of our true being cause personal sense, illusions, to fade out.

To Mrs. Eddy it was perfectly obvious that God is Love in action. This Love, “the kingdom of God within” our consciousness, can impel us to action at any time to fill a human need—there is no *divine need* in the omnipresence of present perfection. If we feel God inciting us to action we can trust absolutely that divine Love will provide the means, the intelligence, the complete capacity to fill the need.

BRIEF 8 WAKING UP

LIFE IN MATTER BUT A DREAM



he first edition explains: “Life in matter is but a dream that must be exchanged for reality, by waking to the Science of Life, [the truth of Life] wherein Spirit is found the only real being.”

We are all destined to realize we are Spirit that shadows itself forth in the form called man. This man is no more subject to sickness or discord than is a shadow. Accepting the teaching of Christian Science restores to mortals the lost *sense* of man’s perfection. Note: Man’s perfection was never lost. Only the “*sense*” of it was lost sight of:

The basis of malpractice is in erring human will, and this will is an outcome of what I call *mortal mind* [personal sense]—a false and temporal sense of Truth, Life, and Love. (*Rud.* 9:10).

When error is removed from the human consciousness only the divine consciousness remains.

The only malpractitioner is that which claims to be our own mind—the self-admission that there is a mind apart from infinite good.

Whatever diverges from the one divine Mind, or God,—or divides Mind into minds, Spirit into spirits, Soul into souls, and Being into beings,—is a misstatement of the unerring divine Principle of Science, which interrupts the meaning of the omnipotence, omniscience, and omnipresence of Spirit, and is of human instead of divine origin. (*Ret.* 56:5)

When we see evil, it is always error misstating Truth. As we look through this lie we see that in this very place Truth is stating

Truth. We learn that “the place whereon thou standest is holy ground” because “the kingdom of God is within [us]. . . . I and my Father [Mind] are one.”

We need only take off our dark glasses to become aware of the omnipresence of present perfection. Everything we are aware of implies the existence of spiritual reality. Our work is to empty the mind of misconceptions. Our spiritual understanding is forwarded in the measure that we acknowledge what is actually present as our true spiritual identity, and in the measure of our “self-renunciation of all that constitutes a so-called mortal.” Our realization of the illusory nature of material sense testimony puts us in heaven here and now, and is the ascension.

HUMANITY’S GREAT NEED: NOT CHANGING, BUT WAKING UP



umanity’s great need is not changing, but waking up. Nothing needs to change since mortal existence is only a dream in which the dream and dreamer are one. There is no way you can enter the dream and keep the bears from chasing you or the house from burning down. Always the only need is to awaken. Then you realize there are no bears, no burning house. The awakening comes through spiritual education, which brings about a change of consciousness, a change of standpoints.

The so-called man that is sinning, sick, and dying is not man but a dream of life and intelligence in matter.

THE “I” WITHIN ME THAT IS GOD



hristian Scientists must realize that since “there is but one I” (1910 ed. 588:11) that I is our I. Chapter III of the first edition states:

P. 149:10 Error abounds where Truth would much more abound were God understood, and the scientific relationship of Soul and body as Principle and idea . . . fully

apprehended. Jesus said, "I and the Father are one," that is, I am Soul and not body, [I am] Spirit and not matter, hence there is but one Intelligence or Soul because there is but one God; recollect "I" signifies God, and not man; Principle, and not person; Spirit, and not matter; and this is the Science of Soul and body that enables us to heal the sick on the Principle or Truth of man.

Because Jesus saw that his "I" was the heavenly Father, the kingdom of God within his own consciousness—and saw also that we all have the same I, the same heavenly Father, the same Mind or divine consciousness—he could teach us "Take no thought, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed? . . . for your heavenly Father [this "I" that you are, this I Am that is your own Mind] knoweth that ye have need of all these things." (For definition of "I" and "I Am," see 1910 ed., p. 588:9-21.)

Once you, like Jesus and Mary Baker Eddy, realize the great spiritual truth that "I am Soul and not body, Spirit and not matter," that the "I" of you is God, you will also see that this Soul, this Spirit, this Father-Mother God within your consciousness knows your every need and will supply it. Why? Because the "I" of me *is* the heavenly Father-Mother, Mind, God.

"Of mine own self I can do nothing," just as the reflection in the mirror can do nothing of itself. Therefore, as St. Paul tells us:

"The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself [the heavenly Father-Mother God within our consciousness] maketh intercession for us." The "I" that I am—the "I" within me—knows my every need and fulfills it—it is God's good pleasure to give me the whole kingdom. Therefore I must rely on it, trust it. Then I will find that this "I," this Father-Mother God within, can give me all that Mind, Spirit, Soul, Principle, Life, Truth, and Love is and has.

My health, my supply, my home, companionship, business, is all already within the "I that I am," already at the center of my

being. Therefore Mrs. Eddy could teach that these needed things cannot come to me, they can only flow forth from me. Jesus admonished, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Why?

Because this "I" can give me "living water, living bread." Jesus said, "*I am* the bread of Life . . . I am the light of the world . . . I am from above . . . before Abraham, was I am . . . I am the door . . . I am the good shepherd . . . I am the way, the truth, the life . . . I am the resurrection and the life . . . I am in the Father, and the Father [is] in me . . . I am the true vine [the Christ]. . . . I am not of this [illusion] world . . . I am come that they might have life."

Mrs. Eddy saw that what was true of Jesus was also true of us. Therefore everything must flow out from this center of "sovereign power," this "power with untold furtherance," perfection, and glory within our spiritual consciousness. In our present state of spiritual progress, the good that comes from God alone may seem to be coming through human channels.

In early classes Mrs. Eddy laid much stress on this great truth of the "I" within. But when she saw how the students mistakenly took "I" to be their human "i" or ego, she began to veil this hallowed truth.

CHRISTIAN SCIENCE HEALING: "PHYSICIAN HEAL THYSELF"



od, Mind, has not created man, Mind's image, as a being separate from Itself. The infinite Mind, called God, manifests Itself as the universe including man, or as man including the universe. "I and my Father are one," said Jesus, and added: "The Father [the Mind that sent me] is greater than I." The invisible Mind, or Cause, of what is manifested is greater than what is seen. That which is seen, the phenomenon, can of itself do nothing. It is like a shadow which has no power of its own. What is seen, the

spiritual effect, “has not a single quality underived from Deity”—from the Mind that is “individual Mind,” *your Mind*. Mind and its expression, man, is one. “Principle and its idea is one” (1910 ed. 465:17 only).

“Existence separate from divinity Science explains as impossible.” There is only one selfhood. It is omnipresent, needing no channels through which to express itself.

All the pains and tribulations that beset us stem from the belief that we are separated from God, our source, separated from Spirit. But “being is Spirit.” This is not something we think about; it is actually Spirit being itself as us. It is concrete being, not an idea about being.

Christian Science healing takes place as the individual, or the practitioner he turns to, becomes convinced of his divinity. The practitioner realizes the healing results from his constant acknowledgment of the one Mind as supreme, the one Spirit as the only reality, the only substance, regardless of appearance. Mrs. Eddy implies the kingdom of God within when she speaks of “the patient’s spiritual power to resuscitate himself” (1910 ed. 365:29).

As mortals, like the “prodigal son,” we have wandered into a far country and are feeding on husks of materiality. The return to reality, to harmony, can come only with a change of consciousness, a change from the human mind’s viewpoint to the divine Mind’s viewpoint. From the divine Mind’s viewpoint, Love is the fulfilling of the law, and Love holds within itself health, harmony, home, heaven—every good thing.

How does the change of consciousness that is necessary to *be* this Mind that is Love take place?

Most of us have found that it is only through patiently persisting and persevering that a change of consciousness does gradually take place. Without total dedication the attainment of the goal of oneness with infinite good is not achievable. Gradually we learn to say “no,” not only to things that are wrong, but also to things pleasant, good, profitable, if they would clog our progress Spir-

itward, and interfere “with the divine energies, understanding, and ever-flowing tides of spiritual sensation and consciousness” (*Mis.* 360:22). Among the qualities that win the prize—that “carry the baggage of stern resolve” are constancy of purpose, self-denial, sincerity, persistence, diligence and perseverance, and with it all a continual cheerfulness.

“All the performances of human art, at which we look with praise and wonder, are instances of the resistless force of perseverance.” The power of perseverance is free to all; even “a lowly rat, by gnawing through a dyke may drown a nation.” The only failure “the weary pilgrim, journeying uphill all the way” (1910 ed. 574:4), need fear, is failure to persevere in his purpose to learn the allness of spiritual good and the unreality of error and evil.

The journey back to the Father’s house—the change of consciousness that is needed—can be compared with learning to play the violin or any musical instrument. At first there seems to be no progress even though we practice diligently, but as we persist there is noticeable improvement in a few months’ time. The same is true of our attempt to change our consciousness—change its standpoint from matter to Spirit. There seems to be no progress at first, nevertheless, from the very first day that we study the writings of the Comforter, the Second Coming of the Christ, and attempt to apply what we learn, we *do* progress, even though the progress is not perceptible. Remember, it is God—the kingdom of God within our consciousness—that impels us to begin.

As we study and practice what we have learned, as we persist in quietly turning inward and listening for God’s voice, then over the years a change takes place. As we ally ourself with the deific power, all that is good will aid our journey—we will hourly be ratifying “a union predestined from all eternity” (*Un.* 17:9).

When a patient calls, our instant reaction must be the recognition of error’s unreality; it is always: “Physician, heal thyself.” We do not have to worry about the sickness, sin, and other appearances of discord that we may be called upon to unsee. They are illusions,

and that is why Jesus said, “Resist not evil,” since evil is just hypnotic suggestion. By resisting it we make it something instead of at once seeing its *nothingness* as we would see the nothingness of $2 \times 2 = 5$. A student asked Mrs. Eddy why he couldn't heal as quickly as she did. She replied, “Because you make error something, and I make it nothing.”

Since the entire material universe is a misconception, the only need is to awaken from the dream, the illusion, that has kept us from realizing we are spiritual beings here and now.

We need deal only with our own state of consciousness. As we *know* the Truth, as we realize we are “individual Mind,” as we let spiritual consciousness tell us that infinite good is actually present right where error seems to be, then the outward appearance will change. Our patient will feel the influence of this Mind since it is also his Mind. When Mind speaks, form appears. “Consciousness constructs a better body when faith in matter has been conquered” (1910 ed. 425:23).

A CORRECT UNDERSTANDING OF MATTER



atter, rightly viewed, is the presence of God, of Mind, as Jesus instructed Philip: “He that hath seen me hath seen the Father [Mind, Principle]” (John 14:9). When we entertain the right sense of matter by seeing Spirit as All-in-all, we are bringing the kingdom of heaven down to earth and finding ourselves in it.

Mrs. Eddy makes it clear that matter, correctly understood, is shadowing forth Mind, God. If it were otherwise God would not be All; there would be God, Spirit, *and* matter.

“What the human mind terms matter and spirit indicates states and stages of consciousness” (1910 ed.573:10). What does Mrs. Eddy mean? When we conceive a thing as having substance and tangibility, we think we see this object with our eyes. But whether we call this object matter or Spirit is determined by what we accept as Mind. When Mrs. Eddy touched Adam Dickey's arm and said, “Adam, this is Spirit,” she was accepting the divine Mind as All.

Adam, on the other hand, indicated he was accepting the human mind as his mind when he answered, “No, it is matter.” Mrs. Eddy knew that Spirit, God—our own Mind—is the substance of all form.

When we think of substance as external we are hypnotized by false education, illusions. Take away the mortal sense of anything, and it will disappear only to reappear in its spiritual sense. (See *Mis.* 27:27-2.)

Despite her vigorous explanation of matter in the first edition, Mrs. Eddy found she had subsequently and continuously to deal with her followers’ conviction that matter is a solid form to be destroyed instead of a mental concept to be recognized for what it portrays. When she learned that Scientists were gleefully quoting a statement by British statesman Arthur Balfour that “the natural scientists are explaining matter by explaining it away” she had the following inserted in the November *Journal* of 1907: “Every intelligent person ought to understand that Mr. Balfour was referring to matter as alleged reality, and not to matter as phenomenon.”

Mrs. Eddy’s writings are destined to free all mankind from the universal hypnotic suggestion that life and intelligence are in a matter body. “Sooner or later we shall learn that the fetters of man’s finite capacity are forged by the illusion that he lives in body instead of in Soul, in matter instead of in Spirit” (1910 ed. 223:3).

In Science we learn that “the birth out of matter into Spirit is not gained by argument. . . . It is *growth hourly*; it is forever getting nearer Love that is *Love*, universal divine presence and power, alias might and dominion; first over the body; then its reflection is dominion over all the earth” (Mary Baker Eddy, recorded in an early *Collectanea*, p. 130.)

In the first edition we read:

P. 184:28 Life in matter is but a dream that must be exchanged for reality, by awakening to the Science of Life, wherein Spirit [infinite good] is found the only real being.

If we would gain the harmony of being, we must begin by admitting the delusion of personal sense [which believes that life and intelligence are in the body], otherwise error will continue until the awakening comes with . . . tortures . . . and the dream of Life in matter ends in suffering, thus proving itself error.

P. 194:29 Mortal man is but a dream, even the belief that Life, sensation and substance are matter, all of which the ultimatum of being proves illusion. A dream comes in darkness, and this belief comes from error, an ignorance of real existence; but the light of Science will awaken us all to the understanding of Life that is real. . . . The dream that Life or Intelligence is in matter, Soul in body, and God in man, is fatal as it is false. To admit Spirit in matter, is an attempt to limit the limitless, and make immortality a myth; like saying frost is in fire, and with this belief dream you get into the fire, but are glad to waken to live and recognize Life independent of your illusion or matter. Science reverses every belief of personal sense, for every condition of mortality is destroyed in immortal man.

P. 197:10 The dream of Life in matter, based on the evidence of personal sense [mortal mind], will vanish ere long.

P. 203:18 Matter has neither action nor Intelligence of its own; it can dictate no terms to man . . . Sickness, sin and death . . . never came from Life, Truth, and Love . . . and are but the dream and illusion of personal sense or Life in matter. We know this Truth will not be seen and acknowledged until this dream be disturbed by [Truth], or broken up, nevertheless it is Truth, and the Science of being.

P. 204:23 Sickness is but a belief, therefore but a dream and illusion, the waking must come from Truth and understanding, that alone can destroy it . . .

P. 206:30 Death is but a chemical change in which some disease that is supposed to kill a man reaches its own self-destruction . . . thus when we say consumption has killed a man, he has only wakened out of the dream of Life in matter, that was never a reality, to live on as before and find himself not dead, and consumption beaten ever thereafter.

P. (217:11) What is not Life, Wisdom, Truth or Love, and their idea, is but a fading error, and empty dream. We say, "I dreamed last night"; would that we understood better than this the wide difference between Soul and sense. "I" signifies Intelligence, the Principle of man, that never slumbers nor wanders into illusion [see 1910 ed. p. 588:9 for what your real "I" is]; belief is the only dreamer, and its dream says, Life and intelligence are in matter; to be sure sleep is one of the phases of this dream; also the nightly thoughts get nearer the Truth of being that silences the waking dream of substance matter, and yet convey the body whithersoever you will, for this comes nearer the reality of man's existence than the waking dream of Life in matter . . .

The "I" that is God does not seek praise or thanksgiving, but only an understanding heart, because the kingdom of heaven, the Father-Mother Principle, is within our consciousness. We become aware of it, however, only as we seek diligently and as our whole heart longs to know Truth, yearns to know this Father-Mother Principle.

The ultimatum of being, we read, is to be out of an imaginary sense of existence and realize one's self Soul and not body. This means awaking from the dream that there is life and substance in matter.

BRIEF 9

ALL POWER RESIDES IN PRINCIPLE

THE SOVEREIGN POWER OF OUR TRUE IDENTITY



e shall *know* the truth, and the truth shall make you free. The truth can't free us unless we become conscious of it. Since God is our own Mind, God can only be found within our knowledge of Truth. It is within our awareness of Truth and Love, our own consciousness, that we become cognizant of our true divine identity.

Because Jesus was conscious of his true identity as Mind, Spirit, and Soul he could tell his foes that if they destroyed his body, "In three days I will raise it up." Everything the ecclesiastical hierarchy did, at that time, to rob him of his true identity only caused him to rise higher in defense of his divine identity as one with God.

The same was true of Mrs. Eddy. When in 1888 her most brilliant and capable students—caught in the psychology of envy—left her, it was an attempt to rob her of her true identity as the Leader, as the one chosen of God to fulfill the advent of the Second Coming of the Christ. But Mrs. Eddy's awareness of her true identity gave her the power to rise above the situation. "Drop down, ye heavens," she could command with Isaiah 45:8, because she knew heaven was ever-present, always ready to "pour down righteousness;" always ready to "let the earth . . . bring forth salvation." The earth could bring forth salvation because the earth *was* heaven here and now, and could give her the answer. She once said that to her, "heaven" meant finding the right answer. And why can the right answer be found? Because "'I,' the Lord, have created it." Our own "I," our own divine consciousness, our cognizance of Truth and Love, the kingdom of God within our consciousness, has created the right answer. Spiritual education will reveal this great fact to benighted humanity.

There is no creating-power outside of our own consciousness. "Know then that you possess sovereign power" (*Pul.* 3:7). This sovereign power is latent within every individual. It comes with a change of consciousness, as it came to Mrs. Eddy when she was already on her deathbed. Moses experienced a change of consciousness when he suddenly saw as the result of meditation and prayer, "Why, *I* am the power. My own consciousness is the power!" The "miracles" that followed were the outward appearing of his awareness of his true divine identity.

Jesus at some point in his experience realized, "Why, my goodness, I and God are one thing. My own consciousness is God." His awareness of his true identity thereafter enabled him to do the mighty works.

The same was true of St. Paul. When he saw his true identity it enabled him to spread Christianity to the Western world. The thousands of students Mrs. Eddy taught became aware of their true identity, causing them to experience a change of consciousness. This change of consciousness enabled them to become healers. They proved that knowing the truth was an activity of their own consciousness, that actually, "All consciousness is Mind" (*Ret.* 56:18; *Un.* 24:12; *No.* 10:18). This proved that the power to heal, to set free, was latent within the consciousness of every individual.

Take away the belief that limits, and sensation in matter, constitute man, and you have immortal man, the idea of God; and remove personality from your belief of God, and you have the infinite Principle, even God that is Love. (First ed. 216:27).

And where is this infinite Principle?

It can be found only within our knowledge of Truth, within our awareness of Truth and Love. As it is found in our God-consciousness it is externalized as every right thing. Mind without manifestation would lose its entity. (See 1910 ed. 477:29-31.) The miracles of supply appear outwardly as the forms that are needed,


as health, money, companionship, opportunity, right relationships, etc. This is why Jesus said, “I am come that ye might be fulfilled.” He came to set an example for us. He demonstrated his knowledge of the kingdom of God within his consciousness, so that we “might be fulfilled,” might find at hand whatever is needed for our joy and fulfillment, every moment.

We have learned that God did not create man, God’s image, but rather the infinite good, called God, manifests Itself *as* man. “I and my Father are one,” said Jesus, and added: “The Father [the Mind that sent me] is greater than I.” The invisible Mind or Cause of what is manifested is greater than what is seen. That which is seen, the phenomenon, can of itself do nothing; it is like a shadow which has no power of its own. Regarding the shadow, the first edition states:

P. 216:4 [Man] is the reflex shadow of Spirit, and Spirit knows neither infancy nor age. . . . Spirit forms man and is not in that which it creates [any more than you are in your shadow].

What is seen, effect, manifestation, “has not a single quality underived from Deity”—from the Mind that is “individual Mind,” your Mind. Mind and its expression, man, is one. “Principle and its idea is one” (1910 ed. 465:17 only).

HUMANITY’S LIBERATION FROM BELIEF IN TWO POWERS

rs. Eddy once went to call on a patient. After she looked at the sick one, she turned her back on him and went and looked out the window, saying, ‘Dear heavenly Father, forgive me for looking at matter.’ The patient was healed.”

Question: When the theory of Christian Science is so clear to us—when we know that any claim that says you cannot heal is self-mesmerism—why doesn’t the whole illusion of a mortal man and a material universe vanish?

Answer: Because for untold ages we have come under the universal hypnotic suggestion of life and intelligence in a matter body. This universal hypnotism has fettered and befooled man with the belief that there are two powers: the power of good and the power of evil. And judging only from physical sense testimony, evil seems more powerful than good.

In the year 1866 Mary Baker Eddy began the liberation of humanity from this Adam-dream of two antagonistic powers. 2000 years ago Jesus had demonstrated there was one power only. He had promised the "Comforter" would come to teach all mankind the omnipresence of one power only. Mrs. Eddy's great discovery revealed that humanity has suffered needlessly, since the beginning of time, because of the false belief entertained in human consciousness that evil is real. Of course, as long as that belief is firmly fixed in consciousness it *acts* as power.

Mrs. Eddy taught and demonstrated this truth concerning the unreality of error with such conviction and persuasiveness that her students were able to go forth and heal inveterate cases of sickness and sin, and some students raised the dying and the dead.

Humanity will eventually realize its divinity and its possession of "sovereign power . . . power with untold furtherance" (*Pul.* 3:7; *Mess.* '02. 9:1). Mrs. Eddy made it clear that there was only *one* power. In the first edition we read:

"If intelligence is in man and matter, what is there outside of these to govern the heavens and the earth that declare Thy glory?" Intelligence in matter and outside of it, also, would be two powers, the unerring and immortal, and the erring and mortal in perpetual warfare; [either] there is no Omnipotence, or Omnipotence is all there is."

All power resides in Principle. That power resides in the personal man, the flesh and blood man, is illusion only. The Principle that constitutes our true and divine identity is the only power. There is no "other" power. In the first edition we read: "The personal

man and woman is neither *us* nor our local habitation. . . . The evidence of personal sense, or Life in matter, is utterly reversed in Science, wherein we learn there is neither a personal God nor a personal man. Again she writes:

P. 227:23 This is not losing man nor robbing God, but finding yourself more blessed as Principle than person [and finding yourself Principle, you have all power].

Again, on page 256:10, she tells us:

Understanding Life exempt from mortality, and no sensation, or Intelligence in the body, is the ultimatum of being; the way, the Truth and Life that points out the footstep of Science.

But “only as we understand the Principle of being and reach perfection are we Spirit. . . . We are never Spirit until we are God,” she wrote. “We become Spirit only as we reach being, in God” (*ibid.* 435:11-26).


Mrs. Eddy saw that the carnal mind was the impersonal source of all evil that would claim to rob us of our present perfection. But because God did not create the carnal mind, it has no reality, no power, no channel through which to express itself, no law, no life of its own. It therefore “comes to you to give it life, and you give it all the life it has.” Therefore she counseled us to know that we have sovereign power to overcome the universal hypnotism that seems to hold us in bondage to a matter body and a material universe.

If God *is*, and is omnipotent, then there can only be spiritual power; there can be no material or mental power. When the illusion tempts you to believe there could be material or mental power, cling to the divine idea that only infinite good, or spiritual power, is real.

Power is developed through a change of consciousness. Mortal consciousness will finally disappear as it yields to divine con-

sciousness, and the real sense of being, perfect and forever intact, appears. As we die daily to the carnal mind's pull toward self-justification, self-righteousness, self-seeking, depraved will, self-love, pride, envy, we gain in spirituality and "drop our false sense of Life in sin or sense material, and recognize a better sense of existence" (*Mis.* 42:26).

FORSAKING ILLUSIONS DOES NOT CHANGE REALITY

o human sense there *seems* to be a change when the illusion or misinterpretation of matter fades out and is replaced with omnipresent reality. But did anything really change when mankind learned the earth was round instead of flat? Or that two plus two was four and not five? Since Truth is the omnipresent fact about everything, nothing really changes when illusions are exchanged for reality. Infinite good or Spirit is All, has always been all, always will be all. Illusions concerning the nature of matter never changed the omnipresence of reality. Regarding this omnipresence, the first edition teaches:

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. [The italicized *we* is Mrs. Eddy's.]

In *Miscellaneous Writings* 102:32, we read:

Science defines *omnipresence* as universality, that which precludes the presence of evil. This verity annuls the testimony of the senses, which say that sin is an evil power, and substance is perishable. Intelligent Spirit, Soul [your real identity], is substance, far more impregnable and solid than matter; for one is temporal, while the other is eternal, the ultimate and predicate of being.

Jesus proved that Spirit is the substance of all form, which his spiritual sense identified rightly. Even before his crucifixion and resurrection he proved that individual identity is eternal. How? He proved it by his transfiguration experience (Matt. 17:3) when he talked with Moses and Elias who had lived centuries before.

Mary Baker Eddy taught that in life there is a substance which reaches beyond the pale of human understanding—a real substance (Spirit), greater than anything recognized in the material world. She taught that in reality “we are Spirit, Soul,” fadeless, indestructible, eternal.

Mortals do not realize that the life they are now living is a waking dream and not reality. “A dream calleth itself a dreamer, but when the dream has passed, man is seen wholly apart from the dream.” St. Paul called this dream the carnal mind.

Through Christian Science mortals can awaken from this dream that substance is matter rather than Spirit, and thus “silence the waking dream.” God, Mrs. Eddy tells us, is the only substance, and is therefore the substance of all form, making all we behold wholly good, perfect and permanent, fadeless, eternal. But “every belief [illusion] of matter as substance, Life or Intelligence, must be destroyed before man is found the image and likeness of God. Christian perfection is won on no other basis. In the scientific unity between Soul and body, or God and man, Soul is not in body, but man is embraced in Spirit, even as Principle contains its idea, and [idea] is controlled by [the Principle]” (first ed. p. 147:23).

BRIEF 10

TRUTH FREES US TO ACT

MATERIAL SENSE VS. SPIRITUAL SENSE



When Jesus taught, “Greater love hath no man than this, that a man lay down his life for his friends,” he didn’t mean our human life but rather laying down *our belief of life in matter*. This entails our surrender of belief in a carnal mind, and enables us to see the perfect man instead of a sinning mortal man.

Paul admonished the Galatians to “walk in the Spirit, and ye shall not fulfill the lust of the flesh.” He wanted them to become aware of the perpetual effort of the material senses to drown any spark of spiritual comprehension in a sea of materiality and misconception. Paul saw that this submergence in materiality was responsible for the illusion, the universal hypnotic suggestion of material existence—of belief in human birth and death.

When the flesh is victorious in its lusting “against the Spirit,” the human being slips into material consciousness; and in this mental state Spirit does not prevail. “The parent of all human discord was the Adam-dream [the unconsciousness “of heaven at hand”], the deep sleep, in which originated the delusion that life and intelligence proceeded from and passed into matter” (1910 ed. 306:32).


MATTER AND THE EARLY CHURCH MARTYRS

Because the martyrs of the Early Church had a slight glimpse of the truth that, in reality, they were God incarnate, they fearlessly faced and passed through tortures of the body. The martyrs of the Colosseum, like the “heretics” burned at the stake, were men and women who “stood porter at the door of thought” and were listening intently to the voice of Truth. This enabled them to

exclude from their mind the fear that is produced by the illusion of sensation in matter.

Matter, that which "to material sense seems substance, becomes nothingness, as the sense-dream vanishes and reality appears. . . . [Therefore] how true it is that whatever is learned through material sense must be lost because such so-called knowledge is reversed by the spiritual facts of being in Science" (*ibid.* 312:5 & 1).

TELEMACHUS VISITS ROME AND THE COLOSSEUM

he following is based on an account by Bernard Brunsting. It shows the undying energy, power and glory of unselfed love, and its power to inspire others to act rightly:

About seventy-five years after Constantine had legalized Christianity, a monk named Telemachus, living as a hermit in the desert, got the impression, during prayer, that God wanted him to go to Rome.

He went.

He arrived as Rome was celebrating a victory over the Gauls. More than fifty thousand spectators filled the Colosseum. Telemachus found a place high up in the bleachers. He had never before seen gladiators fighting each other and the wild beasts in the Colosseum.

As he watched he knew why God wanted him in Rome. He couldn't stand what he saw. He ran down the aisle, sprang over the parapet into the arena. The people grew silent. Never before had they seen a spectator enter the arena with the animals and the gladiators.

Telemachus called loudly: "In the name of Jesus Christ forbear!"

The people in the stands thought he was a crazy old monk.

One of the gladiators, with the flat side of his sword, slapped Telemachus in the face. He fell, but got up and again called loudly: "In the name of Jesus Christ, forbear!"

Someone shouted, "Kill him." A gladiator obliged, and Telemachus fell and died.

This stunned the audience. There were many “legalized” Christians in Constantine’s empire by this time, so the people knew about Christ Jesus. But they had never really learned what Jesus taught. When they heard the monk protest and saw him killed, a few people started leaving the Colosseum. Others followed. Soon there was a surge, and then a flood of people leaving the Colosseum. It is said that this is when the bloody games in the Colosseum stopped. They stopped because there was someone who loved his brother man enough to be willing to die for what he believed.

What was there in Telemachus’ consciousness that impelled itself into this expression of love for his brother man? What is the nature of the infinite source that acted upon Telemachus? What is it that forces itself into the minds of men and results in giving all mankind higher motives and ideals, new beauty of thought and action?

Telemachus was at prayer when he heard the “still, small voice” of the Mind that is Love. He listened. This listening empowered him to carry out a God-impelled mission that would prove to be an eternal blessing.

Of God’s ways, Mrs. Eddy said:

His ways are not made known until He tries our obedience, and then He will *reward* it. Be of good cheer. It is Love, unquenchable Love, that loves you better than you can love yourself; Love that cares for every moment and will not leave you comfortless; Love that saith, “none shall be able to pluck them out of my hands.” (DCC 93)

BRIEF 11

RESIST NOT ERROR—ILLUSION



HOW WE OFTEN RESIST TRUTH

Just as divine Love empowered Telemachus it will empower us if we do not turn away from it.

How do we heal the appearance of sin in others? When it looks to us that someone else is indulging in sin—adultery, drunkenness, intemperance of any kind—how do we dissipate this appearance, which is always illusion, often universal hypnotic suggestion?

The Christian Scientist must see that this appearance of sin is coming to him to give it life. If “lost in the eminence of Mind” he succeeds in realizing the illusory nature of the appearance, the seeming “sinner” is healed. This often happens through the impersonal work of a Christian Scientist. When the Scientist stops resisting Truth (stops believing the illusion that there is a sinner) he is acting in obedience to Jesus’ teaching that “ye resist not evil.” When the practitioner begins to “judge righteous judgment,” instead of futilely resisting illusions, the patient is healed.

Mrs. Eddy gave the perfect example when she, like Jesus, “beheld in Science the perfect man . . . and this correct view of man healed the sick” (1910 ed. 476:32).

We could never dissipate or control error if it were going on outside of our consciousness. Naturally the error we see is not a part of our consciousness unless we take it in and give reality and life to it. In that case, Scripture admonishes, “Physician heal thyself.”

Righteous judgment reveals that what the Scientist is beholding is not a sinful mortal, but is actually the son of God—when rightly viewed.

Reason tells us since “God is All” there can be no sinner.

Christian Science teaches mortals how not to be fooled by that which seems to be a human being mesmerized by sin or disease. Error has no objective reality. The meeting of the sky and earth

in the distance has no objective reality, that is, it is impossible to locate a place where sky and earth, or sky and water meet. The Scientist must cling to the truth of man's present perfection in spite of appearances. Infinite good, the God that is "individual Mind," your Mind, is manifesting itself as what is called man and the universe.

Man is God's presence here and now. Reason tells us this must be so since God is All. This divine fact of God's Allness and error's nothingness must not be resisted in our consciousness by the misconception of man—the misconception that sees man as a sinning mortal.

If when working on a claim we see the *universal* nothingness of that error, it will be most effective for what appears as an individual case. If it isn't true of God, it isn't true about any one, because there is only One; there is only one infinite Mind and its infinite manifestation. $2 \times 2 = 5$ isn't true for you and it isn't true for anyone. It is simply a misstatement of a mathematical truth. Discord of any nature is simply illusion, a misstatement, a lie about God. There are no "others." There is only God, manifested.

NATURALNESS OF CHRISTIAN SCIENCE HEALING

It doesn't take any more time to know the truth about sickness or sin than to know the truth about $2 \times 2 = 5$. It is just a matter of spiritual consciousness, of realizing we are not dealing with sickness or sin, but with hypnotism.

Thousands of instantaneous healings have taken place in Christian Science. Mrs. Eddy gave frequent examples. One day she heard a man call for help. Being too busy to go downstairs and let him in, she opened her second-story window and spoke Truth to him. He went away completely healed. This was everyday fare for Mrs. Eddy, and to a lesser extent for her students.

Our immediate and only reaction to error should be: It's a lie about God, it has no reality, no life, no intelligence to fool me; it has no activity, no law, no Principle. It is the carnal mind, alias

no mind. It would be hard to imagine Mrs. Eddy or her dedicated students saying, "I will help you tonight, or when I'm through with this project." No. They knew at once it was illusion, misconception. We must know we are never dealing with appearances as such; we are dealing with hypnotism.

In her writings Mrs. Eddy pours out Truth. As that Truth is recognized by the kingdom of God within our consciousness and is accepted, error fades out, since it has no actual existence, no Principle. "It comes to you for life," Mrs. Eddy told students, "and you give it all the life it has."

HEALING TAKES PLACE IN CONSCIOUSNESS

In Christian Science healing nothing happens to the patient's body; the change comes in his consciousness. Why? Because you, as the practitioner, have gone to God (to your own right Mind, your Principle, "the kingdom of God within you," and in communion with this God within your consciousness, you have seen that "outside the material [lying] *sense* of things, all is harmony."

The practitioner knows that the error, which the patient called or wrote about, is an illusion from which the patient needs to be awakened. It is as though the patient were in a train and was terrified by the sense-testimony that the train tracks come together in the distance.

You, as the practitioner, realize that the error—being nothing other than hypnotic suggestion—has no law or cause to support it; it has no substance since Spirit, good, is the only substance; it has no identity, no spiritual understanding; no Principle, no foundation or spiritual power; no life but the life ignorance mistakenly gives it; no truth, no true consciousness; and no Love or purpose. So, since the error is illusion, you, as the practitioner, turn completely away from it, and in communion with the "I" that is God within you, discern the perfect man as the only reality.

Further, you know that infinite good alone is real; there is only one Mind, one divine consciousness, and that divine consciousness is All; there is nothing besides it, therefore it is the true consciousness of both the so-called patient and the practitioner. When the practitioner knows the truth—actually *realizes* it—this truth is the truth everywhere just like $2 \times 2 = 4$ is the truth everywhere in arithmetic.

The activity of Truth in the practitioner's consciousness is called the Christ, and it brings about a change of consciousness in the patient, since both the practitioner and the patient have the same God-consciousness, or Mind.

This Truth-knowing expresses itself on the body of the so-called patient as a better concept of body, or what we call healing. In other words, "Consciousness constructs a better body when faith in matter [when hypnotic suggestion, illusion] has been conquered" (1910 ed. 425:23).

If the healing is not instantaneous, the practitioner repeats the treatment each time he is confronted with the illusion. The goal which he earnestly seeks is for his consciousness to be the consciousness of God. His only work is to get a realization of God's presence; this will include the healing. The important thing is to turn completely away from the so-called "problem," and turn to God alone. "When the healer is lost in the eminence of Mind the healing takes place" (Mary Baker Eddy).

There is only one true selfhood, "the spotless selfhood of God," and that is the selfhood of the so-called patient as well as of the practitioner, since "existence separate from divinity, Science explains as impossible." God is the Mind of the patient, since "God is individual Mind . . . God is individual consciousness." If God weren't the Mind of the so-called patient, there could be no healing.

Therefore, when the practitioner knows the truth, it reaches the patient since there is only the one selfhood. This selfhood appears as you, as me, as every individual. The Mind or consciousness of

the practitioner who knows the truth is also the Mind of the so-called patient (whether he is aware of it or not). Consequently, the patient is freed of the illusion and the body responds to the change of consciousness.

A person is never the Christ. It is the activity of Truth in individual consciousness, in your consciousness, that is the Christ. The unilluminated human mind sees error, illusion, right where infinite good is in full and unrestricted operation. Christian Science makes it clear that you, as the seen, as the idea, are the "the Word made flesh"; you are the way "God, the Mind of man," becomes visible. Knowing this, Mrs. Eddy could touch Adam Dickey's arm and say, "Adam, this is Spirit." Rightly viewed, all is Spirit, manifested.

In the first edition, Mrs. Eddy explains:

P.11:24 [In this Science] we learn ourselves Spirit, and yield up the ghost of error . . . all is mind and mind produces mind only . . . like produces like.

P. 14:4 We are Spirit, Soul, and not body [not flesh, blood, and bones], and all is good that is Spirit; God and the idea of God are real, and nothing else is real [the "idea" is man, the manifestation of God, the expression of Mind, Spirit, Soul].

P. 29:21 We shall ultimately prove this Science to individual consciousness [to be *your* consciousness].

P. 34:30 The infinite is achieved only as we turn from the finite, and from the personal error to the impersonal Truth of being.

P. 39:6, 9, 27 Jesus regarded himself Principle instead of person. . . . man is the reflex shadow of God [of this Principle that we are, that is the kingdom of God within our consciousness]. . . . to know we are Soul and not body is starting right.

P. 62:15 Our present standpoint is body not Soul, personality instead of Principle, hence our mistaken views and their consequences in sin, sickness and death.

P. 65:15 When we are Spirit we shall have gained the high import of this Scripture, “I and the Father are one,” and shall find, too, this oneness occasions no loss of identity, but that “I” signifies Spirit and not matter, Principle and not person, Soul and not body.

Page 46:5 But how are we to escape from flesh, or mortality? . . . [Answer:] By understanding we never were flesh, that we are Spirit and not matter.

P. 54:11; 56:19 We must begin to recognize ourselves Soul, and not body, and receive and impart the teachings of Spirit. . . . 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.

P. 59:24 We must recognize ourselves Soul, and not body . . . But in order to do this we must grow away from all that is error and become pure in Spirit.


P. 114:4 The so-called man of matter, together with every material belief of a material world, must pass away before sorrow, sickness, sin, and death can disappear. The millennial glory cometh only as Science reveals Intelligence and Life outside [the illusion] of matter.

This Christ-message from the “little book open” in the hand of the angel is as true today, here and now, as it ever will be, but to understand, to demonstrate it, we must awaken to the Truth it presents.

Mary Baker Eddy’s discovery of the Christ Science—which brings the millennial glory as our true, sinless, changeless identity is brought to light—shows how actively the Christ was working in Mrs. Eddy’s consciousness to reveal the Comforter, the Second

Coming of the Christ, and why, therefore, we can find her only in her writings. If we look for her elsewhere than in what she has written, we shall lose instead of find her. (See (*My.* 120:2).

AN INTERESTING HEALING OF EPILEPSY

undreds of healings resulted from the reading of *Science and Health*. Long before 1910 this healing work performed by Mary Baker Eddy and her students had spread Christian Science to the remotest regions of the globe. It was estimated that between 1866 and 1902 more than 2 million healings had been accomplished in Christian Science.

Each *Journal* contained—and still contains—a sampling of these wonderful healings. When the weekly *Christian Science Sentinel* was later launched, it too contained, and continues to contain, testimonies of healing.

As just one example of the millions, that shows how supremely natural this healing power was and is, a young woman (testifying in an early *Journal*) said that from a child of seven years to her twenty-third year she had been a victim of epilepsy. She described to *Journal* readers her many attempts to gain healing through medical means. But instead of getting better she steadily grew worse. Her doctor told her that she should resign herself to a life of invalidism.

At this verdict her heart cried out to God for help, and she prayed as she had never prayed before.

Shortly thereafter a friend told her of Christian Science, and of a practitioner who was doing wonderful healing work.

Taking an acquaintance with her she called on the practitioner, “took a treatment, and bought a copy of *Science and Health*.”

On leaving the practitioner’s house, her friend went first and called on her to hurry, as a car was coming.

“Not having ever gone out with me before, she did not realize what she asked me to do; and as the car had gone some distance

by the house, and had stopped for us, it seemed necessary for us to run to take it.

“After I had got into the car, it suddenly dawned upon me, that I had done something I had not been able to do for years, and that was to hurry or do anything that might cause excitement; and when considering that less than an hour previous to this I could hardly walk—let alone run—I became conscious that something had helped me, as my extreme nervousness had gone, and I felt stronger and more hopeful.

“I went home and threw away all my medicine . . . and commenced reading *Science and Health*. I took five more treatments and was completely healed. I have been subjected to many tests, but have not had a fit since.”

The author’s friend, Hazel Linderman of Sarasota, Florida, vividly remembers “the canes and crutches in the corner of the church foyer that were left there after the services in the early years of this century.”

A letter just received from Ruth Steiger, C. S. of Sequim, Washington, contains a testimonial of the healing of the modern dreaded aids. She writes:

A member of our New York City church responded to a request for Christian Science from an aids patient in a hospital in New York City. The week’s lesson was “Sacrament.” After it was read, the patient asked to be helped out of bed so he could kneel beside the bed and pray. (One of two Sundays in the year that we kneel.) Next day the practitioner was informed no need to come, the patient would die that day. Of course the practitioner went, and went every day for 48 days, when the patient was pronounced completely healed and released.

FURTHER HINTS ON HEALING



he practitioner’s instant reaction to error—error being always illusion—is important. It is crucial to meet the error deci-

sively, head on, the instant it is presented. You know, and vehemently declare, that the claim, whatever it is, is merely hypnotic suggestion. It has no cause, no law. It has no reality, no substance, since Spirit, good, is the only substance. It has no identity, since Soul, changeless good, alone has identity. Error has no Principle. It has no Life except what you, yourself, and universal hypnotic suggestion, give it. It has no Christ, no consciousness, no truth, since "God is all true consciousness." Error does not coexist with God, Love, any more than $2 \times 2 = 5$ coexists with $2 \times 2 = 4$; therefore you are not fooled into accepting what the patient tells you ails him. You know it is an illusion. And "when the illusion . . . tempts you, [you] cling steadfastly to God and His idea. [You] allow nothing but His likeness to abide in your thought" (1910 ed. 495:14).

If there is not a prompt report of healing, then whenever the claim comes to thought, during the day or night, you cover the same ground, and you do it until the claim yields. You strive to become one with God, the one Mind. Remember, Mrs. Eddy says: "When thought is lost in the eminence of Mind the healing takes place."

Jesus indicated he could do the works because he let the "I" go to the Father, Mind, Principle; that is, he knew his "I" was God, "I and my Father are one." Science and Health defines "I" as "divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind" (1910 ed. 588:9). In communion with this "I" or the kingdom within, Jesus found assurance that what appeared to him, as a person, was God in manifestation, free, whole. It was God incarnate, even if the physical senses testified to sin, sickness, discord. Jesus knew God is All. What seemed to be an existence separate from divinity was therefore illusion, merely hypnotic suggestion.

Now, the practitioner in Christian Science also knows this and goes immediately to the kingdom of God within his consciousness. In communion with that "I," his real selfhood which is Mind,

Spirit, Soul, Principle, Life, Truth, Love, he becomes aware of the truth and his true identity. As he dwells on the scientific fact that a perfect God could only manifest itself as a perfect expression, the healing takes place.

Why and how does healing reach the patient?

The patient is reached because there is only one Mind. The Mind that is Mind to the practitioner is the same Mind that is Mind to the patient. The practitioner's Mind (or God) isn't something separate from the patient's real Mind since there is only *one* Mind. So when Truth is active in the consciousness of the practitioner it becomes the law to the patient.

The healing occurs because the law of Mind operates, Principle operates. You, personally, as the practitioner, don't do anything other than to know the truth, and then Truth operates. When you add two and two, neither the numbers nor you have to do anything to make them equal four; the law of arithmetic operates and gives the result.

BRIEF 12

THE NATURE OF REALITY

“GOD IS ALL TRUE CONSCIOUSNESS”



Physical and mental healing was only used by Jesus as we, in Christian Science, use it today, namely, to illustrate the divine Principle of man's being. Mrs. Eddy's revelation shows what can be done with our entire life as we apply the Principle to every phase of human existence. There would be no discord in our lives or in the world except for the fear that there are powers greater than our divine Principle.

This is why Mrs. Eddy's statement, "God is all true consciousness" (*Un.* 4:12), and similar teachings are important, and deserve our consecrated and dedicated study. What do these statements mean?

Again in *Unity of Good* we learn:

All consciousness is Mind; and Mind is God,—an infinite and not a finite consciousness. This consciousness is reflected in individual consciousness, or man whose source is infinite Mind. There is no really finite Mind, no finite consciousness. (24:12)

[In Retrospection and Introspection:]

All consciousness is Mind, and Mind is God. Hence there is but one Mind; and that one is the infinite good, supplying all Mind by reflection, not the subdivision of God. Whatever else claims to be mind, or consciousness, is untrue. (56:18)

[In No and Yes:]

When a so-called material sense is lost, and Truth restores that lost sense,—on the basis that *all consciousness is Mind*

and eternal,—the former position, that sense is organic and material, is proven erroneous. (10:16)

The logic of the above statements makes it clear that since “all consciousness is Mind,” and “God is individual Mind,” your Mind or consciousness is the invisible substance from which all things that outwardly appear are formed. For this reason Mrs. Eddy urges: “Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them” (*My*. 210:2).

Since “God is individual Mind,” your Mind—and since this “Mind is its own great cause and effect” (*Mis*. 173:12)—then, as you “keep your mind . . . filled with Truth and Love,” you gain a realization of this kingdom within, and the wholeness of God appears outwardly as form. It appears as health, supply, happy relationships.

But the substance of these forms is invisible; the substance is consciousness. What appears outwardly is formed from an invisible substance, and that substance is our consciousness. That consciousness is infinite. It is the consciousness of every individual, since there is only ONE consciousness which we name God. It is the consciousness concerning which Jesus said, “Son, thou art ever with me, and all that I have is thine” (Luke 15:31). This is said to every individual on earth. This is why Mrs. Eddy could assure and encourage, “Did you but know the sublimity of your hope; the infinite capacity of your being; the grandeur of your outlook, you would let error kill itself. Error comes to you for life, and you give it all the life it has” (Carpenter Collection).

It should be remembered that Jesus also explained: “My Father [the Mind, the Cause, that sent me], is greater than I”—meaning greater than the effect, the visible form, the image that is seen.

Jesus said, “Of mine own self I can do nothing” John (5:30)—the form, the image or “shadow” of the Mind can do nothing. The Father [Mind] that dwelleth in me he doeth the works” (John 14:10). It is the invisible cause, the one Mind, our Mind, consciousness,

and not the visible effect, man, that does the work, as Job insisted, *He performeth that which is given me to do. . . .*

WE ARE IN HEAVEN NOW

In the great revelation that came to Mrs. Eddy in 1866 she glimpsed “Life in and of Spirit; this Life being the sole reality of existence” (*Mis.* 24;17).

Simple logic told Mrs. Eddy’s spiritual sense that since God is infinite and all, man is God’s expression, here and now. There could not be an infinite God that is All-in-all, and besides this infinite All, something called “man.” Infinite good, divine Mind, expresses itself *as* man, *as* the universe. God being our Mind, our body is the expression of this Mind.

“Thy kingdom is come; Thou are ever-present.” We are in heaven now. As the poet wrote: the eagle doesn’t have to plunge to find the air, he is in it; the fish doesn’t have to soar to find the ocean; he is in it. Mrs. Eddy realized it was the same with man. Man doesn’t have to search for God, he is in God; God is our Mind, our consciousness. We are the “I am,” and like Jesus we can say, “I am the way, the Truth [God], the Life [God].” We have only to *accept* our God-being. It is the ever-present fact here and now. However, because the wool has been so tightly pulled over our eyes, as previously brought out, we will not become sufficiently cognizant of this great truth without the love for truth, the longing for it with our whole heart, the most diligent searching for it. “Our yearnings are homesickness for heaven. . . . Our soul’s inarticulate moanings are the affections yearning for the Infinite.” They are the “hope that ever upward yearns.”

The truth that we are in heaven now and one with God is verified in Mrs. Eddy’s definition of “bride,” in the “Glossary,” (1910 ed. 582:14): “. . . conceiving *man in* the idea of God,” meaning *discovering man in the Mind of God*. The God-crowned woman (Rev. xii:5)—Mary Baker Eddy’s discovery, revelation and teaching—demands this. As we assimilate this teaching, become one with it,

we are “caught up unto God and His Throne,” which Mrs. Eddy interprets as, “to be found in its divine Principle”:

As has already been amplified, in proportion as we grasp the Science that God poured out to the world through Mary Baker Eddy’s pen, we resurrect ourselves from the tomb of flesh. No longer are we held captive by the Adam-dream, the illusion, that has “buried [us] above-ground in material sense.” Mrs. Eddy saw clearly the divine origin of man, and she wanted her discovery to speak to the human condition. She wanted us to begin to wed ourselves with God, “or rather [to ratify] a union predestined from all eternity” (*Un.* 17:8).

Hanover P. Smith, who had been a deaf mute all his life until age 19 when Mrs. Eddy healed him, wrote of her class teaching:

We go forth from this unfolding of Truth and Intelligence with elastic hope and strong confidence, and we are ravished with the sunshine and gladness. The mind . . . waking from its dream in non-realities . . . springs to power. In this sudden surprise of might, there opens to the student’s mind new possibilities, with a dazzling consciousness of the greatness of possible achievement.” (Hanover P. Smith, *Writings and Genius of the Founder of Christian Science*)

In seeing that all consciousness is Mind, and that God is therefore all *true* consciousness, Mrs. Eddy rejected the entire complex of material appearances—she rejected the entire human scene, both good and bad—as a misconception of reality, as merely illusion, as universal hypnotic suggestion or mesmerism. She said, “Supposititious mortal mind outlines itself as a belief of a material personality with form and conditions and laws and circumstances—in fact, with all the phenomena that are embraced in what is called material life and personality, [but] . . . not one solitary fact in this whole fabric of supposititious evil [is] true” (*DCC* 200:11). It is all aggressive mental suggestion coming to us to adopt it as

our own thought. Like Jesus, Mrs. Eddy could say: "My kingdom is not of this [material] world" (John 18:36).

Above and beyond this Adam-dream or material-sense world Mrs. Eddy revealed a world of perpetual harmony. We find ourselves in it proportionately as we rouse ourselves out of the universal illusion that hides perpetual harmony and gain the understanding that each individual consciousness is an emanation of the one Mind, fully endowed with the Mind of God.

BRIEF 13

THE NATURE OF ERROR

HYPNOTISM STARTS WITH FALSE EDUCATION



fter . . . all was primeval harmony, the material lie made war upon the spiritual idea; but this only impelled the idea to rise to the zenith of demonstration . . . and to be caught up unto God,— *to be found in its divine Principle*” (1910 ed.565:23). Here Mrs. Eddy is telling us our need is to awaken out of illusions, out of the universal hypnotic suggestions that have entombed and sealed us—entombed our God-being—inside a sepulcher of flesh; our need, therefore, is to discover man in the Mind of God, to see that the real man is to be found only in his divine Principle.

For this reason Mary Baker Eddy knew and declared that “unless malpractice is exposed by Christian Scientists the world will be little benefited by Christian Science” (*DCC* p. 278).

What is malpractice, or the error Mrs. Eddy’s writings expose? We can’t expose error or malpractice unless we know what error is. To correct error we must know the nature of error. Mrs. Eddy’s writings all lead to one conclusion, namely that malpractice or error is hypnotism, aggressive mental suggestion.

This hypnotism starts with wrong education. We are under hypnotic suggestion when we believe we were born of the flesh. In her illustrated poem, *Christ and Christmas*, p. 53, verse 7, Mrs. Eddy asks: “wherefore signalize the birth of him ne’er born?” Then she declares, “Thus olden faith’s pale star now blends in seven-hued white! Life, without birth and without end, emitting light.” She declared that “the last enemy is not death; it is human birth.” Jesus gave the example of how to work our way out of the flesh, and Mary Baker Eddy wrote the textbook explaining and showing how he did it.

We are going to believe in matter bodies and sensation in matter as long as we are hypnotized. There is no way to get rid of the belief that we were born into matter, that we are flesh, blood, and bones, subject to sickness, sin, and death, except to get un hypnotized. Only by becoming absolutely convinced of the truth that we are spiritual beings here and now can we overcome the fear that accompanies belief in material existence. Our trouble is that “most of us willingly accept dead truisms which can be buried at will; but . . . the trenchant truth that cuts its way through iron and sod, most men avoid until compelled to glance at it” (*My*. 160:10).

We should meditate on the fact that “*there is no disease.*” No man, woman, or child has ever been sick or died, except as hypnotic suggestion. Our instant reaction to sickness or error of any kind must be that it is appearance only, aggressive mental suggestion. We don’t try to make it better any more than we would try to alter a mirage, that has a mirrorlike appearance of a quiet lake or pool, such as is observed on still days over hot pavements. We don’t hesitate to walk on for fear of getting wet. We don’t try to remove the water. We know what it is, and so pay no attention to the appearance.

Until we treat what looks like sin, sickness, death, and all mortal appearances in the same way as we treat the mirage on the pavement, we will be fooled by it.

We are hypnotized when we think there are mortal men and women who create other mortals, or that creation is material. In reality there is only the one Mind, which expresses itself in perfect activity. There is only one Spirit, which is the only substance, which sends forth nothing other than perfect spiritual forms.

Mrs. Eddy’s writings introduce us to our innate divinity. The first edition tells us:

P. 147:21 When personal sense [the testimony of the five physical senses] is exchanged for the Science of being, “all things become immortal and harmonious.”

P. 150:20 The belief . . . that Spirit and matter mingle in the least, or take the same individuality, is the error called mortal man.

Mary Baker Eddy saw that hypnotism, animal magnetism, was the substance of all that was appearing to personal sense, the five physical senses. Even the beauty of the sensuous universe is only the ground or basis for hope since we are destined to realize “the spiritual reality and substance of form, light, and color.” We will learn that God, Spirit, is the substance of all that appears as form.

WHAT ANIMAL MAGNETISM IS



Animal magnetism, alias mesmerism or hypnotism, in its broadest sense designates the activity of the mortal or carnal mind. Mrs. Eddy warned that “unless malpractice is exposed by Christian Scientists, the world will be little benefited by Christian Science.” She said we must see error, but see it as a lie, see it as nothing—even as we see a dream from which we have been awakened.

Our work is to empty the mind of hypnotic suggestion—the infestation of ghostly beliefs, the persistently harassing misconceptions that have hidden from us our present perfection and eternal harmony. Regarding these misconceptions, illusions, or *animal magnetism*, Mrs. Eddy writes in the first edition:

Learning the nothingness of personal sense [animal magnetism] is the basis of Science; this point proved, was our scientific standpoint for healing the sick through mind instead of matter; physical effects, we learned, are not the result of physical causes; . . . diseases are beliefs, that, ruled out of mind, are ruled out of the body.

What appears as person, place, or thing, if *rightly viewed*, can never be anything but God appearing, since Spirit, God, is All.

P. 194:26 All things are finally resolved into Spirit, their ultimatum. . . . Mortal man is but a dream; even the belief


that Life, sensation and substance are matter, all of which the ultimatum of being proves illusion.

P. 218:22 To . . . realize one's self not body but Soul is the ultimatum of being.

When it seems there are persons who would harm us, this seeming, this appearance, should be classified as illusion and never as actuality. Since there is no personal mind, it is not so much directed thought as it is universal hypnotism, universal false belief that there are minds many; and it is this false belief that presents the *appearance* of evil—the appearance of both evil and what is thought of as human good.

The belief that there are wicked minds must be met entirely within our own thought, just as Jesus had to meet, in the tomb, the thought of wicked minds that would attempt to crucify him. Jesus conquered the error, the illusion, with the understanding that infinite good is the *only* Mind.

HOW MALPRACTICE FADES OUT

he first edition makes it clear that sin and malpractice become extinct as we resist yielding to their tempting illusions and constantly recognize God's power to dislodge them. Then the serpent becomes the "rod of iron" with which to rule.

Material sense, like a mirage, causes Mind's omnipresent perfect creation to *appear* in a material untrue delineation, having "material accompaniments." Christian Science teaches us to discern "the spiritual fact of whatever the material senses behold" (1910 ed. 585:10), but we do not try to remove the material accompaniments since they are only appearances. They fill no space, have no substance; they are mortal mind's illusions. Spiritual education causes them to fade away. Remember how education in arithmetic caused $2 \times 2 = 5$ to fall away as it is replaced with the truth that $2 \times 2 = 4$? And how education caused the belief of a flat earth to fall away?

BRIEF 14

WAY-SHOWERS LEAD US OUT OF ERROR

WHAT WAS IT THAT BECAME THE SAVIOR?



od did not send Jesus into the world to save the world from sin and error, since God, infinite Good, knows nothing of error. It was Jesus' understanding of infinite good's allness and evil's nothingness that became the Savior, the Messiah.

Mental malpractice claims to operate and have power. But it operates only in its own realm of belief. Therefore the savior for us is to realize that the only place we ever meet the illusion of malpractice is within ourselves. We must see it is our own mesmeric belief that is presenting the erroneous picture.

The savior is uncovering error as nothingness; and error is not *uncovered* until its nothingness is seen and understood to be illusion—ignorance of Truth. This means our thought must be divine Mind itself. Mrs. Eddy instructed Joseph Mann: “*Be the Mind that never heard of error.*”

MRS. EDDY TRANSCENDED THE EVIDENCE OF THE SENSES



rs. Eddy revealed that everything comes to us as consciousness. Nothing exists outside of our consciousness. Therefore all is mental, and “the Christian Scientist is alone with his own being and with the reality of things” (*Mess.* '01. 20:8). It was Mrs. Eddy's aloneness with reality that enabled her to transcend the evidence of the five physical senses and discover the Science of being.

Her absolute dedication to God alone enabled her to rise above and beyond appearances and discern that matter and evil are illu-

sions. She perceived Spirit, infinite good, to be All, and that there is nothing in the perfection of Spirit out of which to create materiality or evil.

Because Jesus knew that all is Spirit and spiritual, and because he understood that the kingdom of God is within each individual infinite spiritual consciousness, he “required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities” (*Un.* 11:24).

Through revelation Mrs. Eddy realized the omnipresence of present perfection, not in some far-off heaven but right here on earth where you and I are now. “Thy kingdom is come,” she wrote, “Thou art ever-present” (1910 ed. 16:31). There can be no “outside” to your individual, spiritual, infinite consciousness that embodies the universe.

HOW THE WIDOW'S DEBTS WERE PAID



lijah must have caught a glimpse of this great truth when he asked the widow: “What hast thou in the house?” (II Kings 4:2). This widow’s two sons were about to be sold as bondmen to pay off debts. When she cried to Elijah for help he asked that momentous question, meaning what have you in the kingdom of infinite good which is within your consciousness?

When she replied that she had “a pot of oil”, he told her to get as many vessels as she could. She obeyed. Then he instructed: “When thou art come in, [into the presence of God—into the kingdom that is within your consciousness, and is within the consciousness of your sons] thou shalt shut the door upon thee and upon thy sons.” She was to close the door to mortal mind’s suggestions of lack, and pour into the vessels the truth of being, the oil of “consecration; charity; gentleness; prayer; heavenly inspiration” (1910 ed. 592:25).


This shutting out of sinful sense and pondering only God’s infinite resources wrought a change in her thinking. And with this

new consciousness the wherewithal to pay off her debt was found to be at hand.

From this experience we learn we should never contemplate our needs and wants, but should contemplate what we already have—and are—because the Father [Mind] is always saying: “Son, thou art ever with me and all that I have is thine.” Embodied within our consciousness is all the supply we will ever need if we turn to it understandingly.

In many ways Mary Baker Eddy taught us: “God is infinite, therefore there need be no limit to any supply that we can widen our souls to receive” (Mary Baker Eddy: Her Spiritual Precepts. Carpenter Foundation). Since complete supply is within our consciousness, we need only rouse the dormant understanding to become aware of it in the form needed. This is the message of the first edition. But “when will mankind awake to know their present ownership of all good?” (*My.* 356:1). The answer is when they understand the message of the Second Coming of the Christ.

THE BODY IS NOT YOUR MASTER

 he truth the first edition emphasizes—and to which Mrs. Eddy devotes special attention on almost every page of Chapter III—awakens an awareness that (1) “the body is not our master”; (2) that we should “cease to call the body ‘I’ ”; (3) we should know: “I am Soul and not body, Spirit and not matter”; (4) that “You, the Intelligence, embrace the body in comprehension and completeness . . . the body is but the idea of you”; (5) “the body has no sensation”; (6) therefore, “my body is no longer my master”; (7) “When Truth reaches the mind, the body manifests the effects of an alterative, proving it is mind that moves matter.”

The plainly stated, power-laden, spiritual revelations in the first edition rouse the dormant understanding from the dream of life in matter to the apprehension of our spiritual body. The conviction is gained that divine intelligence controls what looks like matter

but which, when rightly viewed, is actually Spirit, since Spirit is the substance of all form.

What mortal mind pictures as body is illusion. Only that which constitutes spiritual consciousness is our body. The first edition stresses and makes clear the unassailable fact that there is but one infinite body; and drives home the truth that one infinite Mind, or Principle, could have but one infinite body or manifestation, called man (generic man). The principle of mathematics can have but one infinite mathematical body expressing the principle of mathematics.

The divine body, called man, is harmoniously, effortlessly maintained by its divine Principle, Love. Whatever is material about our body is just the false belief about body. The body is thought externalized, thought made manifest. The material body manifests the beliefs which we accept.

We, in reality, do not have to go through a process of becoming the infinite divine manifestation of Mind. Man *is* and always has been, and always will be, the divine manifestation, just like $2 \times 2 = 4$ has always been 4, and doesn't have to go through a process of becoming 4. Man is the knowing of this fact. (See 1910 ed. 428:22.)

Because we are the embodiment of Mind we can never lose our body; all we can ever lose is a personal, material *sense* of body, a false concept of body. The "I" that I am will never leave me. The I, consciousness, immediately "constructs a better body when faith in matter has been conquered" (1910 ed. 425:23).

Regarding this "I" that I am, Jesus said: "*I* will never leave thee nor forsake thee." Of course, he was not talking about his personal self. He was talking about your "I" (or Ego) that is defined as: "Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind" (*ibid.* 588:9). On this same page the "I AM" is defined as "the only Ego." Whose Ego? Yours, ours.

Mrs. Eddy tells us we get out of this material sense of body by knowing we were never in it.

Divine knowing, Christian Science, is body. Body is never receiving something from Mind as though it were outside of Mind. "I and my Father [Mind] are one." A material body is only mortal mind's concept of body; it is the supposititious "I," regarding which we should often recall Mrs. Eddy's teaching: "When we find out we don't have a body, nothing can touch us."

This is true even though the mortal doesn't comprehend it. Nothing we can do or think can make this true. It *is* true; and it is not made true by any effort. As Zechariah proclaims: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

Because Mrs. Eddy understood man's divine being and spiritual status as immortal indestructible Spirit, she could raise Calvin Frye more than once after he had already, quite some time previously, passed through the portals called death.

If Spirit is all, and is the only substance out of which anything can be formed, what would constitute these forms? Wouldn't it be Spirit, as Mrs. Eddy demonstrated when she instantaneously healed the cancer case reported (*Un.* 7:12), and instantaneously healed hopeless cripples on the street? She clearly saw the only substance was infinite Spirit, good. She was aware of her true identity as the "I am" that is one with God. She instructed her students:

Just go alone . . . and in the depths of your own consciousness say over and over again, I am, I am, I am, I am. Your whole being will be filled with a sense of power to do all things (*DCC* p. 51).

"I am" is God, and Mrs. Eddy knew that this is what we are in Science, since God is All. "Is there a God beside me?" asked Isaiah, beside the kingdom of God within my consciousness? "Yea, . . . I know not any . . . I am the first, and the last; and beside me there is no God. . . . I, even I, am the Lord; and beside me there is no saviour (Isa. 44:8, 6; 43:11). Mrs. Eddy was acknowledging the one divine Mind as her Mind, as the infinite

invisible presence and power that constitutes our God-being here and now. She knew no need could arise that was not already fulfilled and awaiting our acknowledgment, since I am the power and the presence of every good and right thing. She saw that this is what Jesus meant by his saying that when you pray, believe that you have already received what you ask for.


Any problem we seek a solution for is not “out there”; it is a mistaken sense of the infinite good that is present; it is an ignorance in our own thought, an ignorance of God, of the “I” that I am. We only need illumination, which we get by turning, trustingly, to the “I” that I am, to the Father-Mother Principle or God within our consciousness. “I will listen for Thy voice.” As I do, I become receptive to that divine voice, that divine ever-presence.

The error is never a thing, a condition, or a person. It is the aggressive mental suggestion that there is a material thing, a material condition, a sick or sinful person. When we know the error is illusion, only suggestion, we don't resist it. We turn from it and get “lost in the eminence of Mind” which holds the remedy for every error.

“A molecule, as matter [is an outlined falsity of consciousness, and] is not formed by Spirit; for Spirit is *spiritual* consciousness alone. Hence this spiritual consciousness can form nothing unlike itself, Spirit; and Spirit is the only creator” (*Un.* 35:23).

If you have a large ball of clay, and you mold it into 100 different forms, wouldn't those forms all be clay too? If Spirit is All, and is the only substance, then all forms created by Spirit, the only creator, must be Spirit too.

JESUS PROVED ALL FORMATIONS CONSTITUTED OF SPIRIT

esus' “earthly mission was to translate substance into its original meaning, Mind” (*Mis.* 74:15). At the wedding feast in Cana of Galilee he turned the water of human belief into the wine of spiritual inspiration.

The Gospel of John speaks of this incident as the “beginning of miracles [that] manifested forth his glory.” It is of interest to note that it was “woman” (John 2:1-5) who opened the door for Jesus to begin his healing and saving ministry, through first handling the mental state, water, and raising it to the consciousness, the inspiration, of Love. (See 1910 ed. 35:27.)

The guests no doubt were unaware that Jesus was bringing heaven down to earth—that what they were witnessing in this supposed miracle was but his first public venture in a matchless three-year ministry that would teach humanity its true identity, its oneness with God.

Probably no one at the feast realized that one so-called miracle would quickly follow another, and still another, culminating with his raising of Lazarus after Lazarus had lain in the grave four days. This “miracle” would then be followed by his own “mighty, crowning, unparalleled, and triumphant exit from the flesh” (1910 ed. 117:21).

By vanquishing matter and its supposed laws and proving that Spirit, God, is the substance of all form, Jesus “restored to mortals the lost *sense* of man’s perfection” (*Mis.* 186:30). Note the word, *sense*. Only a *sense* of man’s perfection had been lost. Perfection *is*. Matter-substance indicates the presence of something substantial and indestructible or matter could not be translated into its original substance, Mind. (See *Mis.* 60:28-3; *Hea.* 7:6-10.)

BRIEF 15

SEEING HEAVEN HERE

CORRECTLY SEEN, THIS WORLD IS THE REAL WORLD



When anything appears sick or discordant and we can gain the realization that we are spiritual beings *NOW*, governed by the divine Principle (which we are), the apparent discord vanishes, proving the correctness of the Christ Truth we realized. This establishes that the world in which we are now living, when *rightly viewed*, is the real world, the only world.

There are not two worlds—a real world and a suppositional opposite world, an illusory world of false appearances. Heaven and earth are not two different places. Earth is our material concept of heaven. Heaven is earth correctly understood—understood in the light of Science.

Reason will ultimately convince us that if infinite good (the kingdom of God within us) is All, then the only thing necessary for us to do is to empty the mind of misunderstanding, of false teaching; rid the mind of such prevailing misconceptions as the belief that man has a separate mind from God.

In Christian Science we are called upon to change our *concepts*; we do not change the world. We cannot change our body even by dying—our material body is illusion, our spiritual body is always intact, perfect. We can, however, change our body's appearance by changing our concept of it.

In the healing work we are never dealing with a person, a place, a condition, or a thing. We are only dealing with false images, with aggressive mental suggestion, with an illusion that has found lodgement in our consciousness. Therefore it is always a case of “physician, heal thyself.”

Jesus and Mary Baker Eddy never allowed a false image to find lodging in their thinking. They saw discord, sin, sickness, death, as we would see $2 \times 2 = 5$. We would immediately correct it. Had Jesus entertained, even for an instant, the belief "that Lazarus had lived or died in his body," he "would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it" (see 1910 ed. 75:16). Had Mrs. Eddy entertained the belief of matter as real she could not have instantaneously healed the hopeless cases of disease or raised the dead. We speak of Jesus' and Mary Baker Eddy's demonstrations only as examples of the power innate in every individual as that individual is governed by Soul, and not material sense.

When we can get our patients to see that the error they are suffering from is pure illusion, they are free. Their body, spiritually realized, is eternal, infinite, and harmonious because it is a body of ideas. It is the manifestation of the kingdom of God within. Their body is their own Mind manifested.

HEAVEN IS WITHIN SPIRITUAL CONSCIOUSNESS



nce it is seen that God's kingdom is come, that heaven is *here* and is within *our* spiritual consciousness, we will no longer look away from the world we are now in. We will no longer meditate on an unseen heaven which we think exists outside our own consciousness. In Elisabeth Barrett Browning's words:

Earth's crammed with heaven,
And every common bush afire with God;
And only he who sees takes off his shoes;
The rest sit round it and pluck blackberries.


"One of the hardest lessons we have to learn in this life, and one that many persons never learn, is to see the divine, the celestial, the pure in the common, the near at hand—to see that heaven lies about us here in this world."—*John Burroughs*.

“Beneath thy feet life’s pearl is cast,” and nothing but the opaque bodily eye keeps us from seeing this pearl, this heaven here; “nothing but the dull ear keeps us from hearing the rare revelation of infinite Love, a new tone on the scale ascending, such as eternity is ever sounding.”

Spiritual education reveals heaven must be in us before we can be in it, since it is a state of mind. Looking from right points of view we will develop in our consciousness a feeling of love toward the things of Spirit, which are the reality of all we behold; we will develop a love for the spiritual reality of the things seen, even though we now see them “through a glass darkly,” as St. Paul explained. Our work as Christian Scientists is to discern, here and now, “the spiritual fact of whatever the material senses behold” (1910 ed. 585:11).

Eventually we will all realize that the earth, correctly seen, is heaven, that heaven and earth are not two different spheres.

SPIRITUAL SEERS REALIZED HEAVEN HERE

oses, the prophets, Jesus, his disciples, and Mary Baker Eddy, were able to see heaven here. And those who have an understanding of Christian Science are able to see heaven here to the degree that their corporeal sense of the heavens and earth vanishes. In that degree the false sense is replaced with the spiritual sense, the subjective state by which they see the new heaven and new earth. (See 1910 ed. 573:19.)

This new heaven and new earth involves “the spiritual idea and consciousness of reality,” showing that humanity “can become conscious *here and now*, of a cessation of death, sorrow, and pain. . . . This reality of being will surely appear” (*ibid.* line 26).

If the kingdom of God, the “I” within you, did not have an expression, it would be a nonentity or Mind unexpressed, unmanifested.