

March 17, 2003—Subject: Matter

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

Our first selection this week is from UNITY OF GOOD by Mary Baker Eddy. The article titled, "Seedtime and Harvest", and the second, also from UNITY OF GOOD, is the last few paragraphs in her article, "Caution in the truth."

SEEDTIME AND HARVEST

LET another query now be considered, which gives much trouble to many earnest thinkers before Science answers it.

Is anything real of which the physical senses are cognizant?

Everything is as real as you make it, and no more so. What you see, hear, feel, is a mode of consciousness, and can have no other reality than the sense you entertain of it.

It is dangerous to rest upon the evidence of the senses, for this evidence is not absolute, and therefore not real, in our sense of the word. All that is beautiful and good in your individual consciousness is permanent. That which is not so is illusive and fading. My insistence upon a proper understanding of the unreality of matter and evil arises from their deleterious effects, physical, moral, and intellectual, upon the race.

All forms of error are uprooted in Science, on the same basis whereby sickness is healed, — namely, by the establishment, through reason, revelation, and Science, of the nothingness of every claim of error, even the doctrine of heredity and other physical causes. You demonstrate the process of Science, and it proves my view conclusively, that mortal mind is the cause of all disease.

Destroy the mental sense of the disease, and the disease itself disappears. Destroy the sense of sin, and sin itself disappears.

Material and sensual consciousness are mortal. Hence they must, some time and in some way, be reckoned unreal. That time has partially come, or my words would not have been spoken.

Jesus has made the way plain, — so plain that all are without excuse who walk not in it; but this way is not the path of physical science, human philosophy, or mystic psychology.

The talent and genius of the centuries have wrongly reckoned. They have not based upon revelation their arguments and conclusions as to the source and resources of being, — its combinations, phenomena, and outcome, — but have built instead upon the sand of human reason.

They have not accepted the simple teaching and life of Jesus as the only true solution of the perplexing problem of human existence.

Sometimes it is said, by those who fail to understand me, that I *monopolize*; and this is said because ideas akin to mine have been held by a few spiritual thinkers in all ages. So they have, but in a far different form. Healing has gone on continually; yet healing, as I teach it, has not been practised since the days of Christ.

What is the cardinal point of the difference in my metaphysical system? This: that *by knowing the unreality of disease, sin, and death*, you demonstrate the allness of God. This difference wholly separates my system from all others.

The reality of these so-called existences I deny, because they are not to be found in God, and this system is built on Him as the sole cause. It would be difficult to name any previous teachers, save Jesus and his apostles, who have thus taught.

If there be any *monopoly* in my teaching, it lies in this utter reliance upon the one God, to whom belong all things.

Life is God, or Spirit, the supersensible eternal. The universe and man are the spiritual phenomena of this one infinite Mind. Spiritual phenomena never converge toward aught but infinite Deity. Their gradations are spiritual and divine; they cannot collapse, or lapse into their opposites, for God is their divine Principle. They live, because He lives; and they are eternally perfect, because He is perfect, and governs them in the Truth of divine Science, whereof God is the Alpha and Omega, the centre and circumference.

To attempt the calculation of His mighty ways, from the evidence before the material senses, is fatuous. It is like commencing with the minus sign, to learn the principle of positive mathematics.

God was not in the whirlwind. He is not the blind force of a material universe. Mortals must learn this; unless, pursued by their fears, they would endeavor to hide from His presence under their own falsities, and call in vain for the mountains of unholiness to shield them from the penalty of error.

Jesus taught us to walk *over*, not *into* or *with*, the currents of matter, or mortal mind. His teachings beard the lions in their dens. He turned the water into wine, he commanded the winds, he healed the sick, — all in direct opposition to human philosophy and so-called natural science. He annulled the laws of matter, showing them to be laws of mortal mind, not of God. He showed the need of changing this mind and its abortive laws. He demanded a change of consciousness and evidence, and effected this change through the higher laws of God.

The palsied hand moved, despite the boastful sense of physical law and order. Jesus stooped not to human consciousness, nor to the evidence of the senses. He heeded not the taunt, "That withered hand looks very real and feels very real;" but he cut off this vain boasting and destroyed human pride by taking away the material evidence. If his patient was a theologian of some bigoted sect, a physician, or a professor of natural philosophy, — according to the ruder sort then prevalent, — he never thanked Jesus for restoring his senseless hand; but neither red tape nor indignity hindered the divine process.

Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here, and is included in Mind; that while ye say, There are yet four months, and *then* cometh the harvest, I say, Look up, not down, for your fields are already white for the harvest; and gather the harvest by mental, not material processes.

The laborers are few in this vineyard of Mind-sowing and reaping; but let them apply to the waiting grain the curving sickle of Mind's eternal circle, and bind it with bands of Soul.

Unity of Good CAUTION IN THE TRUTH

Sooner or later the whole human race will learn that, in proportion as the spotless selfhood of God is understood, human nature will be renovated, and man will receive a higher selfhood, derived from God, and the redemption of mortals from sin, sickness, and death be established on everlasting foundations.

The Science of physical harmony, as now presented to the people in divine light, is radical enough to promote as forcible collisions of thought as the age has strength to bear. Until the heavenly law of health, according to Christian Science, is firmly grounded, even the thinkers are not prepared to answer intelligently leading questions about God and sin, and the world is far from ready to assimilate such a grand and all-absorbing verity concerning the divine nature and character as is embraced in the theory of God's blindness to error and ignorance of sin. No wise mother, though a graduate of Wellesley College, will talk to her babe about the problems of Euclid.

Not much more than a half-century ago the assertion of universal salvation provoked discussion and horror, similar to what our declarations about sin and Deity must arouse, if hastily pushed to the front while the platoons of Christian Science are not yet thoroughly drilled in the plainer manual of their spiritual armament. "Wait patiently on the Lord;" and in less than another fifty years His name will be magnified in the apprehension of this new subject, as already He is glorified in the wide extension of belief in the impartial grace of God, — shown by the changes at Andover Seminary and in multitudes of other religious folds.

Nevertheless, though I thus speak, and from my heart of hearts, it is due both to Christian Science and myself to make also the following statement: When I have most clearly seen and most sensibly felt that the infinite recognizes no disease, this has not separated me from God, but has so bound me to Him as to enable me instantaneously to heal a cancer which had eaten its way to the jugular vein.

In the same spiritual condition I have been able to replace dislocated joints and raise the dying to instantaneous health. People are now living who can bear witness to these cures. Herein is my evidence, from on high, that the views here promulgated on this subject are correct.

Certain self-proved propositions pour into my waiting thought in connection with these experiences; and here is one such conviction: that an acknowledgment of the perfection of the infinite Unseen confers a power nothing else can. An incontestable point in divine Science is, that because God is All, a realization of this fact dispels even the sense or consciousness of sin, and brings us nearer to God, bringing out the highest phenomena of the All-Mind.



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