

UNCLE SAM

The dictionary defines the word “demonstrate” as meaning “to manifest, show forth, exhibit; to exhibit proof beyond possibility of doubt.”

Many Christian Scientists are constantly endeavoring with the human mind, by prayer or otherwise, to demonstrate something which at the time they do not believe they possess, and this is really why they try to demonstrate it. They may be endeavoring to demonstrate health, life, sobriety, love, peace, abundance, supply, and such things; but, curiously enough, they invariably make this endeavor when they do not believe they have those things (which lack is manifested or shown forth in sickness, sin, death, drunkenness, hatred, fear, anxiety, poverty, and other troubles), and as we have pointed out, it is because they do not believe they have those desirable things, that they try to demonstrate them. Is it possible to demonstrate or show forth or exhibit that which they have not? It is impossible. One can only demonstrate or exhibit that which he has. So soon as he has it, he can show it forth, but not before. How can he show forth that which he has not? It is absurd even to think of such a thing! Oddly enough, when he has the thing, he no longer tries to demonstrate it; he no longer tries to get something which previously he did not believe he possessed; for whatever it may be, it is now in manifestation, is demonstrated or shown forth, and without effort. There it is, and that is all there is about it. The thing is done. He has it. Then the human mind takes it for granted, accepts it, takes it as a matter of course, and then doesn't even try to demonstrate it or exhibit it, for it is a demonstrated, established fact. “*The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee.*” The mere fact that one has something is demonstration, or it is manifested. “This apodictical” — apodictical means “clearly demonstrable” — “This apodictical Principle points to the revelation of Immune, ‘God with us,’ — the sovereign ever-presence, delivering the children of men from every ill ‘that flesh is heir to.’” (*Science and Health*)

“God is All-in-all.” (*Science and Health*) As Paul says, “By Him all things consist.” God, Spirit, the Father within, the “I” or Ego, therefore, is the Demonstrator, for having all things, or still better, being all things, He demonstrates, manifests, shews forth, or exhibits Himself, that which He has or is. “Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source.” (*Science and Health*) God never ceases to demonstrate certain proof of His being. He is never without a witness of Himself. This is so because He is what He is, or as Himself hath said, “I AM THAT I AM.”

What is God? Many of us glibly say: God is “Principle; Mind; Soul; Spirit; Life; Truth; Love.” (*Science and Health*) But how many of us really grasp the significance of this statement? Even though in some measure, at least, we have come to the point where we no longer believe God to be a venerable white-whiskered old gentleman, perhaps sitting on a cloud or mayhap on a golden throne; and we say that He is impersonal, in-

corporeal, Spirit, Mind, Principle, etc. — yet do we not retain a sort of idea that God is an omnipotent, omniscient, and omnipresent Being, who is a Ruler in and of the Kingdom of God? A sort of benevolent Despot? Mayhap a loving Father-Mother God (somewhat in the sense of a humanly formed father or mother)? A King, as it were, to whom we turn or look for help in time of trouble; a sort of Ruler who looks after us and the Kingdom of God, something like the pictures we see of John Bull taking care of his people and lands, or Father Knickerbocker watching over his city, or perhaps Uncle Sam taking care of his kingdom, the United States of America and all that is therein?

Who is Uncle Sam, anyway? He is depicted frequently as watching over the U.S.A. We can see him in his funny old beaver hat, his striped trousers, and his spike-tail coat, standing guard over his domains. But is there any such Uncle Sam? Positively there is not. Uncle Sam *is* the U.S.A., or the U.S.A. is Uncle Sam. There is no John Bull or Father Knickerbocker either. They are England and New York City respectively. There is no God either who watches over the Kingdom of God and the things therein. God *is* the Kingdom of God. Uncle Sam is a mythical figure symbolizing or representing the U.S.A., but the U.S.A. is no myth. Uncle Sam is the U.S.A. God is a mythical figure too, representing the Kingdom of God, but the Kingdom of God is no myth. God is the Kingdom of God; the Kingdom of God is God. The U.S.A. is what it is, and might well say, “I am that I am.” The Kingdom of God is what it is also, and says and ever has said, “I AM THAT I AM.”

Let it be reiterated, there is no Uncle Sam watching over the U.S.A. The U.S.A. watches over itself. There is no God watching over the Kingdom of God; the Kingdom of God watches over itself. The U.S.A. contains within itself, of whatever it is constituted, whatever it has, whatever it does, and is self-contained, self-governed, self-constituted, and is simply itself. Uncle Sam, as such, is a myth, for actually he is the U.S.A. God as Ruler or King is equally a myth, for God *is* the Kingdom of God; but the Kingdom of God is very real, in fact, the only reality there is or ever will be. Moreover, this Kingdom is here now and right at hand. In it “we live and move and have our being.”

Sometimes we hear England broadcasting, and a voice says, “Hello, America. This is England speaking.” The U.S.A. answers and a voice says, “Hello, England. This is America speaking.”

Of course, we know perfectly well that it is not England or the U.S.A. speaking, but someone speaking in the name of England, or of the U.S.A. England must have a body, lips, etc., and a voice to express itself, or it would be dumb. So with the U.S.A. So also is it with the Kingdom of God. Error, too, if it would live, must have a body to express itself or act through. It is our privilege to supply a body for error or to refuse it a body. Error or evil has no body to act with, no ears to hear with, no legs to walk with, and if we refuse to supply this agency or body to evil or error, evil or error will fall by its own weight or die for want of expression. It is nothing, and we should let it remain so, and not give it a body, or organs, limbs, etc., to act as though it were something. The Kingdom of God likewise requires a body to express itself, a creation consisting of ideas, otherwise the Kingdom of God would die for want of expression also, or would not exist. Try to image the U.S.A. without its lands, rivers, government, army, navy, cities, states, territories. Quite absurd, for then there would be no U.S.A. Very well; imagine the Kingdom of God with no body, no creation, no expression! Equally, if not more, absurd!

There is this difference, though, between God and the devil, good and evil. God supplies His own body or ideas, and governs them, and this body or embodiment is the Kingdom of God, Himself in manifestation, the Kingdom of God made visible; whereas the devil, evil, cannot supply a body for itself and so express or perpetuate itself, but must have a body supplied for it. Therefore, as said before, if anyone refuses to supply evil or error with a body, evil or error dies to him who thus refuses it a body.

We shall assume the following conversation to be carried on in the broadcast: England says, "What are you, America?" America more properly the U.S.A., answers, "I am the sunshine, the air, the lakes and rivers, the streams and waters; I am the flowers, the trees, and grains, I am Chicago, New York, Boston, San Francisco; I am Texas, Rhode Island, California, Florida; I am the broad avenues, the churches, schools, the parks, the cities, the states, the territories, the inhabitants; I am the subways, the busses; I am the land of liberty and freedom, the land of unequalled opportunities, and all these for anyone according to law, at any time, without regard to race, creed, color, class, rank, or birth — I am, in fact, that I am."

Someone in a foreign country listens in to this broadcast and resolves to go to this land of freedom and opportunity. He is down-trodden, poor, wretched, almost, if not quite, a slave; one who is eking out a miserable existence, to whom life is just one drab thing after another, and this wonderful country described offers to him everything desirable. In due course he arrives, and the moment he steps on American ground he partakes of American things. He stands on American soil, eats American food, drinks American water, breathes American air, strolls in American parks, drives over American roads, rides American subways, attends American churches, theaters and schools, and is governed by American laws.

Does he have to demonstrate these things — the subways, the schools, and so on? Not at all. They are already demonstrated and shown forth. The U.S.A. itself demonstrates these things and everything it has. The one coming into the country does not demonstrate them; he has but to accept those things already demonstrated, and demonstrated by the U.S.A. Furthermore, the U.S.A. is constantly demonstrating more and more wonderful things.

We, too, perhaps sick, sorrowing, fearful, slaves to drink or other material things, slaves to appetite, to the senses, dwelling in the kingdom of matter, may have tuned into the broadcast from station KOG (Kingdom of God), and have heard the voice of the Great Announcer, God Himself, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Or, "Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else." We have heard these broadcasts coming directly from the Kingdom of God. We have heard them when we were in that far country, far, far away from the Kingdom of God, and we, too, resolve to leave the kingdom of materiality with its discords, and enter the Kingdom of God, the "land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil, olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass."

When we turn from materiality to Spirit, we find ourselves in the Kingdom of God, and at once partake of the things therein. We breathe the air of the Kingdom of God, drink God's water, eat God's food, "live and move and have our being" in the Kingdom of God, and are governed by the laws of the Kingdom of God. We partake of that wonderful promise of God, "It is your Father's good pleasure to give you the kingdom."

Do we have to demonstrate all or any of these things? Not at all. They are already demonstrated for us. The Kingdom of God demonstrates itself, shows forth or exhibits itself. It creates itself, or is self-created. We do not have to demonstrate life, health, peace, love, abundance, plenty, the things of the Kingdom of God, yea, which constitute the Kingdom of God. Not at all. Not any more than the foreigner who comes to this U.S.A. has to demonstrate the things constituting the U.S.A. Those things are already demonstrated for him. Moreover, the U.S.A. will demonstrate or show forth more and more. He has but to obey the laws, and the things of the U.S.A. are his as much as he deserves. Free are they to all, under law.

So the things of the Kingdom of God are here and demonstrated. The Kingdom of God demonstrates itself and the things constituting itself. All these are ours for the mere acceptance, according to law. Moreover, the Kingdom of God is showing forth or exhibiting more and more wonderful things for us and for the glory of God. "Behold the former things have come to pass, and new things do I declare; before they spring forth I tell you of them," broadcasts the Announcer from the Kingdom of God. All is created for the glory of God, and this creation is the body through which God acts or manifests Himself, this body which is "the temple of the Holy Ghost, which ye have of God and ye are not your own." And more, much more, is yet to come.

Most of us, when we come into the Kingdom of God, try to have the things of that Kingdom and enjoy them while still obedient to the laws of the old kingdom of matter which we have forsaken. We are jealous, fault-finding, critical, mean, hateful, quarrelsome, avaricious, afraid, grasping; we get angry, are ill-tempered, bad-humored, and a thousand and one other things which have no part whatsoever in the Kingdom of God. So we fail to receive and accept the fullness of the wonderful things in the Kingdom.

As if the foreigner coming into the U.S.A. might refuse to send his children to school on the basis that if this is a free country, he is free to do so. Soon the truant officer would call upon the head of the house and demand the reason, and finding no good excuse, would demand that the children be sent to school, and, if still meeting with a refusal, would have the parents arrested, and put in jail. Then, although in some measure still breathing the air of the U.S.A., eating the food of the U.S.A., drinking the water of the U.S.A., the food, the air, and the water would not be so fresh and clean as if he were free to go out into the parks and elsewhere, and so secure the things he might desire. When, however, he elected to obey the laws again, he would be set free from his bondage, and be able to accept to the full the things of the U.S.A., which are exhibited or demonstrated.

So with us. We come into the Kingdom of God from the old kingdom of matter, and fall into the mistake of trying to operate under our old laws, and the result is we find ourselves in some sort of discord, sick, sinful, suffering, poor, wretched, in want and woe, or limited in health, peace, life, love, abundance, all of which we enjoy in some measure, but to a limited extent. We are in bondage. However, when we learn the laws — or as the Spirit speaking through Jesus said, "Take my yoke upon you and learn of me" — and

obey them, we once again become the recipient of the unlimited supply of good, just exactly to the degree of our ability to accept and obey the laws of Spirit, God.

What better example of this can we find than in the parable of the prodigal son? The younger son had found himself in a far country starving for the good. Then he returned to his Father humbly and lovingly. "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." Whereupon did the father give him the best robe, the new shoes, the gold ring, and, killing the fatted calf, set him at his right hand at the feast prepared for him. These things had been all demonstrated long ago. All the son had to do was to accept them according to law. Breaking the laws, operating under material laws, he was shut off in large degree from the supply which otherwise was naturally his. Now he obeyed the law and immediately he was able to receive, and did receive the things of the Kingdom of God.

The elder son, always in the Kingdom, was trying to accept the things of the Kingdom of God while operating under the laws of his old kingdom of matter whence he had come long since; and naturally he was unable to partake fully of the things of God. Hear him: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends." Now why was this? For surely the Kingdom of God had demonstrated these things for him also. All he had to do was to accept them. Even his father said, "Son, thou art ever with me, and all that I have is thine." Why could he not have received or accepted them? Because — and it is plain enough — he was jealous, envious, avaricious, trying to operate in the Kingdom of God under material laws. So he was in bondage, jailed. He received much of the Kingdom, but not what he might have received, had he obeyed the laws of God. It was all demonstrated for him — "all that I have is thine" — but he could not accept it. The younger son was now operating under the laws of the Kingdom of God, and so, quite irrespective of what he had done, now he was free, and the Father was pouring forth whatever he could accept. The Father had been doing so always. So is the Father doing for us. We have but to accept.