

## THE MARY BAKER EDDY SCIENCE INSTITUTE

*Presents:*

### MONTHLY LESSON CITATIONS

DEAR FRIENDS:

Our first selection for November 2008 is from a book by Wentworth Byron Winslow written in 1937 entitled: LET GOD DO IT. It is one of four in a series – LET GOD DO IT – GOD CAN DO IT – GOD WILL DO IT – GOD IS DOING IT. These can be purchased from THE BOOKMARK.

The second and third selections seem most appropriate for world conditions today. The first is an article entitled: HOW TO REALIZE PROSPERITY, by Vivian May Williams. We end the month with the last few pages of an Association Address by Dorothy Reike, entitled IMMORTALITY BROUGHT TO LIGHT.

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### LET GOD DO IT

by WENTWORTH BYRON WINSLOW

Dedicated in deepest gratitude and as a tribute to Mary Baker Eddy who through the revelation of God to her as set forth in her inspired writings, enabled me to find the Kingdom of God, which the great Master truly said was at hand.

### INTRODUCTION

Paul says: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross, is to them that perish, foolishness; but unto us which are saved, it is the power of God."

The contents of this volume are the outcropping of parables, stories, and interpretations written or related by the author in his daily efforts for over a third of a century, to bring joy to the sorrowful, surcease to the suffering, healing to the sick, food to the hungry, and life to the dead; in other words to bring to seekers after Truth the vision of the Christ, - the light of Mind, whereby they too might behold the Kingdom of God, even as he himself beholds it. Statements incorporated herein may not be viewed eye to eye

with the author. Let who reads them, mull them over and accept or reject them. They are that which has unfolded to the author so far on his journey into the Kingdom. God alone is infallible, and just to the measure that he has caught the Word of God, are these writings true. With added spiritual growth and understanding, some things which appear to be true today may give place to a higher vision of the allness of God.

In the spirit of divine Love, following humbly in the footsteps of her upon whom the Holy Ghost descended in this age, and which enabled him to attain this vision of the Christ, this little book goes forth into the world, bearing with it, the hope and trust that through its perusal others may feel this same descent of the Holy Ghost upon them, and so too find that "peace which passeth all understanding."

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THE CHRIST MIND

"Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionally to their occupancy of your thoughts." (S&H\*, 261)

How shall this be done? It is certain that the human or mortal mind cannot "hold thought steadfastly" to anything, try as it may. There is no continuity in the human or mortal mind. It is absolutely no good. It cannot be good because it is not of God. It is the "tree of knowledge of good and evil" or better the "tree of right thinking and wrong thinking" and it must be cut down root and branch. It must not be cultivated, but be educated out of itself. It is utterly impossible to teach the human or mortal mind spiritual truths, and if it were possible, that mind would be just as liable to turn around and believe the very opposite, for at best the human mind can never know, but only believes, and belief is changeable. The textbook of Christian Science says on page 250: "Spirit is the Ego. . . which never believes, but knows. . ." To stuff the human mind with sage truths and expect therewith to heal the sick and raise the dead, is as foolish as it would be to stuff a turkey with sage dressing and expect it to live again and strut about the barnyard. Even

Omar Khayyam glimpsed something of this when he sang:

Myself when young did eagerly frequent  
 Doctor and Saint and heard great argument  
 About it and about: but evermore  
 Came out by the same door as in I went

and so everyone will find out, that so long as he tries to solve the problems of existence by means of the human mind, like the Persian poet, he will ever more come out by that same door wherein he went.

*\*Wherever S & H appears in this book, it signifies "Science and Health with Key to the Scriptures" by Mary Baker Eddy.*

Christ Jesus said, "Ye shall know the Truth and the Truth shall make you free," and the inspired David said, "Be still and know that I am God." How to do these things was the puzzle. It was evident that the human or mortal mind, that constituent of human consciousness which Mrs. Eddy refers to as "the unilluminated human mind" (Ibid 573) could no more "know the Truth" than it could "hold thought steadfastly," and yet there was the command, direct and pointed, "Ye shall know the Truth," and if one had to do this, how could he do it, when the human mind is incapable of so doing. Apparently this was the only means available to work with! Here "confusion worse confounded" set in, for chaos seemed to reign in the vain endeavor to "know the Truth," and to "hold thought steadfastly" with the human mind, when at the same time its very incapability to do so was apparent. Nevertheless, the impossible was attempted in the vague hope that perhaps this carnal or mortal mind might in some way change or merge into the divine or Christ Mind, even as it was hoped that the alchemists' stone would change the base metal into gold; but, when the further admonition, "Be still and know that I am God" was attempted, the utter futility of such endeavor became so evident that it had to be given up in despair, for though it might be possible for the person with the human mind to "Be still," he could not by the wildest stretch of the imagination "know that I am God" because on the very face of it, that was not the fact.

What could be the solution? Certainly there must be one, for God through his inspired writers and teachers would never require something to be done which was impossible of accomplishment. The solution is simple. It is Christian Science, or the exact knowledge of the Christ; meaning

by this, not exact knowledge about or concerning the Christ, as coming to a mind heretofore ignorant of the subject, and which mind must attain that knowledge, but rather the arising or coming of the Christ-Mind, or actual presence of God, which always has this knowledge - Christ's exact knowledge. We have a similar expression in Isaiah eleven, where we find, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," meaning not that those of the earth earthly shall attain knowledge concerning or about God; but that the earth, "the world and they that dwell therein," shall be filled not with their own knowledge concerning God, but that the actual presence of God or Mind will come to pass with God's own knowledge - not something that the human mind shall attain. In fact as we shall see, the human mind with its vain struggles to know God will give place to the one Mind, God, with His, God's knowledge, and thus shall "the earth be filled with the knowledge" of God - of God's knowledge, as coming from Himself, and not from the human mind in regard to Himself.

Christian Science is not a system of right thinking. It is the Science of Mind or Mind Healing. Never does the discoverer of it refer to it as the former, but one hundred and thirty-nine times in her published writing, she speaks of it as the Science of Mind or Mind Healing.

The world for thousands of years has been trying to attain and retain health. To do this it has medicined itself. First it used allopathy, and in this system, matter alone was used without regard to mind. Then Doctor Hahnemann discovered and introduced homeopathy, and in this matter was largely discarded and the human mind came into play. Then in due course of progress - at least in this country - one Phineas P. Quimby of Portland, Maine, discovered and practised a system of right thinking, wherein matter was wholly discarded and the human mind was solely relied upon, with its right thinking to overcome wrong thinking or its results which he called disease or other troubles. This man was really a magnetic healer or mesmerist, but he was a good man, never known to use his power injuriously or for aught but healing.

At this point Mary Baker Eddy stepped into the breach. She was very ill. She had attempted to get her healing through allopathy and homeopathy, but without success, so now she went to Portland seeking help from this new system. At first she thought she had received the healing, and became quite enthusiastic over it, as who would not when the goal of healing had

been attained, but she soon found that it too was wanting as were the others, and she was as ill as ever.

Then through her consecrated life, she was able to receive and did receive a revelation direct from God, and gave to a waiting world, through her teaching and her book, "Science and Health with Key to the Scriptures," Christian Science or the Science of Mind or Mind Healing. In this not only was matter wholly discarded but so also was the human mind in toto, with both its wrong thinking and its right thinking too, and in its stead entire reliance was to be placed upon the divine, Mind, the one Mind, or the Christ Mind. (S & H, preface X-3 to 9; XI-1 to 21; 383 - 6 to 11; 151 - 4 to 7 and innumerable other instances.)

There is a vast difference between the Science of Mind (or Mind, Healing) and any system of right thinking; even as there is a great gulf fixed between Dives and Lazarus, across which none may pass. Christian Science or the advent of the Christ into consciousness, produces or promotes right thinking (and right doing also); but right thinking never produces or promotes the Christ. In the textbook we find these words on page 410: "The Science of mental practice is susceptible of no misuse. Selfishness does not appear in the practice of Truth or Christian Science. If mental practice is abused or is used in any way EXCEPT TO PROMOTE RIGHT THINKING and doing, the power to heal mentally will diminish, until the practitioner's healing ability is wholly lost." Christian Science produces or promotes right thinking in the human race and in the world. It produces right thinking, but right thinking never produces the Christ.

In any system of right thinking the person tries to do some right, thinking in order to counteract some wrong thinking or its results. This is not Christian Science.

In the Science of Mind (or Mind Healing) instead of the person trying to do some right thinking, he tries to get himself out of the way, eliminate self, or as the Master said, "deny himself"; he endeavors as Jesus also said to "Take no thought"- not take right, thought, but to "Take NO thought", he tries to stop his own thinking, to still the human mind, or "silence the material senses" (S&H 15), whereupon just to the measure of his success in so doing, does the Christ arise in him and become his Saviour, saving him from whatever he needs to be saved.

Hear what God speaking through that transparency known as Isaiah says: "Seek ye the Lord while He may be found, call ye, upon Him while He is near, let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon; for My thoughts are not your thoughts, neither are your ways My ways, SAITH THE LORD, for as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts," and if this be so that God's thoughts are not our thoughts, and if not now, never will be, and if His thoughts are higher than our thoughts as the heavens are higher than the earth, surely, surely, it is high time that we cease our thinking and let God do the thinking for us! Again God says: "Surely as I have thought (not as you think, but as God thinks), "Surely as I have thought, so shall it come to pass, and as I have purposed so shall it stand;" and again, "I have spread out My hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts." Do we require further corroboration? But hear what the great Master has to say speaking not of himself, but by "the Father within": "Take NO thought for your life, take NO thought for what you eat, for what you drink, take NO thought for your body, or for what you put on your body, and take NO thought for the morrow" (the future). Then he interpolates and ridicules the efficacy of human thinking by saying, "Which of you by taking thought can add one cubit unto his stature?" and answers it himself in these words, "If ye then be not able to do that thing which is least, why take ye thought for the rest?" and then repeats the same instructions admonishing us that we should rather "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." And still again Jesus says, "The son of man cometh (or the real and harmonious man shall appear) at an hour when ye think not"- not when ye think, but when ye think not. Is it not wonderful!

Once become aware of this, and all effort on the part of the person to save himself by the operation of the human mind ceases. He is aware of what Paul set forth so clearly: "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God" (Second Cor. 3-5). No longer of himself does he try to "know the Truth," to "hold thought steadfastly" or "Be still and know that I am God," for instead of a vain endeavor to do these things utterly impossible of achievement with the human mind, a righteous endeavor is made to still the human mind, to stop his own thinking, or to "silence the material senses" (Ibid), whereupon, the stone having been rolled

away from the door of the tomb in his consciousness wherein the Christ has lain buried or dormant under the debris of human thinking, does the Christ arise, step forth and stretching out His hands bless one and all.

The Christ Mind takes command. Instead of the person trying to "know the Truth," now does this Christ Mind, "this Mind which was also in Christ Jesus," the one Mind, know the Truth. No longer does the person try to direct by human thinking, but rather does the Christ, now become his Mind, by its own thinking, direct the person, his environment, and associations, with resultant perfect harmony. This Christ Mind knows the Truth automatically, and says, "Peace be still" to this "unillumined human mind" by its very Christ presence, even as light dispels darkness. "My presence shall go with thee, and I will give thee rest." This Christ Mind, the actual presence of God, says to the human mind "Be still," and then this Christ Mind of itself knows "that I am God" and knows it because it is God. No longer rests the responsibility on the person to "know the Truth," but the entire responsibility is given over where it belongs, to the Christ, "that consciousness which God bestows" (S & H 573), for "unto us a child is born, and unto us a son is given, and the government shall be upon his shoulder" (Isaiah 9-6) and as and when this is done, that which is called healing takes place, or the "Truth makes free." Furthermore it operates not only to make the particular person free, but it frees any who genuinely turns, not to the person, but to the Christ, the universal Father, the "I", – "I and my Father are one."

As one stills the human mind by refusing to entertain human thoughts and opinions, the doctrines, theories and fears of men, and all the preconceived imaginations of the human mind and by turning to God in praise, thanksgiving and glorification, one finds that he naturally adopts a listening attitude, in an endeavor to hear what God is saying, rather than have God hear what he himself thinks or says. In the textbook (308) we find: "The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man;" and in one of Mrs. Eddy's hymns, "I will listen for Thy voice, lest my footsteps stray;" and in another, "And o'er earth's troubled, angry sea I see Christ walk, and come to me, and tenderly, Divinely talk." As one listens God will speak to him. One must have a care, however, not to let the human mind with its thinking shut out the voice of God. As an old teacher puts it, "How can you expect to hear God speak in that gentle and inward voice which melts the soul, when you are making so much noise with your rapid reflections? Be silent. God will speak again.

"In the textbook again we find this: "To enter into the heart of prayer, the door of the erring senses must be closed. Lips must be mute and materialism silent, that man may have audience with Spirit, the divine Principle, Love, which destroys all error." (S & H 15) Think of it! The human mind must be utterly stilled, consciousness must become a "sanctuary of Spirit," that man may have audience, not an audition, with God. Yet nearly all of us are constantly trying to have an audition, or have God hear us, rather than listen to Him who says, "Before they call I will answer, and while they are yet speaking I will hear," and "it is your Father's good pleasure to give you the kingdom," and "Your Father knoweth what things ye have need of before ye ask Him."

To illustrate this: There was a dear old lady, an actress, who had touched the hem of the garment of Christian Science. Her physician, one of no little prominence in New York, had pronounced her "riddled from head to foot with cancer, true carcinoma," and said that "she could not live beyond a twelve-month." The practitioner who was called on the case, at that point of his experience, believed that Christian Science was a system of right thinking. When she turned to him for help, and away from the surgeon who had done whatever he could to make her more comfortable, including the cutting away of two external growths, the practitioner in the attempt to heal her of this dread disease, proceeded with declarations and affirmations of Truth, and contradictions of error, and by truthful arguments of one kind or another, but all predicated on, based on, or instigated by some error to be eradicated. This was without success, for though he strove mightily with right thinking to overcome and counteract the errors of wrong thinking, he inevitably came out by that same door wherein he went, because the human mind only was praying, and not the Christ-Mind. This is evident, for the human mind alone can utter a prayer instigated by a desire to eradicate an evil, inasmuch as the divine Mind, God, "is of purer eyes than to behold evil and canst not look on iniquity" (Hab. 1), and so could have no such desire any more than light could have a desire to eradicate darkness.

Then one night when the nurse in attendance was taking a well-earned rest, the practitioner was left alone with the patient - yet not alone, for God was certainly present - it seemed as though she was passing away.

What should he do?

At this point he dimly perceived the substance of the forgoing and the utter futility of his own right thinking with the human mind, and it dawned upon him that the divine Mind or the Christ Mind could not possibly pray or base its thinking on some error to be eradicated, and that consequently he was only using the human mind. He recollected also this statement in Misc. Writing, page 352: "There is not sufficient spiritual power in the human thought, to heal the sick or the sinful" and so saw that in some way he must let that Mind be in him which was also in Christ Jesus. Here was one of those instances where the evil cannot be cast out other than by "prayer and fasting." It was evident to him that if the lady was to be restored to her normal health he must "deny self", and God must come to her assistance.

So then and there he turned away from the human mind with its thinking, and turned to God.

(On another occasion he had been called in to see a woman, and found her suffering intensely, in extremis, and plainly dying before his very eyes. He was alone with her too. What should he do? He called to God and said, "Oh God, tell me, what shall I do?" and God said, "Son, don't you do anything. Leave it all to me," and in a few moments, after praising and glorifying God in song, the claim was broken, and in the morning the woman herself telephoned that she was healed of that trouble.)

On this occasion he cried out, "Here am I, Lord, send me," and "You tell me what to do Father, for I know not what" and "Speak Lord; for Thy servant heareth," and then waited for a reply. In a few short moments it came clearly and distinctly: "If a man keep My saying he shall never see death," and there flashed into consciousness, "Why of course! And not only shall I not see death in or of myself, but shall not see it anywhere" and the vision of eternal life had appeared to him.

This entirely satisfied him and he laid himself down and slept an unbroken childlike sleep, which he had not done for many, many days or nights.

Next morning when he awakened he found the patient resting quietly and practically well. In a few days she left for Atlantic City for a well earned rest, and returned to her work on the stage in a few weeks more, well, strong, healthy and happy, and lived for many years afterwards to a more than ripe old age.

It is interesting to note that the same surgeon who had pronounced her as being "riddled with cancer" and had foretold her certain death within the year, examined her about a year and a half afterwards and found her to be "as sound as a dollar and without a trace of cancer."

There is good reason why His name should be called Wonderful, Counselor, the Mighty God, the everlasting Father, the Prince of Peace!

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### **STATION K.O.G.**

In the very place where we are at this moment, are voices, music, and other sounds. This is common knowledge ever since the radio has come into such general use. If, however, we would know what they are, and listen to what is going on, we must dial in to them, we are perfectly well aware of these mundane things, but how many of us are willing to believe that the Word of God is here too, and may be heard as plainly as that of the earth earthly, but it is just as necessary that it be dialed into. "The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously 'man talks with man.'" (S&H 308)

The great radio experts have told us many times that since the beginning of the world, every sound uttered is traveling along some wave length, and will continue to do so as long as the world exists; and they have also told us that if we should dial into the particular wave lengths on which these sounds are traveling, we'd hear them as uttered. We could hear Moses, Isaiah, the prophets, and we could hear Jesus, and we would hear them just we hear the announcers over the air today, their actual words.

Now Jesus said, "I have not spoken of myself, but my Father which sent me, He gave me a commandment what I should say and what I should speak"; again he said, "The words I speak unto you, are not of myself, but the Father that dwelleth in me, He doeth the works." Plainly then it was God speaking as being Jesus. Just as it was the author of the book speaking as being Robinson Crusoe. If therefore we should dial into that wave length over which Jesus was broadcasting, it must be evident that we should be listening to "the Father within," or to God Himself, even as those who were within earshot, just as when we read something that Crusoe says, are we hearing the author speak.

We have no trouble dialing into the mundane stations, but few even try to dial in to the spiritual station, K.O.G. the Kingdom of God. This station is on the air all the time, and the Great Announcer, God Himself, is broadcasting His Word. Station K.O.G. operates on its own peculiar wave length, but may be dialed into by any person or instrument which is equipped with the Christ, and it may be said that everybody is so equipped, for this is "the true Light, which lighteth every man that cometh into the world." The trouble lies in that few use the Christ equipment with which they may dial in. It is as though one had one of those newer instruments sold everywhere now. They are equipped to operate on either a short or a long wave. The long wave dials us into the stations with which we are quite familiar, while the short waves dial us into far distant stations, England, Germany, Russia, Java, Australia, etc., but so long as we stay dialed into the long waves we are not able to dial those stations operating on the short waves. To dial into the short waves, we must first dial out of the long wave range. This done we automatically find ourselves dialed into the short waves. We cannot possibly dial into the short waves, so long as we keep dialed into the long waves; cannot be dialed into stations in and around New York, and at the same time hear Java, or Australia. Neither can we dial into the mundane stations and even expect to hear station K.O.G. at the same time. We must constantly turn away from the material and turn to the spiritual.

Jesus and the old prophets were instruments equipped with the Christ, and they constantly dialed in to Station K.O.G., and they said so over and over again with their "The Word of the Lord came unto me, saying. . ." and "Thus saith the Lord." They never claimed that what they said emanated from themselves or out of their human mind or intellect. Neither did Mrs. Eddy so claim, but constantly deplored any such in unmeasured terms; while Jesus specifically time after time said he spoke not of himself, but that the Words he uttered were of the Father, God; he said "The Son can do nothing of himself, but what he seeth the Father do; for what things so ever He doeth, these also doeth the Son likewise." All these turned away from the material and turned to God, dialed out of the earth earthly, and dialed into the spiritual. We can all do the same, and we must do so.

Isaiah was an instrument equipped with the Christ. He was a good radio. He dialed into station K.O.G. and picked up the broadcast of God, Himself, relaying it over his loud speaker thus: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek;

He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, the planting of the Lord that He might be glorified."

Had Isaiah said these words out of his human mind, beautiful and euphonies as they are, they would have had no healing quality whatsoever; not any more than the words of Macaulay; but they were really and truly the veritable Word of God, broadcast from station K.O.G., and dialed into by Isaiah, picked up by him and relayed over his loud speaker into the world; they carried the power of God with them, for "the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." (Heb. 4/12) Therefore the healing went on.

Years afterwards Jesus used the same words. Meanwhile they had been bandied about by priest and rabbi, and others, with rarely any effect, because they had not dialed in, but had merely memorized them, or read them from the scriptures. When however Jesus "stood up for to read," in the synagogue and uttered those words, they were not mere words which he had read or memorized, else would they have been as void of power to heal or save, as when the scribes and pharisees spoke them; but Jesus had dialed in to the same old wave length into which Isaiah had dialed before him, and they were the actual Word of God, which he was relaying into the world over his loud speaker, and so again they carried with them the omnipotence of God, and he was able to say "This day is this scripture fulfilled in your ears," and again the healing went on.

This was in fact why the scribes and pharisees were so bitter against him and sought his destruction. He healed, for the Word, which he spoke, carried the power of God. The words had of themselves no efficacy or power to heal or save, but Jesus had dialed in and so they were the actual Word of God, and he was simply relaying them over his loud speaker, for he himself had no more to do with the words he uttered, than has a radio to do with the words or music which is relayed over its loudspeaker. Moreover he said so over

and over again. The scribes and pharisees could not or would not dial in, and therefore their words were simply words, mere words voiced by them, perhaps from memory, or read from the scriptures. They were the same as an "electrical transcription," and so were powerless, just as the "electrical transcription" is not the actual voice of whatever is relayed into the world. Consequently the word spoken by these people had no power, whereas the very same words, relayed by Jesus over his loud speaker, were the veritable Word of God, hence the healing and salvation resulting there from. No wonder they were angered at Jesus.

Years went by, the words were used time and time again, in prayer, declamations, in every way that could be thought of, except that the speakers were not dialed in, and were, as it were; mere "electrical transcriptions." Honest men, holy men, priests, ministers, and rabbis, said the words, but the healing was never in the words themselves. They must be dialed into. So the tragedy of it all was that after a while the teachers, those in authority, taught the world, seekers after Truth, that the healing power of God as manifested through Jesus the Christ ended with his dispensation, and was only for that period, until eventually hardly anyone believed that it was for this day and age and for all time.

Then came Mrs. Eddy. She was another instrument well equipped with the Christ. She dialed in again, used those very same words in part as did Isaiah and Jesus, and you will find them in the very preface of Science and Health, so once again the healing went on. Dialed into, those words carried the very power of God. If they and her other writings had been the emanations of Mrs. Eddy's own mentality, they would have been as powerless to heal or save as the words of Shakespeare; beautiful they might be, and even this has been disputed by the scribes and pharisees of today, but had they been simply the product of the human mind, they would have been utterly worthless so far as healing is concerned. They were not her words however, and she never claimed them to be so, but she had dialed into station K.O.G., picked up the wavelength peculiar to that station, and once again was relaying over her loudspeaker, the actual Word of God. In fact Mrs. Eddy says this over and over again. She took no credit to herself as the author of the textbook, but says that she was but a scribe under orders who wrote down that which God dictated to her, that they were not of her human mind at all, and that no human mind or pen ever wrote them. She simply claimed that she received

them by revelation from God, and for this reason that she did so, and for no other, does the healing go on.

Thousands of others have tried to heal by repeating the words in Mrs. Eddy's writings, just as others have tried the same by repeating the words of the Bible; they have said over "the scientific statement of being," or other statements of Truth, but unless they have dialed in they might as well say "Eenie, meeny, miney, mo" and expect to heal. Dial in however to that same old wave length into which Isaiah, the prophets, and Jesus and Mrs. Eddy dialed, and self being out of the way, for self turns the Word instantly into an "electrical transcription," the Word of God will be picked up and may be relayed over your loud speaker, and that Word will carry the power of God, and healing and salvation will be the result.

The writer has dialed in many times, and one of his experiences follows as an instance of the practicality of Christian Science. He was sent to China in 1903 to be Assistant Manager of the International Banking Corporation at Shanghai. He was appointed by the N.Y. Directors. At the same time the General Manager, an Englishman, thoroughly equipped with the knowledge of eastern banking and exchange methods, had appointed another, an Englishman, named Tweed, to the same post. Tweed was thoroughly versed in buying and selling foreign exchange in the east. The writer was considered rather a promising young banker in the U.S.A., and was a fairly good exchange man, but he was a mere babe in the hands of the eastern exchange men. He had been accustomed to deal in quarters, eighths, and sixteenths, but these men worked in thirty-seconds, sixty-fourths, and even in one hundred and twenty eighths, and in large transactions might even split that. So the writer sat on one side of a great table, while Tweed sat on the other and did practically all the work. It was a most uncomfortable position. Moreover the General Manager, named Lee, saw to it that the staff knew the writer's knowledge of eastern exchange methods was practically nil.

One day the writer was called into Lee's private office and told to make a transfer of taels from Shanghai into lakhs of rupees in Singapore, let him know the cost in dollars (Mexican dollars are used in China for currency) and what was the best rate to be given. The writer reached out for the tables of exchange, but the G. M. said "Oh no! Do it yourself. Every man dealing in exchange can do that." So the writer went to his desk and attempted to carry out instructions. He was never much of a mathematician, bankers

seldom are, but he tackled the job. Shortly afterwards he took an answer into the General Manager, who looked at it, smiled knowingly, and threw it into the waste basket, remarking simply that it was wrong. Several times this was done, but with the same response, to the amusement of the entire staff, which evidently knew all about it.

Finally they all went out together to the Shanghai Club and to tiffin, leaving the writer alone in the offices, save only for the Chinese clerks. Then as he sat at his desk, he turned to God and said, "Father show me how to do this thing. I have intelligence, for the great I AM is my intelligence, and I have no other. This Mind is the only Mind. Tell me therefore, Father, how to work this thing out." Then he waited patiently and expectantly and God spoke to him and spoke to him in the most extraordinary manner in effect as follows, utterly beyond the possibility of the human mind: "Write". So the writer took up pencil and paper, and the voice went on, "Put down the transportation charges from Shanghai to Singapore, interest during transit, comprador charges, tellers charges, cost of boxes, cost of boxing, coolies charges to ship and from ship, etc., etc." and similar charges at the other end, and gave the amounts of each - a most necessary thing for the writer certainly knew none of them - and when he had written these all down whatever they were, he added them up, made the necessary calculations, simple enough now, and laid the answer on the G.M.'s desk. Then he too went to tiffin.

When he returned the entire staff was gathered about Lee's desk, and a great pow-wow was going on, but when they saw him come in, they all went to their several desks looking rather puzzled. The answer was correct, but the writer always felt that he was suspected of having used the exchange table while they were at tiffin.

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### THE ARK

God is Love. This love is shewn to the human race in that there is given to us a way out of every difficulty or trouble which may seem to beset us, and the way out is by taking refuge within the ark of spiritual consciousness, that place of safety which God first shewed to Noah, whereupon he builded the ark and sought for and found safety therein for himself and all those who would enter therein with him.

Although from an historical standpoint doubtless Noah builded an ark of gopher wood, the story is symbolical of the building of the ark of spiritual consciousness which each must do for himself, and in it find perfect safety under any and all circumstances.

The manner of building this ark is set forth quite plainly in the chapters of Genesis which deal with Noah's ark. Under the light of Christian Science we are able to construct the true ark of spiritual consciousness. First there is to be laid the keel of purity, (S&H 241) "the corner-stone of all spiritual building is purity;" then there must be builded in the great ribs of gentleness, tenderness, kindness, politeness, courtesy, good nature, good temper, good sense, good humor, good taste, good cheer, joy, mirth, laughter, gratitude, generosity, patience, contentment, constancy, affection, faithfulness, consideration, tolerance, love and such like, and then we must sheathe it with the great timbers of courage. These things done, we must "pitch it within and without" or (Ibid 392) "Stand porter at the door of thought" so that no error of any kind may enter into this ark of spiritual consciousness. There must necessarily be a window in, the ark through which we may always have an uninterrupted view upwards, and a door through which we may enter in, to close out the undesirable and let in the desirable.

Having thus builded the ark, we must seek shelter within against coming storms, and invite all those who will to come in with us, or as the story relates, we must bring all the animals into the ark. It must be evident to the veriest novice in Christian Science that one cannot bring animal qualities and characteristics and attributes into spiritual consciousness, therefore this means that we must refuse to permit the entrance into this ark of the animal qualities, etc., which present themselves to us in the personality of those who enter our consciousness, and bring them in as spiritual ideas. For instance if there appears to us an enemy sinuous, mean, venomous, one whose forked tongue stings and bites at the slightest provocation, a veritable snake, we must replace that seeming with a "wise idea, charming in its adroitness" (Ibid 515) or as Jesus did "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view' of man healed the sick." (Ibid 476) So when we bring the animals into our ark of spiritual consciousness, we must bring them in as spiritual ideas, and leave without the ark all the evil and animal qualities, characteristics and attributes which have seemed to be a part of them.

Then we are all in perfect safety within the ark and though the storm without rages, the winds blow and the rains fall, the waters of mortal mind grow deeper and deeper, the waves beat against the ark, and we are threatened with the danger of being engulfed, we shall safely ride out the storm and finally the waters will subside, the rain cease to fall, the winds and waves become calm again, and we shall hear the grinding of the keel on Mount Ararat, which is the highest point in the Kingdom of God which we have as yet attained.

At this point of our experience we open the window, and Immediately there flies out that old croaker, the raven, that bird of ill omen of which Poe sang "Quoth the raven, nevermore!", that black bird which has been sitting on our shoulder and whispering in our ear, that there is no hope, our case is hopeless, we can never be healed, and such like; this tempter flies out of the window and away and is never more seen. Then we send forth the dove which flies forth looking for universal peace, the ground on which to set its foot, but the waters have not sufficiently subsided, and so it returns to us. Then later on we send it forth again, and though it returns again, indicating that it has not yet found a resting place, yet it bears in its beak an olive leaf which denotes that it has found signs of the coming of that universal peace which is so much to be desired. Then after a further period of time we send forth the dove again, and this time she never returns, which makes plain to us that she has finally found this resting place of universal peace and harmony, whereupon we open the door of the ark and go out into all the world and preach the gospel and heal the sick, and become fruitful and multiply the earth with spiritual ideas.

Many years ago, over thirty, the writer was one of those animals wandering about in a material universe sick, dying, and dissipated. He sought the assistance of an old gentleman who had builded his ark of spiritual consciousness, and he invited him into it. He refused however to have anything whatsoever to do with those bits of evil baggage with which the writer was then burdened. The invited guest staggered up the steep gang-plank burdened with those things, only to be met with the request to leave them behind or throw them overboard or do with them whatever he would, save only one thing, he might not bring them with him into the ark of spiritual consciousness, the door of which stood open for him to enter if he would. So after a struggle he threw them overboard and they must have floated off into the sea, for having entered this ark, the writer never saw them again.

He was perfectly healed. It is true that it took some several months from the time he stepped on the gang-plank with his worse than useless baggage, before he was wholly freed from its burden, but first the desire for strong drink went by the board, this however instantly, smoking went next, and then the pain and suffering and finally the claim of disease itself; but surely and certainly as he entered the portals of that ark of spiritual consciousness, he found himself alive, well, clean, and healed.

Since then he has been busy building his own ark of spiritual consciousness. Many times he has slipped and fallen, many times he has hammered his thumbs and fingers when in a slipshod way he has undertaken to install a new-old rib, but never has he lost the courage with which to sheathe the outside, and today he is conscious of the fact that, as far as he has gone, he has builded well, and though at times the storm beats hard against the sides of the ark, he and those with him are safe.

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## **CHAPTER VIII THE HEALING TRUTH YOU WANT TO KNOW**

by *Vivian May Williams*

### **HOW TO REALIZE PROSPERITY**

THIS lesson is written for the purpose of helping the student to demonstrate supply.

First of all, what do you call your supply? If you consider yourself a material man, you are then dependent upon material money and the things of this world for your substance, and the world belief is that they are hard to get; that you cannot be clothed, fed or cared for without money. Yet Jesus said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that Solomon in all his glory was not arrayed like one of these."

Solomon was the richest man of his day and yet his advice to mankind was to gain understanding. In the book of Proverbs we read these words: "Happy is the man that findeth wisdom, and the man that getteth understanding, for the merchandise of it is better than the merchandise of silver, and the gain

thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her."

### **The True Source of Wealth**

Solomon was leaning upon the substance of the unseen ideas in mind which are eternal, whereas the objects we behold with the five physical senses are but symbols and are perishable.

In this day of scientific understanding, we know that man is not material, so we will assume the spiritual man and reason from that basis.

God, Substance, Life, Mind, Consciousness, are all synonymous terms for the One Supreme Being. Understanding can give us more than gold or silver, for understanding is spiritual consciousness which is substance; whereas, gold and silver are but symbols or objects bearing evidence to the omnipresence of substance. Depending upon anything in manifestation is a dependence upon man (manifestation) instead of God, Substance.

Jesus performed miracles through understanding his own mind. This understanding endowed him with the Christ consciousness which is the power of God. He never went outside of himself for any assistance. His understanding was the "substance of things hoped for." He did not have to accumulate and store up for the future, for his understanding of the nature of his own mind was an instantaneous source of supply. There is no distance between the idea of the thing you desire and the mind that supplies it, for the idea is in mind. This is what Jesus meant when he said "Whatsoever things ye desire, believe ye have received them." God has nothing to give you but ideas and these ideas are your sustenance and support for you are a spiritual (mental) being, therefore, nothing can nourish you but God's ideas. Since you are mind and not body, the consciousness of an idea is equivalent to receiving the thing itself, for all God's ideas are things in reality.

The average person lives in the outer world, instead of the inner kingdom which is within his own consciousness. By so doing, the objects of sense seem to be realities and he has depended upon them for so long that he is afraid to release them in thought for fear he will lose them, yet Jesus said, "Whosoever will lose his life for my sake shall find it." When you lose you

life for his sake, you have simply lost the false sense of a material man, and have gained an understanding of your real Self as the spiritual man, the Christ consciousness of God. Finding this understanding of your true Self, is finding your life "hid with Christ (in true consciousness) with God."

### **To Demonstrate Money**

In order to demonstrate money, you must see it as a manifestation but not as reality. You cannot separate money as an idea from the Mind, God, but you must learn that it is the idea that sustains and supports. Once you see this clearly, you will appreciate Solomon's advice to get understanding.

In heaven, the world of reality, there are no solid objects such as money, houses, lands, etc. These objects are all in the world of creation. They are called creation because they have a beginning and end. It is perfectly right that we have all of these things we desire, and we possess them just as soon as we realize that the things in this world are but dream pictures, and that their existence is dependent upon the ideas of joy, happiness and satisfaction that these symbols stand for in the world of reality. As soon as you see that an object in this world is but a shadow of a spiritual image or idea in mind, you will depend upon your ideas for supply rather than the things of this world. And when your mind furnishes you with ideas, do not sit down and wait for God to carry them out, but act upon your ideas. Thus, your ideas in mind become your supply.

### **You Must Act To Demonstrate**

The world is full of people waiting upon God and wondering why they do not demonstrate. Man is God's activity, and the more active you are the more you represent your true Self.

Insight or understanding is the only means of deliverance. Until one gains the true viewpoint of the material world, he will continue to lack, and will spend his days trying to demonstrate. Once you perceive the Allness of the spiritual creation, and the nothingness of the material creation, your supply will come as naturally as the lily's, without anxious thought.

The only true creation is spiritual consciousness. Things do not come out

of it – they are eternally within it. By understanding this, our ideas seem to be objectified or flashed before us as objects, just as moving pictures are flashed on the screen, but they really never leave the projecting room. This material creation is like a mirror – a vast infinite nothing. A mirror is really nothing, yet out of the mirror anything can spring. Any object placed before the mirror will be seen as a reflection. Suppose I held a gold coin up in front of a mirror, the coin would instantly be reflected back to me. The coin doesn't get into the mirror – it is merely seen as a reflection. The coin held before the mirror represents the idea held in spiritual consciousness. Held in consciousness it seems to be projected, reflected or objectified but in reality it is eternally poised in the same place in Mind. Depending upon money or any other thing in this world for your support or supply, is equivalent to depending upon the reflection of the gold coin in the mirror instead of the original held before the mirror. It is quite evident that the coin in the mirror is nothing at all; therefore a reliance upon it for supply is futile.

### **Your Thoughts Determine What You Demonstrate**

Once you realize that the kingdom of heaven is within you, you will see that the manifest world is no more substantial than the pictures on the screen. They appear to be so real to you that before you are aware of it you have made yourself so at one with the picture that you suffer or enjoy according to what your eyes behold. And yet there is nothing before you but a very dark, blank curtain. All action is taking place in the projecting room.

Experiences of lack are but false pictures in your own mentality, being flashed before your five physical senses, having no more reality than the pictures on the screen.

Suppose someone turned a bright light upon the screen while the picture was being shown, what would become of the picture or creation? It would be totally absorbed by the light. So it is with lack. By turning on the full light of understanding that now you are a spiritual being in possession of all the wealth of the kingdom, the false belief of lack is totally absorbed by the light of spiritual understanding being projected by the camera of divine Mind, and the false picture vanishes into its native nothingness.

Wealth is an established fact and you can have as much as you can realize. The question naturally arises, "How am I to demonstrate the things I desire?"

Get a definite idea of the thing you desire and hold to it unwaveringly. Do not outline the channel through which you think it should come.

For example, you may desire a car. If you believe that your possession of a car depends upon money, your car will be limited to that one channel of supply, and if the money is not forthcoming you do not demonstrate the car. But, if you arouse the spiritual consciousness of joy, satisfaction and appreciation that naturally accompanies the fulfilment of your desire for a car, you will soon possess it. Many believe if they can demonstrate things their happiness will follow, but happiness is not the result of possessing things. Things are a result of happiness within your consciousness. Jesus distinctly said: "Seek ye first the kingdom and all things shall be added."

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The last few pages of:

**IMMORTALITY BROUGHT TO LIGHT**

*by Dorothy Rieke*

Remember that when I contrasted my own human experience with that of my Hindu's, Mr. Dunn pointed out that both experiences were nothing but dreams. We often hear mortality referred to as a dream. Many Christian Scientists readily agree that they are truly immortal children of God right now, but, and there's that negative "but" -- but they are having a dream, of life in matter. They agree that they will awaken someday to the nothingness, the unreality of the dream and then they will enjoy true spirituality, true immortality. Most of them plan to awaken after they pass on.

Isn't it ridiculous to go on dreaming? Isn't it foolish to postpone awakening from a dream? To knowingly postpone the awakening will even include passing on. I know that all of you love, as I do, the beautiful hymn 412 found in our hymnal, "O dreamer, leave thy dreams for joyful waking, O captive, rise and sing, for thou art free; The Christ is here, all dreams of error breaking, unloosing bonds of all captivity." The promise, of healing and freedom are inspirational. But in addition to the beauty and inspiration of the lovely hymn, there is included a specific command for each and everyone of us – leave thy dreams for joyful waking. It does not suggest that we postpone the leaving of the dream and the awakening; rather it points out

that , the Christ is here now, breaking the dream of error now and unloosing the bonds of captivity now.

Not long ago I had an experience which showed me the importance of leaving a dream immediately. I dreamed I was on the second floor, of a two-story building. As I glanced out of the window I saw a little boy playing high in a tree. As I watched him, the branch on which he was playing broke. It didn't break off completely, but it was still attached to the tree. The little boy clung desperately to the branch, swinging back and forth. I rushed to the window, threw it open and called out to him. "Do not be afraid, you cannot fall, you are in the arms of divine. Love. God loves you, He holds you, He protects you. You cannot fall. I no sooner had I finished calling out these reassuring truths than the branch pulled free of the tree and carried the little boy with it to the ground. I rushed downstairs and out of the building to see what I could do to be of help. I was greatly disturbed by the condition of the child as he lay there on the ground. Then I awakened. O how grateful I was that this experience wasn't true. I thanked God that it had only been a dream.

Then I rolled over to go back to sleep.

But I didn't go to sleep.

I kept seeing the picture of the little boy falling. I wished he hadn't climbed so high. I felt a great concern over the injury he had suffered as a result of the fall. Finally, I actually found myself wondering why Christian Science had failed to save him from falling. It was then that I realized what I was doing. You see I hadn't left the dream. I had recognized it as a dream, but that hadn't been enough. I truly needed to leave it. Here I had been worrying about something that had never happened. I had been unhappy about a branch that had never broken.

I had been concerned about a boy who was never up a tree, much less had fallen from one. I had been disturbed from the effects of a fall that had never taken place. Wasn't it ridiculous that I had gone on living in the dream, even after I had awakened and recognized it as nothing but a dream? But of course the height of my folly was wondering why the Truth hadn't worked in a situation that had never taken place.

No, it wasn't enough just to see the experience for what it appeared to be – just a dream. I needed to go beyond that in my thinking, see it as nothing, absolutely non-existent, and then leave it as such.

Then I rejoiced that there had never been a dream for there was no mortal mind to dream one. I fell asleep. The next morning I couldn't help but draw some conclusions from this experience. Very early in our study of Christian Science we have learned to recognize problems as unreal. We call lack, sickness, death, accident, and so forth, error, illusion, a dream, mesmerism. But do we treat the problem as a dream or as an illusion? Don't we often go on thinking about it, wondering what caused it? Don't we worry about it, speculate on what others think about it? Sometimes aren't we even guilty of wondering why Christian Science hasn't worked. In dealing with physical problems Mrs. Eddy has taught us to leave the dream by taking thought away from the body and turning our full attention to Truth and Love. You will remember the experience of the woman who had been in a serious accident and had been run over by a truck. She left her dream by facing reality. Isn't one who denies the error and then keeps a single eye on God's testimony, arguing only from the point of perfection, successfully leaving the dream?

One of the most significant and powerful truths which enables us to leave the dream and awaken to reality is the simple truth that there is no mortal mind to dream a dream. Where does a dream come from anyway?

You say it is a product of mortal mind. But what is mortal mind? Since God is the only Mind, can there be another? Over and over we are taught that God is the only Mind, the most commonly used statement to that effect being the one used in the Scientific statement of being, "All is infinite Mind and its infinite manifestation, for God is All-in-all." Over and over we are taught that God being the only Mind there can be no other Mind. Hence no mortal mind. My favorite statement as to the non-existence of mortal mind comes from the textbook (p.399:23-2.4), "Scientifically speaking, there is no mortal mind out of which to make material beliefs, springing from illusion." Thus our conclusion must logically and reasonably be that because there is no mortal mind to dream, there can be no dream.

What then should we be doing about the dream of mortality? There is no

more truth in your being a mortal than there is in the little boy being up a tree. There is no more truth in your suffering penalties in mortality than there was in a little boy falling from a tree. There is no more truth in your failing to get results from the application of Christian Science than there was in the failure of Truth to save a little boy from falling from a tree. Then are you satisfied to call mortality a dream and go on living in it? Indeed not. We are going to leave the dream for joyful waking now. Moreover it is easy to leave the dream because we know that even the dream of mortality does not exist – for there is no mortal mind to dream it. Our joyful waking has been the glorious experience of immortality brought to light in our consciousness. We are going to face the reality of immortality and rejoice in it and live it.

Then there are those who say we're really immortal, but man is mesmerized, or hypnotized into believing that he has been born into matter, lives a material existence, and will die or ascend out of matter. But how can there be mesmerism or hypnotism when there is no mortal mind to hypnotize or be hypnotized? We are told in the Manual to defend ourselves daily from aggressive mental suggestion. What more aggressive is there than the belief of a life apart from God? What should we be denying more than the error of material history? As has already been brought out, if the angel in Revelation were to stand on but one foot, he had better stand on the foot which holds in subjection the subtle belief that man has ever experienced a material birth. A sure and certain way of destroying any mesmeric belief is the knowledge, the understanding, that there is but one Mind, God, and that that infinite Mind is our Mind, yours, mine, the Mind of the whole universe.

Where then is there a mortal mind to mesmerize? Where then is there a mortal mind to be mesmerized? Mrs. Eddy makes it clear in all her Writings that the sure destruction at hypnotic suggestion comes with the application of the truth that God is the only Mind and there is no other. When Mrs. Eddy felt that it was time to establish a second church in New York City, she asked her good worker, Laura Lathrop, to do the job. Since there were those who were adamant that there should be no second church in New York City, some of Mrs. Lathrop's friends were fearful that if she attempted this assignment she would be malpracticed upon. Mrs. Eddy gave Mrs. Lathrop this prayer to protect herself from aggressive mental suggestion: "There is no other mind to tempt me, harm me, or control me. I spiritually understand this and am master of the occasion." Isn't that powerful? Notice how Mrs. Eddy supports

the truth that there is no other mind with, "I spiritually understand this." Not, I am going to attempt to understand it, or some day I will understand it – she claims that understanding now.

I use this little prayer often, but I like to start out by rejoicing, "God is the only Mind. That Mind is my Mind, and the Mind of my fellowman." Then I follow with Mrs. Eddy's words, "There is no other mind to tempt me, harm me or control me. I spiritually understand this and am master of the occasion.

Isn't this a perfect defense against aggressive mental suggestion? It completely annihilates the possibility of any such thing by knowing the allness of the one Mind, God and the absolute non-existence of any other mind. It not only eliminates mortal mind as a power, but also as a presence. Isn't it wonderful that you are master of the occasion?

Because you spiritually understand that God is your Mind and there is no other, you are not mesmerized into believing you are a mortal. You are wide awake and alert as to the truth of being. You know who you are, what you are, where you are and what is going on. Let us rejoice often during the day that we are not mesmerized mortals but wide awake immortals, You are not even tempted to believe that you are Napoleon. You know who you are. You know what you are. You are not even tempted to believe that you are a mortal.

You know you are the sons and daughters of the King, and you are awake to your true identity. You are not tempted to think that you are material, physical, corporeal. You know what you are. You know that you are "The brightness of His "glory, the express image of his person." (Heb. 1:3) You are not even tempted to think, much less be mesmerized into believing you live in a material universe. You know where you are.

You know that you live and move and have your being in God, and therefore your universe is spiritual, the universe of Mind. You are not hypnotized into believing that sickness, lack, inharmonious relationships, accidents and so on, are going on about you. You are wide awake to the fact that only wonderful things are taking place. You see, hear, feel, and rejoice in a scientific sense of health, harmonious relationships, divine order, peace,

prosperity, and life in abundance. Because all that is going on is God expressing Himself and the results have to be good.

Isn't it thrilling to be a wide awake immortal, knowing who you are, and what is going on? Accept it, acknowledge it, consistently claim it, and rejoice in it. I shall always be inspired by the experience of a woman in one of the Nazi dominated countries during the last war.

One day without any warning whatsoever the enemy soldiers took her from her home, along with several other women from her community, and placed them in a prison camp. Already this woman's husband was in a concentration camp. She had been forced to leave behind in her home two little boys who were really too young to take care of themselves. Immediately she took the attitude that she was not going to be mesmerized, or hypnotized into believing that something terrible was happening. She saw clearly that God was her Mind and realized that divine Mind was certainly awake as to who she was, where she was, and what was going on. Never for an instant did she allow herself to be mesmerized into thinking she was a mortal in an enemy prison.

She mentally insisted that she was the immortal child of God, boundless, free, dwelling in safety in the secret place of the Most High; never for an instant did she allow herself to be hypnotized into believing that awful things were being done at the hands of wicked mortals. She saw the enemy soldiers "in Science", the perfect men of God's creating, expressing only the loving, considerate qualities of God. She even reached out beyond the prison walls and refused even to be tempted to think that there was a war-torn universe where little boys were alone needing care and a man was in a concentration camp. Rather she rejoiced that she was wide awake to the truth that in the universe of Mind, the only universe, only wonderful things were happening to all of God's children.

As a result, one morning an enemy soldier came, opened wide the prison doors, and told all of the women to go home. There was no explanation for this act. No situation had changed in the war, the enemy camp was still located at that place. No other prisoners were released at that time from any other prison camp. This woman alone knew why freedom had come to her and her companions. She had been master of the occasion.

Because knowing that God was the only Mind she had refused to be mesmerized. You will be interested in knowing that shortly after she had been taken prisoner a neighbor took the little boys into her home and cared for them. Very shortly after her return, her husband won his freedom, too. We, too, can see freedom from mortality for ourselves and others, if we will consistently deny that we are mesmerized into believing we are mortals in a material universe, and consistently rejoice that we are wide awake immortals in a spiritual universe, alert to the knowledge that we are the children of God, hence perfect.

I Remember the significant story I told you about the son of the King who never really was a gypsy? As much as I love that story, and as much as I have gained from it in understanding, yet it is not the story about you. May I have the privilege of relating your true history?

There was once a son of the King. Because he was ever obedient to his Father, he never wandered into the woods. He never was kidnapped by a band of gypsies. He never grew to look like a gypsy nor did he take a gypsy name, nor speak the gypsy tongue. He never had to have it revealed to him that he was not a gypsy, but the son of the King. And he never had to be persuaded that he must identify himself in order to gain that which was rightfully his. Instead of wandering off into mortality, you have always stayed in immortality. Instead of growing old in mortality, you have remained ageless in immortality. Instead of having to be awakened to the truth about yourself, you have always known that you were the child of God. Instead of learning anew of your Father, you have always known him. Loved Him, worshipped and adored Him, and understood your relationship to Him. Rather than having to identify yourself anew as His child, you have simply continued to be His beloved child in whom He is well pleased, sitting on the right hand of God the Father Almighty. Instead of having to claim anew your inheritance you have never ceased to be aware that all of God's blessings are naturally and necessarily yours. The description of Jesus in Hebrews is truly your description (7:3) "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the son of God."