

March 12, 19, 26, 2007 – The last three Subjects in March are: **Substance – Matter – and Reality.**

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

We felt that William Duncan Kilpatrick's 1935 Association Address covered them all – and thus we have presented excerpts from it to finish out the month.

GOD

In your work in Christian Science, in your work in treating, healing and even teaching (because the dissemination of Truth by any means involves teaching), your starting or, basic premise is God. Nothing can be accomplished in any direction in Christian Science without a clear and workable understanding of God. The farther I go in the study and practice of this great truth, the greater appears to me the necessity of knowing God, and realizing just what He is, and what He means in my thinking and my work.

Mrs. Eddy has given us the definition of God. She has, in fact, given us several definitions, and has devoted much time and space to the explanation of Him, but with all of this, the vital, demonstrable, and workable understanding of Him will have to come through our own consciousness. Just to read and understand what the definitions of God, which Mrs. Eddy has given, mean, in a mere academic fashion, will not accomplish a great deal. I can hardly explain to you in words what has come to me in my contemplation and silent mental work by way of unfoldment and clear conviction, concerning the real nature and import of God, and yet I know that I have but glimpsed the beauty, the grandeur, the sublimity and the wonders of His greatness. The more I work in Christian Science, and the more I endeavor to put into practice and demonstration what I have already gained there from, the more I am convinced that it is our clear concept of God, and God only, that will enable us to instantaneously and completely heal the sick, cast out demons and raise the dead.

In our work in Science, in our treatments for others, in our daily work for ourselves, the contemplation of God is what will bring the desired results. Nothing can be done in a Christian Science treatment without a firm foundation based upon a clear concept of God. The nothingness of matter can never become clear in our consciousness until we have gained a clear concept of God. All of the arguments which you mentally employ in your work in Science, must be predicated on your concept of God, and unless your concept of God is clear, your arguments and your treatments will not be effective. I am convinced that the clearer one gets as to God alone, the less he will have to employ the argumentative type of treatment. You and I have not yet arrived at that stage in our understanding where we will not for some time affirm and deny in our treatments, but I do know that as we advance in our understanding and practice of this truth, the less we will rely on the argument in our treatments and the more we will depend on our clear concept of God. The clearer we become in thought as to the real nature and import of God, the better and more certain become the result and outcome of our treatment.

The time will come, perhaps has come in a degree, in the experience of many of us, when the contemplation of God, and God alone, will constitute our only conscious treatment. As we grow in the understanding and application of Christian Science, the greater becomes the all-inclusiveness of the understanding of God in consciousness. That is, the clearer we become as to what God really is, His infinitude, His Allness, His creativeness, His present and only being, the clearer and more certain we become in our treatments in Christian Science.

CHRISTIAN SCIENCE TREATMENT

And let me impress upon you the necessity and value of daily work in Christian Science. Never neglect your daily work and reading because of lack of time, the pressure of business, the urge of household duties, social duties, etc. You will find, as most of you have found, that there is nothing gained in Christian Science vicariously, and that if God is to be with you in your business, in your home and in your daily associations, you have got to make Him a conscious presence by your pure and right thinking.

You cannot avail yourselves of the aid and assistance of God simply by depending on His presence, and not including Him in your consciousness. Sometimes, as I said before, I hear the statement from class-taught students that they do not understand how to give a treatment – not even for themselves. Class teaching is for the purpose of enabling you to give a correct treatment, and if one has emerged from class without enough understanding of truth to enable him to do his own mental work, as well as work for others, if required, it is, too bad for the student and too bad for the teacher. A treatment, as I have many times explained, is not something which anyone can tell you how to give. You have to give your own treatments out of the spontaneity of Truth in your own consciousness. A treatment is simply knowing the truth. No one can tell you how to know the truth, but a teacher can tell you what Truth is, and it is your own knowing of that Truth that constitutes a treatment.

A clear concept of God is a treatment. It is the best treatment you can give. The clearer you get as to God, the better your treatment will be. You will find that the time you spend in your study of Christian Science and in giving yourself a treatment each day, is not time taken from your business, from your work, from your home duties, etc. It is time devoted to business, to your work, and to your home duties. The time devoted to daily reading and mental work is never lost and always results in more time for business, more time for home work, etc. The time devoted to daily mental work and study simply coordinate your daily material duties, orders them in accord with divine law and harmony, and makes everything work out to so much better advantage than it would, were you to start the day without this work and study. Clear thinking is bound to be manifest in clear acting. Orderly and harmonious thinking has its objectification in an ordered and harmonious material existence, and the more time one spends on study and work, the more orderly and harmonious become his daily duties. The power of a well-ordered mentality is always manifested in a well-ordered and harmonious daily material routine.

ANYONE CAN GIVE A TREATMENT

Now, anyone, as I said, can give a treatment, and if you will make it a practice each day to sit down and just know the truth for yourself

which you have learned from Christian Science, you will soon find how easy it is to give yourself a treatment, and how little of labor and confusion is involved in the process.

The first thing in any treatment is God, and, as I said the clearer you get as to God and His true nature, the better will be your treatment. Anyone here can sit down and close his eyes for a few moments and think on God. The thought thus devoted to the contemplation of God is treatment. A treatment is simply the activity of Truth in consciousness, and this truth in your consciousness will furnish you all that it is necessary for you to know to meet any given manifestation or argument of error. One will never learn how to give a treatment until he tries. A treatment is individual. A treatment is individual because existence is individual. If you and I were all existing here in this material state as a result of one well-defined and outlined and omnipotent general plan of material existence; if we were all existing in our material states as the objects of one infinite Creator who has fashioned and molded us materially from one infinite and complete plan of existence, then we could formulate and put into practice one set of treatments or particular forms of treatment for our ills. But this is not so.

Each individual material existence is the outcome of an individual consciousness. To be sure, each individual material consciousness is the conscious expression of a mortal or carnal mind which claims to exist as one mind outside of individual consciousness and which is manifested or expressed individually at the will and volition of the individual. If you and I had no volition in our method of thinking, if we did not have the individual ability to accept or reject the carnal at our own wills, then we could formularize our treatments and have them all conform to one set method or mode. But as we voluntarily control our own consciousness, and as our material existence is the objectified manifestation of this individual consciousness, we can see how thoroughly individual our treatments must be, because we have nothing to deal with except our own individual illusions or misconceptions, and not the illusions or misconceptions of another's thinking. If you and I knew and clearly comprehended all that there is to know about God, we would ascend as did Jesus at the time of his disappearance from mortal vision. All of us, or any of us can start

out in our efforts to give a treatment by knowing the definition of God which Mrs. Eddy has given us in the "Glossary" of "Science and Health," and in "Recapitulation." From this basis must emanate all of the convictions upon which we can deny the error and affirm the truth. There is no claim of error in the consciousness of mankind that cannot be met by understanding what God is.

WHAT IS GOD?

The different synonyms of God with which Mrs. Eddy has provided us, give us the foundation upon which every claim of error can be met and mastered. So do you not see how necessary it is to dwell on God in your treatments? To speak for myself, I can say that most of my treatment: consist on contemplating God. I find that the clearer I get as to God, the more often I return to Him in my treatment. It almost seems to me at times that if I allow myself in my treatments, to get into the intricacies and the enigmas which mortal mind presents, I just have to flee back mentally to God as a sort of refuge and sure fortress in making my treatment the powerful and omnipotent thing which a treatment should be. Many cases of mortal mind involve so much of error and so much confusion and obstruction that unless we watch, we become involved in our treatments in the very error which we are trying to heal, and in that case our only refuge is to hurry back to God to get away from it all, lest our skirts become tainted with the very thing we are trying to unsee.

The more I get into the study and application of Christian Science, the more I dwell in and contemplate on God. It is difficult to get into the intricacies of error and not get smeared ourselves, and I find that, in my treatments, when I allow myself to get too far afield in trying to make the application of my treatment fit the particular error at hand in all its forms, my only refuge is God. There is a great temptation in giving a treatment to get involved ourselves in the error which we are trying to overcome and when we find that we have ventured too far, our refuge, our relief, our hope lies in getting ourselves, our patient and our thoughts back into God just as fast as we can. It is a little difficult to express to you in words just what I am trying to impress on you, but those of you who have been in the

work of healing will understand what I mean when I say that our haven of rest, our sure defense from the errors which we are trying in our treatments to heal, lies in our consciousness of God.

Our whole object in giving a treatment is to unsee error - is to dematerialize man and the universe - and we cannot do that if we allow ourselves, in our treatments, to get so far away from God that we can see nothing but the error. In giving a treatment do not fall into the trap which mortal mind sets for us by trying to hook up your treatment with the error at hand. Do not attempt to make your treatment apply to the error to be corrected. This will confuse you and get you into matter and error up to your ears. This is a very common error with students, and it is one which will always result from the mental practice of endeavoring to hook up a spiritual idea with a material concept. There is no material concept, and therefore there can be no spiritual idea of that which does not exist. Forget it. Forget the material concept and deal exclusively with spiritual ideas, and you will never become confused.

Not long ago I got a letter from a student who said that he could get just about so far in a treatment, but when it came to the point of applying the treatment to the trouble at hand he was sunk. This error of trying, ourselves, to make the application of the truth of our treatments to the errors of mortal mind is a most disastrous one. "But," someone may ask, "how is one going to make a treatment effective if it is not applied to the error?" That is a righteous question, but the answer is that the treatment itself, the truth itself, makes its own application. We cannot make the application without agreeing with the error. Our whole aim in a Christian Science treatment is to unsee and get rid of the error in our individual consciousness, and if we make an individual mental effort to apply our treatments to that which we have been trying to realize as nothing, we are then confusing our treatment and making a reality of that which we would see as unreal.

As stated by Mr. George Shaw Cook, one of the editors of our periodicals, in an article from the "Christian Science Sentinel" of July 20, 1935, "Truth is its own utterance its own impulsion." "Truth is its own impulsion." That is putting it succinctly and clearly. We,

individually, do not make the application of our treatments. The treatment makes their own application, and thus all you and I have to do in giving a treatment is to know the truth and unsee the error, and the application is then self-consummated. To repeat further from Mr. Cook's article: "Truth is its own utterance, its own impulsion. It is irresistible: nothing can withstand it. Nothing can obstruct, hinder, delay or limit its activity. Nothing can reverse its affirmations or their effect. Nothing can limit its capacity for expression. It is in fact, the word of God, which, the prophet Isaiah has declared, 'shall not return unto me (God) void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it'."

Now, it is not the mere repetition of these words which accomplishes those results. Simply mentally to repeat the statement that, "Nothing can obstruct, hinder, delay or limit" a treatment as a sort of a command or challenge will never lend the unction to a treatment which a clear understanding of what you are saying will give. You do not make these affirmations to scare away opposition or to compel error to flee away and not be bothering around.

These statements should be made as the result of the conviction that there is no obstruction, hindrance or delay either mental or material in existence. A treatment is not designed to establish a new order of things. It is for the purpose of revealing the old order, the true, the original order of things. You do not have to make a treatment work. All you have to do is to let it work. Don't stand in the way of your treatment. A treatment is not something YOU have created, developed, evolved or promulgated. Treatment is the mental statement of a fact which has existed from time immemorial. A treatment is something distinctly separate and apart from the one giving the treatment. No treatment is your treatment. It is God's. It is Truth expressed, and Truth expressed is God expressed and because it is God expressed, it is, for that very reason omnipotent and infinite. Truth is infinite. A treatment is a statement of truth, and therefore a treatment is infinite and because a treatment is infinite and because it is an expression of Truth, and because all Truth is here and now, and everywhere, there is no belief of distance, time, place or separation that can interfere with a treatment. Truth does not eliminate time, space and distance. It eliminates the belief of

time, space and distance, and it is only the belief of these things that needs to be eliminated, The understanding of the universal nature, the infinite nature of God, or good, eliminates the belief of time, distance and space. Every argument of the carnal mind you will find can be handled and met by the use of some part of Mrs. Eddy's definition of God.

By realizing the infinity of Truth (thus using the qualifying adjective infinite" as applied to God in Mrs. Eddy's definition), you do away with distance or separation in cases of what is called absent treatment. A treatment is a thing of God, and if it is a thing of God it must partake of all the qualities of God. And by understanding this, we endow our treatments with the omnipotence which we should attach to them, and at the same time we relieve ourselves of any sense of personal responsibility or credit in the giving of a treatment. Personal or individual responsibility on the part of a practitioner in giving a treatment will rob the treatment of that unction which your clear spiritual understanding of it will give. So, to gain clear spiritual understanding of God (not an academic one), as explained in Mrs. Eddy's definition of God, is necessary prerequisite to the successful practice of Christian Science. Remember that every claim of error can and must be handled from the broad basis of your clear understanding of God. In giving a treatment I invariably depend upon every synonym of God to clarify my thinking in connection with the case. I almost invariably apply spiritually, each synonym of God to my patient before I can proceed to direct my mental arguments to the condition at hand.

It is always well, at the beginning of a treatment, to attempt to spiritually or mentally visualize a Mind or Intelligence which fills all space and which might be said to be responsible for its own existence; a Mind which, because of its infinity, recognizes no other existence, and in which there is, in reality, no other existence. This Mind is self-existent consciousness and includes only that which it itself creates. Applying to this concept of Mind or Intelligence the qualifying adjectives "Incorporeal, divine, supreme, infinite," we completely rid our own consciousness of any sense of corporeality or material embodiment as attached to God, any sense of the carnal, any sense of a lesser intelligence, and any sense of a localized God. Through our mental

use of the term “incorporeal,” we do away with any sense of a God of material outline or confinements. We do away completely with any sense of God as embodied or circumscribed. And to get a clear sense of God we must avoid any attempt to pattern our concept of God after our concept of mortal man.

The terms which Mrs. Eddy has used in her definition of God meet and nullify the human arguments and concepts attributed to mortal man. Mortal man is corporeal in his own estimation. God is incorporeal. Therefore, there is no similarity at that point. Mortal man is human to his own sense. God is divine and does not partake of the carnal at any point. Therefore anything that might be attributed to mortal man as human is handled by the adjective “divine” in Mrs. Eddy’s definition of God. Note how the definition of God reverses mortal man’s concept of man, or of himself. In the term – human you may include a multitude of mortal mind’s assertions. Under the term human comes the claim of human nature. And there is something I seldom fail to use in a treatment – human nature. It is the basis and excuse for more error than you can imagine. Under the term human comes all human relationships, heredity, family traits and characteristics of both mind and body, mother love, parental concern and anxiety, excuse for condoning error on the ground that one is still human. One might go on indefinitely listing the various qualities of thought which could be listed under the one word human. All of these are handled finally and completely by the term “divine” in the definition of God. And thus, do you not see that by applying that part of the definition of God in your understanding to the particular phases of error in your patient which this term “divine” meets, you are handling these errors on a scientific and holy basis?

In the realm of the material all is relative. There are minds many. There are what we call good minds and better minds, evil minds and pure minds, strong minds and weak minds, spiritual minds and perverted minds. Everything in the realm of the material is relative. There is a multiplicity of everything so that no two things are alike in any material condition of thought. There is always the comparative, the relative. This is all handled and met in Mrs. Eddy’s definition of God in the word “supreme.” This term “supreme,” in this instance, means “only.” So that in the realm of the spiritual, in the realm of

Mind or Life or Love or any of the other words which Mrs. Eddy has used as synonyms of God, there is nothing else. There is no lesser mind. There is no lesser life. There is no lesser love, etc. There is but the one Mind. And as man is the expression of this one Mind, do you not see how all of these terms, all of these qualifying terms used by Mrs. Eddy in connection with her definition of God, apply also to man in God's image and likeness? And herein lies the great help which the clear spiritual understanding of the definition of God gives us in meeting the claims which mortal man would confront us with.

There is no mortal man. The only man there is, is the man which is like the God, which is explained in Mrs. Eddy's definition of God. Always cling to that. Always strive for that clear mental state which enables you to perceive that there is no material man because man is like God, and an infinite Mind which is self-existent and which is infinite could not create or include the ability to create or to recreate anything lesser than Himself. A God which shines by reflection could not be reflected in something that God could not Himself conceive of. Mortal man conceives himself to be an individual, finite expression. He dwells in matter. He is circumscribed. He is outlined. He rests in place and travels through space from place to place. He is conceived in restriction, he is germinated in limitation, he is born of matter and material parenthood, and his birth, his growth and his maturity all require time.

All of this is handled in Mrs. Eddy's definition of God by the various adjectives used therein, and most of these are handled especially by the term "infinite," the last of the qualifying terms in the definition given us in the Chapter on "Recapitulation" in "Science and Health." The term "infinite" completely does away with any sense of limitation, locality, time, space, or process of construction. In contemplating on man, never connect your patient with his or mortal mind's concept of man. In fact, never think of this pile of flesh and blood and bones which calls itself a patient. That is not what you are trying to heal. You are trying to heal your concept of man as material, and you cannot do that while you think that you have a material patient or even while you think you have any patient. There never was a patient. There

never was a sick man. There never was a healer and there never was a practitioner. There never was anything to be healed.

Now, we have just touched on some of the high points regarding the adjectives in Mrs. Eddy's definition of God. Besides these we have the synonyms, "Mind, Spirit, Soul, Principle, Life, Truth, Love." Remember that man is the reflection of God and that therefore the more you know about God, the more you can confidently affirm concerning man. And what you know about God and His reflection, man, is the healing Christ in your consciousness. It is not the mechanical argument which you employ that heals. It is the Christ which lies behind your mental argument that heals. Therefore you do not do the healing. Applying all the adjectives which we have just recited to the term "Mind" in our definition, we have taken away from the sense of Mind all that applies to mortal man as the opposite of those adjectives.

Now, to arrive at a workable and demonstrable consciousness of God in your work of healing does not require all the time and effort which we have taken here to explain it. If it did, a treatment would be quite a laborious thing. But through a clear perception of God, this clear consciousness comes spontaneously and easily. The conviction of God as Mind and man as the image and likeness of Mind becomes a constant, clear, spontaneous consciousness which is ever with you and which, as time goes on, requires less time and mental effort for its realization.

IMAGINE, IF YOU CAN...

Imagine, if you can, a universe without any matter in it, without material persons in it, without material atmosphere, without material laws of limitation, of sickness, of gravitation, of material force of any name or nature; without any sin or carnality in it, without any hate or malice or revenge; where no one is ever born and no one ever dies; where there is no time nor place nor space nor distance; where there is no process of creation; where everything is complete and has been complete throughout all time; where nothing is constructed; where there is no process of construction or development; where there is no material or physical growth; where transportation is an operation of consciousness and not a condition of matter; where there is no

recreation, no procreation nor counterfeit creation; where there is no lack or limitation; where abundance reigns and supply is not the result of effort but an eternal fact; where love reigns supreme and the brotherhood of man is a forever reality.

Imagine this harmonious universe, if you can, created, governed and controlled by one infinite Mind or Intelligence, a Mind which knows all, sees all, comprehends all, is conscious of everything in this universe of Spirit and which is the Father and Mother of that universe. Imagine this all-knowing intelligence governing and pervading this universe with unerring certainty and precision, with love, with discernment, with benevolence and light. Imagine this universe with but one Mind in it and everything in this universe an idea of this all-knowing, all-seeing, all-acting, all-wise Intelligence.

Imagine this universe without any other mind but this one divine Intelligence, and the ideas of this Intelligence conscious of and expressing no other Mind, and consequently a universe wherein there are not minds many, wills many, or purposes many; where the one Mind reigns supreme and everything in that universe operates in accord with this one all-knowing intelligence; where there are no differing opinions, no disagreements, no quarrels, no responsibility resting on any individual in that universe; where all responsibility rests in this one infinite Intelligence, and where there is no misunderstanding or difference of opinions, because there are no differing opinions; where everything in this universe is an expression of this one Mind, and no one has mentally to labor or think for himself; where everything is an involuntary expression of the harmony and peace of this one Mind.

Imagine this universe, where there are no material or artificial channels of illumination; where the light of this one Mind is the only light there is and in which is no darkness, no night and no oblivion; where the sun, the moon and the stars no longer furnish light, but where this ever-present light illumines eternally, without cessation, hindrance or uncertainty.

Imagine this universe filled with and expressing one infinite, eternal Life, a universe where everything in it is the outgrowth and expression of this one infinite Life; where there is but one Life and nothing in

this universe has any life separate from this one infinite Life; where the beings in that universe have no life of their own, hence have no life to lose; where Life is not subject to matter, laws of matter, laws of heredity, laws of astrology, laws of materia medica, laws of nature, laws of anatomy or physiology.

Imagine this universe filled with and expressing one Truth; which Truth fills all space and which has no opposite; which Truth is expressed by everything within the realm of this perfect spiritual universe and wherein is no error of any name or nature; where the very presence of Truth precludes the presence of any opposite condition, or error; where there are no obstacles to Truth, no matter, no mortal mind, no superstition, no ignorance, no mist, no illusion, no dream, and no darkness; where this Truth fills and illumines the universe with ever-present light and joy and peace and assurance; where this Truth dispels the possibility of fear or a mind which can fear or thinks fear, or which thinks there is fear; where “nothing is hidden that shall not be revealed” and where there are no conflicting elements, no opposing conditions, no different methods or modus operandi, and where harmony reigns supreme.

Imagine, if you can, this universe of Mind peopled with spiritual ideas and nothing else; where all these ideas exist in all places at all times and in countless numbers; where every idea is in its right place and where every idea is coordinated and synchronized with every other idea under the supervision of this one infinite Mind which knows all its own ideas, and which governs them all with unerring certainty and precision; where all the ideas of this one Mind are governed by and subject to this one divine Mind only, and where one idea is not dependent on or out of harmony with any other idea; where all ideas are spiritual and hence express the one infinite Mind or Spirit which fills all space, which is everywhere present and which is conscious of no opposite or material existence.

Imagine this universe of spiritual ideas as the spontaneous outcome of this one all-knowing, all-seeing, all-wise, all-loving Intelligence or Mind, Spirit, and Life, governed and correlated by the one creative Principle which admits of no lesser creation, no limited creation, no counterfeit creation and no material creation. Imagine all of these as

created by, or the outcome of, one infinite, divine Principle, without a counterfeit or an element of competition, free from adulteration or foreign or material influences; where no mortal mind is known or exists; where there is nothing but one divine Principle governing all these ideas in perfect harmony, peace and love. Imagine, if you can, all this vast universe of ideas which are the outcome and expression of this one infinite Mind, this one infinite Principle, this one infinite Truth, this one all-inclusive Love, being conscious and expressive of nothing but Mind, and Life, and Truth, and Principle, which constitutes the very Soul of these ideas. Imagine, if you can, all this vast creation of ideas as being expressive of, and enfolded in, one infinite divine Love, which goes to make up this Mind, this Principle, this Life, this Spirit, and this Soul.

Imagine all of these ideas as expressive of and conscious of no other Mind, no other Principle, no other Life, no other Spirit, no other Soul, no other Love. Imagine all of this vast aggregation of ideas, which are governed by one Principle, one Mind, one Truth, one Life and one Love, as children of God, and imagine yourself as one of these ideas, free from the bondage or influence of matter, laws of matter, physical body, physical forms, mortal mind, birth, growth, maturity, death, and the like, and you will then have a clear demonstrable and provable sense of man as the image and likeness of God, and you will heal the sick. It is this clear sense of true spiritual existence, free from any taint of materiality, material existence, mortal mind or physicality which heals the sick.

It is the absence of the possibility of error in your consciousness which enables you to heal. You cannot, for a moment, admit the possibility of a material creation or a sick patient; otherwise your treatment becomes relative or involved in error. Your denials of error must be postulated on your clear declarations of Truth, and your consciousness of Truth must be so clear, that your denials of error will not lead you into a material sense of thinking while you are making the denial.

As I have said so many times, there is no form which can be given for a treatment. The Truth heals, and your knowledge of the Truth will heal without specific application. If, for instance, you were to sit

down to do your daily work for yourself, you, of course, would be in a better position than anyone else to know what needed most to be handled in your consciousness. No one could tell you what to take up, further than what any and everyone would take up and handle. In the first place you would know what God is and what man is. That is, you would try and get a clear vision that all that has ever existed is one infinite Mind. Creation must consist of something, and if creation is the outcome of some great first Cause, that great first Cause must be the only Cause, and consequently could not have created that which would have power or desire to disrupt creation. Because the great first Cause could not have created a destructive force which it in itself did not contain, we must conclude that the creation of the great first Cause must be perfect, intact, eternal and right here and now, and that consequently, there can be no lesser or disrupting creation, and that what seems to be a lesser or inharmonic creation is not; lesser creation; in fact, is no creation at all, but simply an illusion.

If it is an illusion, what is it an illusion of? The answer is, mortal mind. But, there is no mortal mind because the great first Cause could not create or be reflected in any thing inferior to Himself. Hence there is no counterfeit creation, and because there is no counterfeit creation your declarations of Truth must be based on Truth alone without any relative sense, and without the possibility of a lesser creation out of which we must emerge before entering the spiritual and eternal. Therefore, the picture of a universe filled with spiritual ideas which were never born and which involve no matter and no process of matter and of which your patient is one, is the picture you must hold constantly in thought. Your patient was never born; he never knew anything about matter or a material body and was never under any influence but the divine Mind, Life, Truth and Love. From this basis you will see how difficult it would be for your patient to come under any laws of sickness or inharmony, because Spirit or an idea can never be sick, can never have sensation, pain, or be conscious of inharmony. Treat your patient in thought just as you would consider God in thought. Your patient is a reflection of God, no matter what he may think he is.

Suppose, just for argument or clarification, you had before you, in

such a way that you could designate it or individualize it, a tangible right idea. Suppose you had before you the idea of Love. Now, that idea of Love could never be sick, could it? That idea of Love could never be embodied in matter, could it? It could not take the form of a mortal, could it? It could not be conscious of pain, it could not be conscious of poverty, inharmony, and the like, could it? In fact, it couldn't be conscious of anything but itself, could it? Now, suppose you had over in another part of the room a material person, flesh-embound, having a mind of his own, capable of experiencing pain and pleasure in matter, capable of being sick, inharmonious and poverty stricken, capable of being sinful and subject to the whims and influences of other minds, desires and suggestions. There you have two distinct and separate objects. One of them is not familiar with, does not know, and is not conscious of, the other. One does not know the other exists. They never mingle and never become conscious of each other. The idea of Love, the idea of divine Mind, has always existed from time immemorial. It was never born, it has never changed, it never dies and will never be subject to any of the claims, laws or limitations of mortal mind because, as far as it is concerned, no such mind exists. The divine idea of Love is conscious only of the Mind which created it, and that is the only Mind there is, therefore there is no other creation as far as that divine idea of Love is concerned. The mortal person, which sits over in the other part of the room, was born to sense, lives in matter, can be sick, poverty stricken, and the like, all of which is the manifestation of a mind which God never created.

Now, in your mental attitude in treating a patient, all that you have to consider, in fact all that exists, is that divine idea of Love. The other does not exist, never has existed, and is just as far removed from the divine idea (which your patient is in reality) as the mortal personage, which sat in the other part of the room, was away from the divine idea of Love. The two never mingle. They never meet and they are not to be confused or commingled in giving a treatment. The divine idea of Love which you have before you is all there is, and what you can declare about that divine idea of Love, you can declare about your patient, be that patient yourself or someone else. Forget about creation, in a material sense. There never was a creation in the scientific sense. Everything that exists now always has existed

as a spontaneous expression or evidence of the all-inclusive and self-existent Mind or Consciousness. God is Consciousness, and man is the conscious expression of that Consciousness. Man can never be conscious of anything but God, because there is nothing else in existence. There is not any error. The very term error excludes itself from the realm of the real because error is that which is not true, and as that which is not true does not exist, there is no error.

Error is the opposite of Truth, and man reflects Truth. Remember, that man is expression and not suppression. I shall touch briefly on that a little later.

THE SYNONYMOUS TERMS FOR GOD

If, then, you were giving yourself a daily treatment, how would you go about it? What would necessarily be your first step? The very first thing you would have to do, either in giving yourself a treatment or in giving a treatment to another, would be to get into consciousness a clear understanding of God. You would, in your thinking, declare that God is the divine Principle of the only universe there is. God is the Mind which initiates, promulgates and includes all existence; you would become clearly conscious that this Mind is infinite, fills all space and is the only source of intelligence or being there is; that this Mind imparts only its own qualities, and that this Mind includes and encompasses all existence; that this Mind is expressed through ideas which possess and maintain all the qualities of their divine source; that all volition, action, being, consciousness lie within this Mind; that this Mind is all-inclusive and contains and includes nothing outside itself.

You would know that God is Life, and that God is infinite, and that hence Life fills all space and that in Life there can be no suggestion of mortality, disintegration, organization, matter, or sickness. Nothing can be included in Life that does not exist in divine Mind; that divine Mind and Life are one, and they both are eternal and infinite and omnipotent; therefore there are not lives many; Life is not divided into lives many; there is but one Life, and man is the expression of that one Life and has no life of his own to lose, and therefore man's life is not subject to matter, disorganization, time, sickness or anything less than Life. In Life there is no death and no death process,

because there are nothing but ideas of Mind included in Life. Life never fades, grows dim or is lost, because Life is the same yesterday, today and forever. (Scientific Statement of Being.) Life is God in action, and God is ever active because He is ever-present.

You would know that God is the divine Principle of all the vast universe of ideas; that this divine Principle fills all space and is the only Principle governing the universe of ideas, because divine Principle expresses the intelligence and wisdom of Mind, and therefore includes in its operation, control and supervision only that which is included in the divine Mind; that everything in the universe of God, everything in the universe of divine ideas, is under the control, supervision, direction and protection of this one infinite divine Principle which regulates everything within the scope of Mind with unerring accuracy; that this Mind or Principle never forgets; that it is all-inclusive and that therefore the ideas of Mind cannot be forgotten, sequestered or ignored.

You would know that God is Truth, and that this Truth is infinite, filling all space, and that because of this infinity there can be no error in all of this vast universe of ideas. Error is the supposititious absence of Truth, and as Truth is infinite and fills all space, there is no error; that this infinite Truth permeates and includes all existence and that therefore cannot be tainted by or conscious of error. You would know that this great universe of ideas, being governed by this one infinite Intelligence and Principle, expresses the Soul of the divine; that the consciousness of this divine Mind, expressed, constitutes the Soul of the universe; that the Soul of the universe is God, and therefore the Soul of the universe is divine Consciousness, and that the universe in its entirety is conscious of nothing that does not come from Soul. You would know that God, being infinite Mind and Principle and Soul, filling all space, not embound by matter or material beliefs, must be Spirit, because nothing of a finite nature could be infinite and unconfined; that Spirit is constituted of this divine Mind; that it includes all Life; that it fills all space, and that the universe of God's creating is the spontaneous reflection or expression of Spirit. If God were not Spirit, He would not and could not be infinite. Nothing but Spirit could be infinite. You would also know this Mind, which constitutes God, is Love, and that the expression of Love is the

universe; that because there is nothing in the universe but Love, there can be no hate, no curse, no malice, no diabolical mind and no mortal mind. On the basis of one Creator and one creation, without even an opposite or contradicting creation, rests the potency and efficacy of your treatment.

WHAT IS MAN?

Having built this firm foundation of a consciousness of God, you then proceed in your treatment to man, or the patient. To gain this clear concept of God and man, as herein outlined, you will, of course, not require the time that it takes to outline the operation here. Convictions are spontaneous and instantaneous, and are arrived at momentarily, whereas the explanation of this operation takes much more time than is necessary to use in giving a treatment. However, the more time you spend in the contemplation of God, and the clearer you become as to Him and His exclusive creation of Spirit, the better will be your treatment. Your next step in order in your treatment is man. If God is Mind, man must be an idea of that Mind because there is no other creator. Mind must be expressed in harmony, peace, understanding, knowledge and wisdom. Man is the spontaneous expression of the creative Principle which Mrs. Eddy has termed Mind, and therefore man must be as perfect as the Mind which he expresses. Because there is but one Mind, man cannot express anything but this one Mind. There can be no argument or belief of confusion, misunderstanding, misdirection or indecision in man, as man expresses the all knowing, all-seeing, all-wise Intelligence. No concept of matter or a material mind can ever enter the consciousness of man, because there is no mortal mind. God never created a mind separate from Himself to disrupt or disorganize His own creation. Man is an idea of the one and only Mind there is, and therefore is held, supported, supplied, sustained and nourished by the Mind that created him. Man is obedient to God. He has no will, volition, discretion or purpose of his own. He is the involuntary expression of Mind and can be governed by no other influence. The government of man is in Mind and therefore man has no responsibility of his own.

Man as an idea of Mind, as a compound idea of Mind expresses

Life. There is but one Life and man expresses that Life. There is one Life only. Man has no life of his own. He has no life to lose, and his life is not subject to matter, mortal mind or death, because none of these exist. Life is eternal and man has always existed inseparable from Life, a complete expression of Life and an idea of Life. As God, Life, is eternal, man, an idea of Life and inseparable from Life, must be eternal and changeless. There is no death process in Life; there is no sickness nor disorganization in Life, hence there can be no death or disorganization in the idea which expresses Life. Life is not subject to birth, growth, maturity or decay. Life never was conceived, it never germinated. It has always existed and is eternal. Life expresses activity. Activity in Science is the ever-presence of right ideas. Therefore man expresses activity because man includes all right ideas. There is no inaction, overaction or retarded action. (Convulsions, spasms, etc.) "Growth," Mrs. Eddy tells us, "is the eternal mandate of Mind" (S. and H. p. 520). Therefore growth does not mean accretion, enlargement or accumulation. It means the eternal manifestation of that which has always existed. This is well to know in handling the belief of false growth, etc. Growth and development are not processes of matter, cognizable by the physical senses. Growth and development are simply significant of the unfoldment of the truths of existence in consciousness, and therefore there is no underdevelopment, arrested growth, retarded growth, over growth, etc.

Man as a compound idea of Mind must be spiritual. There is nothing in Mind out of which matter could be created, therefore man, as spiritual, cannot be flesh embound. He was never born, he never passed through any experience of material conception or birth. He was never thrust out of his original state of existence in God and born into matter. The senses of man are all spiritual, and every sense of man is an idea in Mind. Man as the image of God partakes of the body of Christ, the members of which are fitly joined together under one infinite Intelligence. The expression of ideas through man constitute man's embodiment, his consciousness, his environment, his being and his experience. Therefore man can be conscious of nothing but what God sends, and he can experience only that which God has ordained, and he expresses only that which comes from

God. All the ideas of Mind which are expressed through man as faculties, functions, members, etc., are coordinated and synchronized under the control and operation of the one infinite Intelligence, and therefore there is no inharmony, no conflict of ideas in man, no friction, no irritation or inflammation. Harmony is the law of the one infinite Intelligence, which governs the ideas which constitute the universe, including man. In class we learned that man, as the reflection and expression of all the ideas of Mind, included the universe, and because of this inclusion of ideas, man has dominion. Man has dominion through reflection, and therefore man is subject to nothing but God and can be under no other influence or control but that of God, because there is no other influence or Mind but the divine.

Man, expressing the Mind of God, being the representation of God through ideas, reflects God as Soul. The consciousness of man is God, and God is Soul, and Soul is divine consciousness. Therefore the soul of man is the consciousness of man, and as there is but one Mind and that Mind God, man's consciousness must be divine. As there is but one Mind, the soul of man cannot be tainted with, or influenced by, the belief of any lesser mind or creation. There are not minds many, gods many, wills many, nor purposes many, therefore there is no recreation, procreation, counterfeit or material creation, and consequently no belief of a recreation, counterfeit or material creation can ever enter divine consciousness to defile or disorganize the creations of that consciousness, or man. Man remains intact, inviolate, pure, holy and spiritual throughout all time. He cannot be interfered with by birth, rebirth, sensuous existence, matter or mortal mind.

There is no mortal mind, therefore there is no matter. There isn't even an illusion, because illusion presupposes a mind which is capable of becoming illusioned or disillusioned. Matter is not the outcome of mortal mind because there is, in reality, no mortal mind. Matter is simply the supposititious absence of spiritual existence, and as there is nothing in all creation but spiritual existence, there can be no matter even in illusion. Like darkness: darkness does not exist. It is simply the supposed absence of light. The moment light appears, there is no darkness. The darkness does not go anywhere

to stay away in hiding while the light is around. It simply isn't. The same with illusion, matter, mortal mind. They don't exist in the light of divine understanding, and you therefore have not those to handle in your treatments. You simply affirm and realize the allness of God and His creation, and that in itself dispels the illusion, matter, mortal mind, etc. Man, remember, is expression. That will stand you in stead often in treatments. Man is expression. He is not suppression or depression. Man cannot withhold. He has to express and give. Giving is expressing, and expressing is man. Man has no other alternative, because giving or expressing is the nature of man as the image of God. Watch thought that it becomes expression and not suppression or depression.

LOVE MUST BE EXPRESSED

One time a lady came to me with a severe physical condition of which she wished to be healed. It was one which involved a growth, a bearing down, an inflamed, swollen and obstructing condition. She could walk but a short distance without pain and a sense of bearing down and pressure, which was rapidly making it impossible for her to get about at all. On talking with her a few times, I discovered that her whole mental attitude was one of suppression. She was not expressing. She was suppressing human emotions, sentiments, etc. She was heavy in mind, timid, self-conscious, retiring, more or less liable to resentment and aloofness, self-pitying and extremely quiet and expressionless. There was no joy there. It developed that the same mental characteristics were a family trait. She was an abject object of suppression. She harbored carnal thoughts which, in itself, prevented her from expressing divine ideas. We took this up, worked on it and finally got a freer sense of expression. She let loose of some of her nurtured mortal mind convictions. She began to express joy and love and freedom. We handled heredity, the belief that she was ever born, that she lived in matter, and that she had human parents who could dictate the nature of her existence through heredity, and she finally became free. She was simply an example of suppression, and had no sense of expression, although she had been in Christian Science a long time.

As we explained last year in our Association meeting, Love is not

Love until it is expressed. More freedom, more joy, more health, more harmony, more abundance can be demonstrated by simple and concrete expressions of love, than all the love in the world seemingly held in consciousness and hoarded or withheld. When you express and send out love, you are then coming into your birthright as a son of God. Expression is man. That is what man is, the expression of God. If God, for instance, is Love, and man is his image or expression, man cannot withhold love. We must express it. We cannot help but express it. He isn't man unless he is expressing love. Man is a transparency for Truth. He has no volition. He is no man unless he expresses. So, as I urged last year, let us all begin right now to see if we cannot become more consciously children of God by expressing those qualities of Mind which, in reality, are ours and which, in reality, we do express but are not conscious of. A divine idea, expressed in your consciousness, constitutes your real manhood. The same idea, suppressed, or held in your thought as something nice but which you refuse to express, is worth nothing in your experience. Freedom of expression around your home, among your friends and associate: will help you more than anyone else. As someone has said, a candle, which you have placed in your own window to guide yourself home at night, not only helps your self but it is a beacon of cheer and comfort to everyone who comes your way.

Man as the expression of Truth, which fills all space and which admits and knows nothing unlike itself, can be conscious of no error. Truth means simply the absence of error, and as man is the expression of Truth, he can be conscious of only that which is included in the divine Mind, and in this all-knowing Intelligence or Principle there is no error. You can always declare for your patient what you declare about God. You may declare that your patient knows everything that God knows, and that he is conscious only of the things of God. In fact, you will have to declare for your patient that which would be true of him if there were no material world, no matter, no carnal mind, no error, etc., because that is the truth about him and the truth about him is what makes free, Jesus said. The only Mind there is, is Love, and man as the expression of Love can never be conscious of hate, or anger or any of the so-called qualities of the mortal mind, so-called.

HANDLE THE SPECIFIC CLAIMS

Now, with this foundation laid of God and man in God's image and likeness, you may proceed to take up all the various claims which the patient is trying to get rid of. Remember that error, sickness, poverty, old age, inharmony of any name or nature, come to you as a practitioner simply by way of suggestion trying to enter your consciousness, and that your work as a practitioner is to refuse this error admission into your consciousness. With the correct foundation in thought as to God and man, you may affirm all the truth you know about man, and you may deny all the error which is presented for admission to your consciousness. In your daily work for yourself with the foundation which you have laid through you: – contemplation of God and man, as above outlined, you may proceed to claiming your own sonship with God, free from the belief of the arguments of animal magnetism expressing themselves in the form of human birth growth, maturity, decay, old age, heredity, laws of astrology, planetary control, solar, lunar and stellar attraction spiritualism, theosophy, mesmerism, hypnotism, curse diabolism, sin, sickness, human or personal characteristics, greed, dishonesty, sensualism, Roman Catholicism Judaism, occultism, false theology, ancient or modern necromancy, ancient or modern philosophy, electricity the unit of error, esoteric magic, etc. Now that is quite a long list of grievances, but they all have their supposed claims, and you will find them bobbing up at one time or another in the most unusual manner and under the strangest of circumstances.

It is well to know that there is no unity of error or evil. Like God, or good, error makes claim to a like unity. As there is, and always has been, a Unity of Good, which unity is never broken or interfered with by the claims of mortal mind, so evil claims to present a united front or a unity which would offer an invincible front to the attacks of Truth. There claims to be a mysterious and unexplainable sympathy between different and differing manifestations of the carnal mind - a unity; a sort of coordinator or cooperation – a sympathetic bond. Take, for example the three different phases of mortal consciousness. First the span of human life; second, the world; and third, a day. These three phases of mortal existence all seem to include and express a striking similarity and sympathy which might

suggest to one the deep and more hidden claims of mortal mind. Human life, for instance, has its period of conception, germination, birth, growth, maturity, decline and death. The child is conceived, it germinates, it is born, it grows unto maturity, it then begins to decline and after a time comes the material end, so-called. The day of human experience has its birth at dawn, it proceeds on its course to its zenith of noon, its maturity, after which it begins to decline, and it ends in the darkness or oblivion of night and is gone. The year has its germinating period in the cold and dark days of the winter season. It then blossoms forth into birth or spring, and is born into all the glories of youth and hope. In the summer months it arrives at its zenith or high noon of maturity. In the fall or autumn, after the periods of fruition and fructification, it begins to decline and fade away, and then comes the death of all things which the youth of spring has brought forth, and again we find the winter upon us, with the dead past a thing to be forgotten. In just these three manifestations of human existence do you not perceive therein the claim of the unity of error or evil, the similarity, the coincidence, the sympathy between these different phases of mortal mind? And may not this give us some glimpse of the deeper and hidden sources of the tenacity of error in many of its forms?

NO UNITY OF ERROR

We should know daily that there is no unity of error, no sympathy of interest, effort, intent or purpose, between elements or so-called manifestations of mortal mind; that error does not present a united front which is invincible and against which the shafts of Truth strike in vain. All of these claims of mortal mind, the material world, the solar year, the life of mortal man, and the course of a day, have no origin or existence in the great First Cause, and therefore go not exist as material phenomena. They exist as objectifications of a mind which does not exist. We might be inclined to give them some place or authority by saying they were manifestations of mortal mind, but when we ask ourselves the question as to who made mortal mind, we then have taken these claims out of existence entirely, even as false claims.

One great fault in our thinking, in fact I think the greatest fault, is that

in our thinking we make a claim of mortal mind, or a claim of error, just as real as the error itself would claim to be. That is, we merely substitute words for words. We don't substitute ideas for words as we should. We change words in our mental attitude towards error, but we never change our mental attitude. A claim of error is often – more than often – just as real to us in thought as error itself. We love to use the verbiage or vernacular of Christian Science, but fail to change our thinking to accord with our use of terms. There is not much difference to the average Christian Scientist, when you come right down to the facts in the case, between small-pox and the term a “claim” or “belief” of small-pox. There is not much difference in the thought of the average Christian Scientist between matter and a belief of matter. We make the belief of matter just as real as matter and then wonder why we do not heal the sick. A belief of matter, for instance, is what? It is the manifestation of mortal mind and not the divine Mind. Where did mortal mind come from? Who made it and where is it? God certainly did not make it, and if God did not make it, and God is the great First Cause and only Creator, then there never was and is not now a mortal mind, and if there is no mortal mind, there isn't any misconception of mortal mind or matter. We do not work against something real or something which is a mistaken concept of the true. There is no mistaken concept of the true to work against.

Right now you, every one of you, is a child of God and you dwell in the divine consciousness as a perfect concept in Mind, free from matter or any of the manifestations of matter. You are not conscious of a material existence, of error to be overcome, or of anything outside the divine Consciousness, because divine Consciousness fills all space, and there is no counterfeit consciousness nor counterfeit creation. You, not one of you here, has ever been born. You have never been outside the divine Consciousness. You never had a beginning. You never had a material father or mother. You never came under any law of material conception or birth. God is your Father and Mother, although you never were originated. You have existed as an eternal concomitant of divine Mind, you have never been outside the divine Consciousness, therefore there is no belief of a historical past, past conditions, past life, past history, past habits, past experiences or influences, that can operate to

fasten on you any belief of error, as error has no past, no present and no future, and man has never been anything less than man, the perfect, eternal image and likeness of God.

MAN IS IDEA

Man is an idea in Mind. He is a compound idea, expressing or reflecting all the ideas of Mind, and is therefore obedient only to the dictates and influences of that divine Intelligence which governs and controls all His vast creation of ideas in perfect harmony and peace.

The ideas of Mind which each one of you here and now manifests, include your embodiment, your consciousness, your life, your being and your experience, and therefore you can be conscious and are conscious of nothing but God and His perfect creation, because there is no lesser creation. Every one of your faculties is an idea which is governed, supported, sustained and supplied by the Mind which holds and beholds it. You partake of the body of Christ (Ephesians 4:16), the members of which are fitly joined together under one infinite Intelligence; hence your members, your faculties, all the ideas which are manifested through you, are coordinated and synchronized under one omnipotent and intelligent Mind which is all-knowing, all-wise, all-seeing, all-loving and eternal. There can be no inharmony because everything in God's kingdom (and there is no other kingdom) is governed in perfect harmony by the Mind which conceives and controls the universe. Therefore, there is no interference, no friction, no electricity, no injury, no inflammation. All is harmony and peace, and there is no mind to conceive of any inharmony, or be conscious of anything but God and His perfect manifestation. Do not worry about how you are going to tie up your treatments to, or fit them with, the conditions to be healed. There is nothing to be healed, so you do not have to worry about how to make your statements of Truth do the work they are supposed to do. "Truth," as Mr. Cook has said in the article in the Sentinel, "is its own impulsion" and therefore, as there is no material condition to which to fit a treatment, you do not have to worry about how it shall be done. You just know the Truth, and God will do the rest. Mrs. Eddy was asked, "What is a Christian Science treatment?" Her answer was, "The acknowledgment of present perfection."

The first thing in your treatment, as I have stated, is to get a clear understanding of what God is, His allness, His infinity, His omniscience, His ever-presence and His omnipotence. Then you can mentally declare and perceive man as the image and likeness of God. It is often asked what Mrs. Eddy means by the statement that, "man is the compound idea of God." That means, of course, that man reflects, includes and expresses all the ideas of Mind. Man, for instance, reflects Spirit; hence man is spiritual. If man is the idea of God, and if God is Spirit, an idea of Spirit could not be material, it must be spiritual, completely devoid of any sense of matter or the material. If God is Mind and man is the reflection of God, then man must express only that which is contained in divine Mind. The idea of Mind would be found in intelligence, wisdom, spiritual understanding, perspicacity, etc. If God is Love, then man as the idea of Love could express only love, kindness, gentleness, true affection, tenderness, and the like. In other words, Love is expressed in loving-loving thoughts, loving deeds, etc. If God is Soul and man is the idea of Soul, man must reflect the consciousness of Soul. Soul is expressed in the term "divine Consciousness," and as man is the reflection of God, man must be the reflection of divine Consciousness and of nothing else. Hence divine Consciousness is the Soul of man.

If God is Life and man is the image of God, man must reflect Life, the ideal life. In the sense of God as infinite and eternal Life, there can enter no sense of mortality or death. Man is an idea of Life. Man has no life of his own. An idea cannot be separated from its origin, or Mind, any more than a sunbeam can be separated from the sun. And so, man can never be separated from Life, nor can he be influenced by the thought of mortality or death. Man, as an idea of Life, has no life to lose. Life is one, infinite and eternal, and man is the idea of that one, infinite and eternal Life. If God is Truth and man is the image and likeness of God, man is an idea of Truth. Truth fills all space, is everywhere present and has no opposite. If Truth fills all space and is everywhere present, then there is no error, and if there is no error and man is the idea of Truth, man cannot be conscious of, nor can he express error, because there is none to express. There is no idea of error, and man is idea.

Man, as the compound idea of God, signifies that man is the idea of all that is included in the seven synonyms, Mind, Spirit, Soul, Principle, Life, Truth, and Love. Man, expressing all the ideas which could be conceived of as emanating from these synonyms, expresses these ideas in one consciousness. So man is the compound idea of all the synonyms explaining God. Man includes all these ideas and he includes nothing else. Thus we find that the foundation for all our treatments in Christian Science, is the clear concept of God, and man in His image and likeness. And with this clear foundation firmly established in consciousness, you may proceed to the handling of any argument which presents itself, because every argument of mortality which might present itself to you for healing, would be the opposite or contradiction of one of the synonyms of God, if not all of them.

So, the right understanding of God and man in God' image and likeness, is a necessary prelude to the healing of sickness, poverty, and the like. Every claim of mortal mind, so-called, will be met and mastered by the intelligent use of one or more of the synonyms used in Mrs Eddy's definition of God.

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