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## CHAPTER I

### EXPLANATIONS INTRODUCTORY TO CLASS

Solomon said, "there is no new thing under the sun." <sup>1</sup> This statement is metaphysical and therefore true. In the language of to-day it means, that no one can be told one thing that he does not already know. Because infinite intelli-

gence is omnipresent, it is the intelligence of all, therefore one and all know all. Then what seems like the learning of something new is but the focusing attention on what one already knows even though he may seem completely unaware of knowing it.

Before beginning the routine of the class, a number of points should be carefully weighed and settled.

**What is the purpose of any class?**

**Is it not self-evidently, enlightenment?**

**1 Ecc. 1: 9.**

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### **"CLEAR, CORRECT TEACHING"**

Then the purpose of a Christian Science class is to gain an understanding of what Christian Science really means and is, thus establishing a working basis for thinking.

This is the motive for your being in class.

The well-springs of that motive must be sincerity and honesty, without which little progress can be made.

In order that this understanding may be available for your use, it must be orderly and natural, with no "skipping of hurdles" and no lapse in the continuity of your argument.

Each step must be taken understandingly. This can be done only if each step is based logically and inevitably on the step previously taken.

### **A FOUNDATION STONE NECESSARY**

First there must be the certain knowledge of some basic fact on which to start the structure: something so self-evident that it cannot be impugned, and so obviously true that it carries instant conviction.

Such knowing is the rock, and the only rock upon which to lay the foundation.

Then follows the orderly laying of one "stone," 1 one established fact, upon another, each one true to the "plumbline," 2 until the structure of reasoning is complete and available for use.

1 Isa. 28: 16. 2 Amos 7: 8.

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### EXPLANATIONS INTRODUCTORY

Because the whole of Christian Science is correct thinking, in other words, communion with intelligence, it is understanding. Thus all laborious effort to remember is unnecessary.

Memory, as human belief conceives of it, consists of impressions, or grooves made on the brain as on a phonograph record, to be later reproduced.

Christian Science, being understanding, not a brain record, is thinking seen as action, not brain-grooves which can so easily fade.

Infinite Mind is infinite memory. It embraces within itself all knowing, which includes all memory, but this is Mind-action, not brain-action.

As in mathematics, the knowing that two times two is four obviates the necessity for remembering it. So is it with all understanding.

Knowing is understanding and includes within itself all memory.

### ALONE WITH YOUR OWN UNDERSTANDING

This class, being understanding, is your understanding. In it you are alone with Mind. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow." 1

You must be willing to accept any statement of Truth that is your own logical deduction, and unwilling to accept anything equivocal, or not

1 Isa. 1: 18.

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### "CLEAR, CORRECT TEACHING"

clear to you, no matter from what authority it may be said to have come.

You must be convinced by your own reasoning, for you can use nothing about which you are uncertain. "*Be thoroughly persuaded in your own mind concerning the truth which you think or*

*Speak, and you will be the victor."* 1

Conversely, you must be just as determined to keep an open mind, remembering Paul's statement, "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." 2

When a truth, based on your accepted premise and correctly deduced, is established, even if the conclusion disagrees with your preconceived ideas, accept it gladly and do not allow prejudice to blind you.

Conceit is fatal to progress, and as Mrs. Eddy says, "*Conceit cannot avert the effects of deceit.*" 3

Self-opinion, except when based on reality, is valueless. On the other hand, "*Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear, - this disposition helps to precipitate the ultimate harmony.*" 4

Human opinion weighs not one iota in the scale of infinite intelligence.

1 S. & H. 412: 7. 2 I Cor. 8: 2. 3 No. 2: 24. 4 S. & H. 323: 32.

## EXPLANATIONS INTRODUCTORY

Then until you have made Christian Science your own through understanding and demonstration, it is folly to discuss what you believe it to be. Furthermore Jesus said, "neither cast ye your pearls before swine." 1

In "thy closet" 2 alone with Mind, you find your strength.

There, "in the secret place of the most High," 3 your conclusions are your own. They are the truth to you because you have deduced them logically, not because the Bible or Science and Health has stated them.

Nothing is true merely because some one has said it or because it is in a book.

All that constitutes the truth is its own inherent truthfulness.

Then the truth of Christian Science must be established independently of what Mrs. Eddy

or the Bible has said. It must be discovered as fundamentally true.

As this is done, it will be found that the statements in the Bible and in Science and Health are true, not because they are in these books but because they are true in themselves.

Because they are true, they are in these books. These books are a record of the truth, and are therefore to be earnestly studied.

1 Matt. 7:6. 2 Matt. 6: 6. 3 Ps. 91: 1.

## **“CLEAR, CORRECT TEACHING”**

### **THE IMPORTANCE OF WORDS**

Another fact to be understood is that no word, no combination of letters has any meaning to you unless it conveys something to your thought.

Only as a word gives impulse to your thought does it have any value for you.

Therefore, in using words, it is far better to find your own word, one that does definitely define something for you, than to adopt another's word that does not give impulse to your own thought.

Jesus said, "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." 1

Nothing is gained by the mere language you use.

Jesus also declared, "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." 2

Use, then, only the words which you understand. That gives account of them and justifies them. In turn, they give the right impulse to thought and you speak as one having authority and not as the Scribes and Pharisees. You think with authority also.

1 Matt. 6: 7. 2 Matt. 12: 36, 37.

### EXPLANATIONS INTRODUCTORY

Avoid giving theological meanings to words, which may lead only to ecstasy of thought.

Simplicity in words makes them more forceful.

Jesus' words were simple and direct, and always powerful.

Lincoln's Gettysburg Address lives and is quoted because it is simple, direct, and sincere.

To be direct and sincere one must have definite conviction. "*Sincerity is more successful than genius or talent.*" 1

An honest Christian Scientist cannot remain a belief Scientist nor a faith Scientist: he must be an understanding Scientist, knowing what he knows.

### WHAT DOES THE TERM CHRISTIAN SCIENCE SIGNIFY?

Christian Science means pertaining to the Christ. Jesus declared of the Christ, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." 2

Then the Christ is the truth, and therefore, the term Christian Science must mean "pertaining to the truth."

Science means exact knowledge. The word is derived from the Latin *scio*, I know.

Hence Christian Science means exact knowledge of the truth; in other words, right knowing.

1 '00 9: 18. 2 Jno. 14: 6.

### "CLEAR, CORRECT TEACHING"

Right knowing is what is meant by the word intelligence, another name for Mind. This we shall prove is synonymous with the word God. Thus we shall find Christian Science to mean God.

Speculation no more enters into the study of Christian Science than into the study of mathe-

mathematics.

Understanding alone counts: therefore, "With all thy getting get understanding." 1

*"Reason is the most active human faculty."* 2

Reason establishes every step in Christian Science.

Reasoning brings forth all opposing arguments and meets them with the true arguments, exactly as right mathematical reasoning meets every mathematical problem.

### CERTAIN STATEMENTS EXAMINED

Let us now examine certain of Mrs. Eddy's statements and see if we can accept them through our own reason, wholly apart from the fact that it was Mrs. Eddy who made them. She says,

"That glory only is imperishable which is fixed in one's own moral make-up." 3

"Moral" means pertaining to action with reference to right and wrong, and refers always to the mental rather than to the physical.

1 Prov. 4: 7. 2 S. & H. 327: 29. 3 My. 122: 5.

### EXPLANATIONS INTRODUCTORY

Sin is considered a wilful mental act, a moral offense under the control of the individual, as contrasted to sickness, which is commonly, though erroneously thought of as physical, hence outside of mental control.

However, is it not a fact that that which you understand is alone truth to you - in other words, that which is mental or moral, and so fundamentally right, "imperishable"?

Nothing physical is "imperishable."

Mrs. Eddy's statement, then, means that the only glory that is imperishable is that glory which is established as understanding and is one's very own and so constitutes "one's own moral make-up."

Again she says,

**"The infinite will not be buried in the finite; the true thought escapes from the inward to the outward, and this is the only right activity, that whereby we reach our higher nature." 1**

**The only thought that has permanency with you is the one that begins in yourself and is understood by you.**

**You may recall, as an act of memory, things which you have been told; but until you understand them, you do not actually know them. They cannot unfold into further understanding unless they begin in yourself, in what you comprehend.**

**1 My. 159: 14.**

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### **"CLEAR, CORRECT TEACHING"**

**Beginning in your own comprehension, they escape from the finite, the inward, the lesser, to the outward, the greater, even as two times two escapes from its first limited sense of being just four, to the larger sense of two times two billions being four billions and so on to infinity.**

**So it is with all thinking, and particularly with that thinking which deals with man's relation to his divine Principle.**

**That which constitutes the "I" or consciousness of the individual - in other words, the "inward," can never rest in the finite or limited sense, but must ever reach out to oneness with the infinite, the "outward" or unlimited. Thus is the higher nature reached.**

**"We must resign with good grace what we are denied, and press on with what we are, for we cannot do more than we are nor understand what is not ripening in us." 1**

**In mathematics, the only thing one is denied is the point he does not grasp. He is denied nothing he understands. But he can utilize no fact he does not master.**

**It is exactly the same in the Science of being. You can use only what you understand; therefore, you are spontaneously denied what you do not understand.**

**What constitutes your being?**

**1 My. 195: 13.**

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### **EXPLANATIONS INTRODUCTORY**

**Certainly you would not say it is your body.  
So it must be your understanding. Therefore,  
it is your understanding that constitutes your  
real entity; in other words, what you are.**

**You can press on with what you are, with what  
you understand, because that constantly unfolds  
to you. Its basis is Mind, infinity. Therefore,  
it keeps "ripening" within you.**

**You gladly "resign" the rest, that which you  
do not understand, and therefore cannot utilize.**

**"We understand best that which begins in ourselves  
and by education brightens into birth." 1**

**This statement again brings home the fact that  
understanding is not something that is told you,  
but something that is based upon and developed  
from that which you know and which by applica-  
tion "brightens into birth."**

**It is permanently yours, dependent upon  
nothing outside yourself, outside your conscious-  
ly being, your communion with Mind.**

**However small the beginning, its growth will  
be "*sturdy, and its maturity undecaying.*" 2**

**"The burden of proof that Christian Science is  
Science rests on Christian Scientists." 3**

**Again using mathematics as a basis of com-  
parison, the burden of the proof of mathematics  
rests with the mathematician. He shows forth**

**1 My. 253: 26. 2 S. & H. 463: 16. 3 My. 158: 17.**

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**"CLEAR, CORRECT TEACHING"**

mathematics. Without him, it would be unknown.

Without the Christian Scientist to prove it, Christian Science would be unknown.

But this point must be emphasized: it is the "proof" and not the fact of Christian Science that rests with the Christian Scientist.

The fact stands irrefutable, regardless of any so-called proof; but without the Christian Scientist to show it forth, the fact would not be known.

The "burden of proof" implies the necessity of being a consistent Christian Scientist so that the truth of Christian Science may be seen and known. That "burden" consists of merely *being* man.

"Again I repeat, person is not in the question of Christian Science. Principle, instead of person, is next to our hearts, on our lips, and in our lives." 1

Person does not enter into the consideration of any question in Christian Science.

But this does not mean that Christian Science, as Mind, does not appear as person. That is to say, we interpret it as person in the same way that we interpret music as notes. But we must *see through* this appearance, or interpretation, to the Principle underlying the outward expression or interpretation appearing as person.

1 Mis. 135: 2.

## EXPLANATIONS INTRODUCTORY

The entertaining of a finite or personal sense separates one spontaneously from Principle, the infinity that is Mind.

"Remember, it is personality, and the sense of personality in God or in man, that limits man." 1

If you personalize two times two is four, and think of it as a thing instead of as idea, does not that instantly limit your use of it?

The value of mathematics to you is its ever-

presence with you, occupying no space, and yet always available for your use in the way most suited to the need of the moment.

Personalizing, in other words, outlining, limiting, or forming a finite sense of either God or man, has the same effect in the Science of being that it has in the science of numbers. It finitizes your sense of it and makes its use impossible.

**"To impersonalize scientifically the material sense of Existence – rather than cling to personality – is the lesson of to-day." 2**

The one need for the thinker today is to impersonalize his sense of person, to dematerialize his sense of things. Only in doing this is he released from the finite sense of being with its picture of sin, disease and death.

In every new invention, thought breaks through the fetters of limitation, and invariably

1 Mis. 282: 4. 2 Mis. 310: 7.

### **“CLEAR, CORRECT TEACHING”**

less and less matter accompanies the improvement.

Thought cannot be unfettered until it finds Mind as All-in-all.

A material or finite sense of existence must be exchanged for the spiritual or Mind-sense.

**"To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science." 1**

In the realm of music, the musician keeps his ear in constant accord with the correct tone. A true musician is never off the key.

This individualizes for him the power of music.

In like manner the true Christian Scientist finds the one Mind as the All-mind, as his Mind, as his "key" that individualizes for him the infinite power of Mind and maintains him "in constant

relation with the divine, the spiritual, and the eternal."

This constitutes the Christian Scientist.

"Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practiced therefrom." 2

Just as mathematics is the same yesterday, today, and forever, never behind the point of perfection nor advancing towards it but always de-

1 My. 160: 5. 2 My. 242: 5.

## EXPLANATIONS INTRODUCTORY

claring two times two to be the same four, so the Science of being is intact and whole.

There is no advancing towards wholeness. It is already a fact; and just as mathematics is applied from the standpoint of absoluteness, so must Christian Science be applied from the same standpoint.

It does not bow down to human desire or weakness. Every thought must be brought into obedience to the truth of being.

Christian Science yields to nothing. It never changes. It stands as the perfection of all being, now and always. It reveals perpetual wholeness.

"Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth." 1

No human concept enters into your consideration of mathematics; neither can it enter into your understanding of Christian Science.

Human belief has to take off its shoes before entering the holy place of spiritual understanding. Materiality must give place to "*the spiritual fact of whatever the material senses behold*" 2 before the portals of Christian Science are entered.

Unwillingness to do this defeats progress, for "whoso builds on less than an immortal basis, hath built on sand." 3

1 S. & H. 14: 25. 2 S. & H. 585: 11. 3 Hea. 1: 8.

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### **"CLEAR, CORRECT TEACHING"**

*"Every step of progress is a step more spiritual. The great element of reform is not born of human wisdom; it draws not its life from human organizations; rather is it the crumbling away of material elements from reason, the translation of law back to its original language, - Mind, and the final unity between man and God." 1*

**"The Christian Scientist is alone with his own being and with the reality of things." 2**

**You must be willing to abide alone with Mind, with all that Mind includes and is, just as you must abide alone with the principle of numbers if you are to progress in mathematics.**

**Into this aloneness that is isness, nothing can enter. It is the solitude of Mind embracing all. It is not emptiness, but the satisfaction of allness.**

**You are always alone with consciousness – with your own consciousness, and with all that consciousness is.**

### **WHAT DO THESE STATEMENTS MEAN?**

**Summed up, what do all these statements mean?**

**They emphasize the fact that you are required to be materially selfless, to accept only what you know, what you understand. You are to disregard what you have merely believed or had**

**1 Peo. 1: 2. 2 '01 20: 8.**

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### **EXPLANATIONS INTRODUCTORY**

**faith in because you accepted its source as hu-**

manly authoritative.

You can apply all that you understand; and what you understand constitutes what you really "are."

Into this understanding no personal or finite sense enters.

As the High Priest, the true sense of being, alone entered the Holy of Holies, so you are always alone in the Holy of Holies with your own consciousness, with what you admit consciousness to be.

With this foundation upon which to stand, one can go forward and establish what Christian Science is and what it teaches.

### STEPS OF PROCEDURE IN CLASS

The natural order followed by a class in Christian Science is: first, it establishes the true; second, it defines and analyzes the false; and lastly, it shows how the true is the positive and the false is the negative aspect of the same truth which, when reversed, leaves "*nothing that can sin, suffer, be punished or destroyed.*" <sup>1</sup>

Under the first, or true sense of being, is found what is termed God and what God is God to; in other words, God and His man and all that this includes.

<sup>1</sup> S. & H. 340: 29.

### "CLEAR, CORRECT TEACHING"

Under the second or false sense of being, we deal with the negative or suppositional opposite of God, called evil and its man.

The final step shows that the negative or opposite must have that which it negatives or is opposed to. Therefore the negation exists only as a negative definition or proof of the positive which is true.

When this is understood, thought turns spontaneously to the true and abandons the false sense that would have two realms, one good and one evil, one to be attained at some future time, the other to be combated as a reality now.

This is the true sense replacing the false sense

of the negative, leaving the clear understanding that "*the reverse of error is true.*" 1 This is the quickening spirit that abandons the "first man Adam," leaving only perfection, with its "last Adam." 2

This constitutes Christian Science and its practice and follows the order of the Bible.

In the first chapter of Genesis, there is given the true picture of creation, God and His perfect man.

The second chapter portrays another picture, that of the so-called Lord God, and his man formed of the dust of the ground - the exact opposite of the first account of creation, wherein

1 S. & H. 442: 18. 2 I Cor. 15: 45.

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#### EXPLANATIONS INTRODUCTORY

man is portrayed as the image and likeness of Spirit.

The remainder of the Bible is devoted to showing how this suppositional creation, with all its false beliefs, is scientifically replaced by the understanding of the true creation as the only reality.

The Bible ends with the book of Revelation, in which is forecast the destruction of all evil through the "little book," 1 which is to rule "with a rod of iron." 2

This "little book," Science and Health with Key to the Scriptures, by Mary Baker Eddy, is showing to the world that the false sense of being, and all that it includes, inevitably disappears with the realization that the real and true is All-in-all.

1 Rev. 10: 2. 2 Rev. 12: 5.

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## CHAPTER II

### HOW DO YOU KNOW THERE IS A GOD?

Before defining what God is, it is essential to establish how one may know that there is a God.

Surely it would be a waste of time to talk about what God is, unless it were first understood that there is God. After having settled that question, it is in order to establish what God is, and why He is all that He is.

### BLIND ACCEPTANCE INADEQUATE

The average mortal, Christian or pagan, acknowledges in his own way, that there is a supreme something which he calls God.

The Christian, if asked, would probably answer at once, "Of course there is a God."

In times of stress, however, when the opposite of that which he means by God, good, presents itself as real, he has no means of combating the apparent reality of evil, because he does not understand *why God is*: hence he falters, and too often falls a victim to evil in one of its various forms, whether it be limitation, sickness, sin or death.

A mere sense of or belief in God is really of no permanent help or value. When most needed, it does not stand the test.

### HOW DO YOU KNOW THERE IS A GOD?

A blind acceptance of God will never completely satisfy. Reason must be satisfied in order to bring the certain knowledge that there is God.

Because mathematicians have proved the laws governing numbers, this does not prove them for you. It does, however, beckon you on to prove them for yourself.

The mathematician's understanding is not yours, until you yourself understand mathematics.

**Thus, in like manner, you must also settle each point in Christian Science for yourself.**

**You must arrive at the point where it would make no difference to you if there were not another Christian Scientist in the World. You must so understand Christian Science, and its truth must be so vital to you that you would be satisfied to be the only Christian Scientist, if that were necessary.**

**It is useless to attempt to find a conclusive answer to any question outside of what constitutes yourself, and especially is this true of the profound subject: how you know there is God.**

### **SENSE TESTIMONY CONTRADICTIONARY**

**To affirm that there is God because the testimony of the material senses declares the beauty and loveliness expressed by what you call nature - beautiful flowers, gorgeous sunsets, and countless other expressions - cannot bring conviction**

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**to you because the same mind and its senses that declare this loveliness, just as positively declare the opposite - the flowers fading, the sunset dreary, and so forth.**

**A fountain cannot "send forth at the same place sweet water and bitter." 1**

**Yet, if you accept the testimony as true in one instance, can you avoid consenting to it in another?**

**One appearance may be beautiful and harmonious, the other ugly, discordant and wretched.**

**You are compelled, then, to lay aside what comes to you as nature in establishing that there is God.**

**Then you ask, if nature cannot help me to understand, do I not still see on all sides love and kindness, and all the excellent qualities of that which I feel God must be?**

**Am I not justified in declaring that these attributes of good could not appear to me unless there were God whence they emanated?**

**But is it not true that just as you are aware**

of these qualities so you are equally aware of the countless activities of evil, expressed as anger, envy, hatred, and so forth?

Can such contradictory testimony safely lead one anywhere? Again, can the same fountain send forth both sweet and bitter water?

1 Jas. 3: 11.

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In whatever direction you look, you find this apparent irreconcilable testimony of good and evil, life and death, presented side by side.

The unreliability of the testimony of the material senses is self-evident.

In the matter of sight, for instance, there is no reliability. A straight stick extending partly out of clear water will appear bent.

The law of optics explains this, but the explanation in no way changes the fact that your eyes have, nevertheless, deceived you.

Two parallel rail-lines appear to come together in the distance. Your eyes declare what your reason denies.

So it is with all the five senses. None of them can be trusted.

Hypnotism has shown how unreliable the senses are, how they will declare as true whatever the mind of the hypnotist suggests to his victim, regardless of its absurdity.

Does not the victim of the hypnotist seem to agonize over a pain that is pure illusion? The senses respond to whatever the hypnotized mind affirms. And so on through an inexhaustible range of phenomena.

The testimony of two reputable witnesses in court is at times contradictory, especially in the case of a sudden accident or dramatic occurrence.

The courts recognize that the witnesses are not intentionally unreliable or deliberately misstat-

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ing facts, but that the minds of different people react differently under sudden emotion and that the senses testify in accordance with the mind and not of themselves.

But however explained, the fact remains that the testimony itself is utterly unreliable.

Of what value, then, is sense testimony in aiding you to establish the fact that there is God?

If once proven false, can the senses ever be trusted?

Obviously not.

In their testimony is no assurance, no peace, no proof that there actually is God.

Because of reliance on material sense testimony with its contradictions, many are faltering and even saying foolishly that there is no God.

You, too, may be tempted to say there is no God unless you understand *why* God is.

Being convinced of the hopelessness of attempting to satisfy yourself on this question through anything that the material senses declare, you turn forever away from such testimony.

## HOW TO FIND THE ANSWER

Now ask yourself, what is there that I actually know of myself, that I am absolutely sure of, that is not dependent upon any thing to bear witness to it, that requires no justification, no verification, that just *is*?

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## HOW DO YOU KNOW THERE IS A GOD?

There is one answer, and one only, to this question, and its conclusion is inescapable; one self-evident fact that defies refutation, before which all arguments are silenced forever, because there is nothing to argue against it.

It is, in Bible language, "The true Light, which lighteth every man that cometh into the world." 1

This light belongs to every man; it belongs to you. It has no relationship to the so-called senses.

Ask yourself thoughtfully, "What is it?"

**You will answer with absolute conviction: It is the fact that I exist; that I consciously am; it is my consciously being.**

**This, I know of myself. It is not dependent upon anything apart from me. I am conscious of being. Of this I am sure.**

**When I say that I consciously am, I am not referring, even remotely, to anything that I might seem to be conscious of through the physical senses. It is in no way a reaction. I mean simply that I consciously exist, and that that existence requires no testimony or witness of any kind.**

**It is a self-evident fact to me.**

**It is purity itself, for in it is not a single element contrary to itself.**

**Like an axiom of Euclid, it requires no demonstration because it is obvious.**

**1 Jno. 1: 9.**

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**This fact of my consciously being is the one and only fact that, as a so-called mortal, I know of myself, wholly apart from any external evidence.**

**Of this one fact I am absolutely sure.**

**It is a certainty that begins and ends in myself. I have the verification of it at all times and every moment.**

**It is the rock of Truth upon which I must begin to build.**

**Dependence upon anything else would mean dependence upon something external to myself that did my thinking for me.**

**As you have already seen, you cannot be sure of that which testifies to anything outside yourself. Such testimony is often deceptive and may disappear: but you cannot lose yourself and disappear to yourself.**

**You are positive of your own being, of your consciously being.**

**Everything must start from this certainty of your own consciously being. It is the one and only thing of which you *are* sure.**

**You must think from this standpoint.**

Does not your very being consist of just thinking?

Thinking must be based on *knowing*. Knowing must be built up from the consciousness of your own existence.

It does not include any external evidence.

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## HOW DO YOU KNOW THERE IS A GOD?

It is "the true Light" 1 guiding every man.

It is the truth that is ever-present, and that always stands as the reality, even as in mathematics, two times two remains four, regardless of anything and everything that ignorance may say about it.

## THE CAMEL AND THE NEEDLE'S EYE

When speaking of the difficulty to be experienced by those possessing riches in entering the kingdom of heaven, Jesus said, "Verily I say unto you, That rich man shall hardly enter into the kingdom of heaven." 2 Of course he was not referring to the possession of money or material things as such, but to a trust in the material sense of things, rather than in the Mind-sense.

He further said that it was "easier for a camel to go through the eye of a needle, than for [such] a rich man to enter into the kingdom of God." 3

Observe, he did not say it was *impossible*. He said the other was *easier*.

In using the word "easier," he certainly meant to imply that there was a way whereby the "rich man" might enter.

His illustration of the camel going "through the eye of a needle" explained how this entrance into the kingdom of heaven must be accomplished.

1 Jno. 1: 9. 2 Matt. 19: 23. 3 Matt. 19: 24.

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The old walled cities of the East had large

entrance gates that were closed at sundown, but by the side of each was a small gate called the "needle gate," through which belated travelers with their beasts of burden could enter after nightfall.

However, this could be accomplished only by stripping the camel of its burden, thus enabling it to crawl through the gate to safety.

This comparison indicates how a so-called mortal, in order to start on the true solution of being, must first strip himself of every vestige of dependence upon material evidence, and base his understanding of being wholly on his own conscious existence, as the one foundation from which to begin.

Doing this, he lays "aside every weight, and the sin which doth so easily beset" <sup>1</sup> him and runs "with patience the race that is set before" <sup>1</sup> him.

Like the camel, the mortal can retain no material possession, no mortal evidence, to help him; he must lay aside every testimony of the senses, and turn to the only fact he is sure of, his own consciously being.

By so doing, he finds himself on firm ground, the ground of his only reality, his only true immortality, the ground that is immutable and eternal.

<sup>1</sup> Heb. 12: 1.

## HOW DO YOU KNOW THERE IS A GOD?

No single fact about the mortal is eternal, except his consciously being. This, of course, is not mortal, but immortal.

It is the rock alone upon which he can start to build. It is the Christ, the truth of being. No other foundation can endure.

## THE IMMUTABLE STARTING POINT

With this consciously being as the basic fact, what is the inevitable deduction? Or, more accurately, what is the inevitable induction, for in this reasoning, we take one step from effect to cause, an inductive step, to wit:

I could not consciously be, unless consciousness

were a fact.

Then my consciously being is the irrefutable proof that consciousness *is*.

Consciousness, to be consciousness, must be conscious *of* something. That of which it is conscious is essential to it, else it could not remain consciousness.

Consciousness, then, is the necessary cause or basis of my being; and since my being is a fact, it is equally self-evident that consciousness is also a fact.

You have now established consciousness as that which *is*. In other words, you have discovered and established for yourself that consciousness *is*.

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### **“CLEAR, CORRECT TEACHING”**

You are as certain of this as you are of your own existence.

You know that one cannot be without the other, that each is essential to the other and that, given one, the other spontaneously *is*.

This eternal truth is yours because it begins with what you know yourself, and "brightens" <sup>1</sup> into the inevitable induction that consciousness *is* or you could not consciously be.

In Christian Science there is but one inductive step. Starting with the fact of your own consciously being, you (effect) induce consciousness as *is* (cause).

From this point on, only deductive reasoning is used - deducing the nature of effect from the nature of cause. Effect is of no further value for reasoning purposes.

To again repeat, reason must be as satisfied in Christian Science as it is in mathematics. No one is asked to accept any statement without complete conviction.

No faith, no mere belief, as such terms are commonly used, enters into the reasoning.

That is why it is incredible that, in this enlightened age, Christian Science is not universally accepted.

Were Christian Science in the realm of religious belief, people could be excused for not

accepting it; but since it is the revelation of the

1 My. 253: 27.

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*Science* of being, it would seem all are "without excuse," 1 as Paul expressed it, in not accepting it.

Remember, however, you can make no progress in your understanding of Christian Science if you do not insist, at every step, upon having your reason thoroughly satisfied.

This reasoning from the fact of consciously being, to consciousness, is not new in one sense of the word. As long ago as 1670, John Locke logically established, for himself, the existence of a supreme being, but he could go no further. It was not until Mrs. Eddy discovered Christian Science that all deductions from this point could be correctly made and carried through to their ultimate conclusion.

In *Science and Health* Mrs. Eddy unfolds the reasoning so simply and logically that one who follows it cannot fail to be convinced.

1 Rom. 1: 20.

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### CHAPTER III

#### WHAT GOD IS

Having established that consciousness is, the next step is to prove that consciousness is all that is meant by the word God.

If it can be shown that whatever consciousness is, that also is what God is, then we have identified consciousness as synonymous with God and can proceed from that basis.

A Christian Science class is for the sole purpose of establishing the truth of Christian Sci-

ence from one's own understanding.

Each one must draw his own conclusions spontaneously without the aid of any outside source.

### **THE REAL PURPOSE OF A TEXTBOOK**

One is not made a Christian Scientist by the Bible or by Science and Health.

These books can no more make a Christian Scientist than a treatise of mathematics can make a mathematician.

The purpose of any textbook is to take the student to the source from which it came itself. In communion with that source, the student discovers for himself what the textbook on the subject declares to be true.

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### **WHAT GOD IS**

In exactly the same way, the Bible and Science and Health have one purpose as textbooks: to take the reader to Truth as the source from which these books came.

Thus the Bible and Science and Health become to him the records of Truth. They are the charts, so to speak, which the wise traveler frequently consults in checking his course of thinking, to see whether or not he is on the right path, just as the navigator checks the position of his ship, by constant comparison with his chart.

No wise Christian Scientist would imagine that he could dispense with his charts: the Bible, and Science and Health.

This does not mean that the Christian Scientist relies upon them for his understanding. He does not, because his understanding is based on that which he knows, through his communion with the infinite knower, with that which is Mind.

### **DEFINITION OF GOD**

If you were asked to define exactly what you mean by the combination of letters, G-O-D, I believe you would unhesitatingly answer by using the very terms Mrs. Eddy has used to define the

word in the best possible way: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." 1

1 S. & H. 465: 9.

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Taken together, these words express, in large measure, what is generally meant by the word God. So, if it can be satisfactorily proved that consciousness, which you have already established as *is*, means all that these words mean, then it follows that consciousness is God.

The little word *is* may properly be called the most powerful word in the English language.

When a fact or truth is established as *is*, it is in its final form. It is impossible to go beyond that.

When you have arrived at the *is* of anything, you have arrived at the truth of it, and there is nothing further to be attained.

Knowing this, you declare with absolute assurance that that which *is*, is therefore all that *is*.

There is nothing, and can be nothing outside of that which *is*.

Anything outside of *is* becomes *is not*.

Therefore that which *is*, is all there is.

It is well here to repeat that before using a word, you must define to yourself its exact meaning.

If a word has not a clearly defined meaning, that word is inert, and your thought can receive no impulse from it.

To employ words that are vague in meaning to you is futile. Such a practice is based on the erroneous belief rebuked by Jesus when he said,

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### **WHAT GOD IS**

"for they think that they shall be heard for their much speaking. Be not ye therefore like unto

them." 1

Shakespeare discerned this futility of mere words when he said, "Words without thoughts never to heaven go."

It is not the word, but the thought back of it that counts.

Children wonderfully illustrate this truth. Often they use words that sound ludicrous to adults; but the power of deeds is in their meaning. Isaiah said, "A little child shall lead them." 2

Analyze every word carefully, for only to the degree that it defines God to you does a word have value.

As previously stated you will find that the simplest words give the most direct and forceful impulse to thought.

Endeavor to think in the simplest language; then the words you use will instantaneously convey to you their full import.

Thus, your words may be few, but they will be to the point, and your understanding will be correspondingly enhanced.

In analyzing words in Christian Science, it is imperative to bear in mind that you have begun your structure without a single element of materiality - with just your own consciously being.

1 Matt. 6: 7, 8. 2 Isa. 11: 6.

### **"CLEAR, CORRECT TEACHING"**

From that you have proved by induction that consciousness *is*. In that consciousness there is no element of materiality, even as there is none in pure mathematics.

Mathematics is the supreme term in the science of numbers, including within itself all that relates to numbers.

In like manner, consciousness is the supreme term in metaphysics, including within itself all that relates to being.

On this basis, let us analyze the following words from Mrs. Eddy's definition of God:

**INCORPOREAL.** Incorporeal means without a

material body.

The dictionary defines it as "without matter."

Both terms mean without limitation or finiteness. In this sense it is immediately obvious that that which *is*, is incorporeal, because incorporeal means without limitation, boundless, hence can have nothing outside itself.

That which is, being all that is, having nothing outside itself, is necessarily incorporeal.

Therefore consciousness, being that which is, is incorporeal.

**DIVINE.** Divine means holy, pure. Holy implies completeness, holiness, or wholeness, without blemish; in other words, nothing apart from itself.

There can be no holy-ness without whole-ness.

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One is synonymous with the other, since both mean wholeness, and therefore isness, or that which *is*.

Consciousness, being that which is, is therefore divine.

Considering "divine" from the standpoint of "pure," there is no purity, no pureness with the slightest extraneous element present.

Pure means absolute oneness, absolute aloneness, - and because that which is, is all that is, it necessarily is one, alone, and must be purity itself; hence it is divine.

Therefore, again, consciousness, being that which *is*, is divine.

**SUPREME.** Supreme is an all-embracing term. It is not to be limited to the sense of possessing more power or authority than something else.

It is a term that admits of no comparison, for there is nothing apart from it with which to compare it.

It implies greatest, in the sense of being all-inclusive; the final authority over all, the author of all, from which all proceeds.

Does not that which is head, over all, include

within itself all, and is not that all, that which *is*?  
Consciousness being that which *is*, is therefore  
supreme.

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**INFINITE.** Obviously infinite must mean without boundary, finiteness, or end; without limitation of any kind. The very word at once conveys the concept "*without beginning and without end.*" <sup>1</sup>

What is it that alone is without beginning and without end?

Is it not that which you have found to be *isness*, or *is* embracing within itself all?

Hence consciousness being is, must be infinite.

**MIND.** Mind is that which thinks: the subject of all conscious state or consciousness.

That which thinks is that which knows. To know is to possess the truth or fact; in other words, to know is to have that which *is*.

Therefore, consciousness being that which *is*, is Mind.

There can be no thinking without knowing, for thinking ceases at once to be thinking unless it is based on knowing, based on that which is fact.

Admittedly, much is called thinking that is not based on fact, and only passes for thinking because of ignorance. In certain well-defined cases, however, where it is seen to be based upon palpable absurdity, it is called no thinking, in other words, insanity.

<sup>1</sup> Un. 40: 23.

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The time is not far distant when nothing will be called thinking that is not based on reality, Mind, that which *is*. When that time comes, all

the foolish beliefs of materiality, based on human hypotheses, will be seen as insane beliefs and not as real thinking.

Mrs. Eddy foresaw this when she wrote: "*No human hypotheses, whether in philosophy, medicine, or religion, can survive the wreck of time; but whatever is of God, hath life abiding in it, and ultimately will be known as self-evident truth, as demonstrable as mathematics.*" <sup>1</sup>

**SPIRIT.** Spirit is a word readily understood, for even in its commonest use it means essence.

In speaking of the spirit of a thing, do you not mean the very pith of it, the very essence or *is* of it?

By spirits of camphor or spirits of ammonia, you mean pure camphor or pure ammonia, the essence.

In other words, your use of the word spirit always means essence, isness, that which *is*.

Essence is derived from the Latin, *esse*, to be; being and essence are one and the same thing.

Consciousness is Spirit, because consciousness is that which is, is essence, isness, all that is. This completeness is its oneness. It follows that all

<sup>1</sup> Mis. 25: 32.

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that is synonymous with *is*, is one. Therefore, Spirit is one.

**SOUL.** The word Soul implies spirituality in contradistinction to corporeality; immateriality opposed to materiality.

Carrying it still further it means the vital Principle, the essence, the heart, the substance, as in the phrase, "soul of honor," meaning the very essence or substance of honor, honorableness itself.

In short, Soul signifies the spiritual nature, the innermost being, the very isness.

Consciousness, the innermost being, the isness, is Soul.

**PRINCIPLE.** The word Principle is derived from the Latin *principium*, a beginning.

Principle means law, basis, origin, foundation, fundamental truth or source, the animating governing influence.

Law means right, right means fact, that which *is*.

Law is the basic animation of being. Therefore all action is the action of law, the emanation of Principle, harmonious and perfect.

Basis means isness, that which *is*.

Origin means source, derivation, with nothing prior to it, which in turn means *is*, all that is, nothing beside it, the one Principle.

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Foundation, that on which all rests, must be isness, being. All that *is*, is the one foundation, the one basis.

In Christian Science there must be a strict differentiation between the words principal and Principle.

Principal means chief or head in authority; whereas Principle is the fundamental basis of being, that which governs, not as a head or chief-tain governing others, but as self-contained power including all within itself - the essence, the basic isness.

Principle is a word that must be used in its exact sense in order to carry thought instantly back to *is*, where it is found synonymous with consciousness. Consciousness is Principle.

**LIFE.** Life means self-existent being, which in turn means existence or that which *is*.

Consciousness, being that which *is*, is Life.

**TRUTH.** Truth is reality. Truth is just what *is*. To establish the truth of anything, you find the fact about it - you discover the *is* of it.

There is nothing further to find beyond that which *is*, for that which *is* must always be the fact.

Is not this the *is* that is consciousness?

Therefore consciousness is Truth.

**LOVE.** Love is a word that people delight to use.

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### **“CLEAR, CORRECT TEACHING”**

Volumes have been written about it. But have not all these writings been based on the human concept of love rather than on John's concept "God is love," 1 meaning thereby that Spirit is Love?

Love, to be Love, must always be the same, having "no variableness, neither shadow of turning," 2 no personality in the sense of limitation attached to it. If these qualities are not present when the word is used, it is not Love.

Love is consummation, completeness. It implies beauty, order, perfection and rightness. With a single element or quality missing, the loveliness would be marred and incomplete.

There is but one word that expresses all that is implied by the word Love, and that word is *is*.

You have already proved *is* to be synonymous with incorporeality, divinity, supremacy, infinity, Mind, Spirit, Soul, Principle, Life and Truth. Do not these mean Love?

Human sense too often demands exclusive possession, exaltation of what is one's own to the elimination of others. Frequently it is the "*butcher fattening the lamb to slay it.*" 3

The butcher tenderly guards his lamb, allowing nothing to harm it. For what end? To slay it for the purpose of enriching himself.

1 Jno. 4: 8. 2 Jas. 1: 17. 3 Mis. 250: 7.

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Is this consideration for the lamb, this tenderness, love; or is it a parody on love?

When you declare that God is Love, you are not thinking in terms of your own enrichment.

You mean that He is Love because that infinite *is* that is God, embraces all that is. In that enfoldment is the eternal care and protection of all.

If love is not, as it were, the two times two that remains always four, it is not Love, but human belief. This so-called love is a "*butcher fattening the lamb to slay it.*" 1

Human belief and opinion enter not the domain of Love.

The metaphysician uses Love as the all-inclusive word wherewith to sum up his various definitions for that which *is*.

*"Love is the generic term of God."* 2

Reason reveals God to you as Life, Truth, all-inclusive good. But only as this revelation triumphs in experience, do you understand God as Love.

Mind, wisdom, intelligence, bestowing itself upon its idea, is Love.

In the last analysis, experience alone defines Love. It is beyond the reach of words.

When Jesus drove the money-changers out of the temple, was he not giving one of the clearest examples of what God as Love really means and is?

1 Mis. 250: 7. 2 My. 185: 14.

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He showed that greed, selfishness and the gathering to oneself of materiality had no place in his Father's house, in real being.

Then did not Jesus, in what he did, illustrate the real action of God as Love?

Love never condones evil.

It is the law of extermination to all unlike itself.

Jesus again illustrated the same thought when he said to Peter, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." 1

Peter's "offence" was his human sense of love attempting to dissuade Jesus from suffering the experience of the crucifixion.

The human sense is never the true sense. The human sense of love and finiteness is frequently the farthest from the divine.

Mrs. Eddy says, "*The divine significance of Love is distorted into human qualities, which in their human abandon become jealousy and hate.*" 2

In the foregoing analyses, you have proved that the words which Mrs. Eddy used to define God are all synonymous with the word consciousness because they all signify that which *is*.

Therefore the inevitable conclusion must be that consciousness is God.

1 Matt. 16: 23. 2 Mis. 250: 10.

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Countless other words can be, and are, used to mean God.

In fact, every word must finally be brought to Truth and so found one with that which *is*.

The true meaning of every word is essential to metaphysical thinking. "As he which hath called you is holy [whole], so be ye holy in all manner of conversation." 1

Continuing a further analysis of words:

**SUBSTANCE.** By substance is meant reality. It is derived from the Latin, *sub*, under, *sto*, I stand; that which stands under, supports, maintains; in other words, isness, or that which *is*.

That which *is* being consciousness, consciousness is substance.

**INTELLIGENCE.** Intelligence is knowing. You mean by it what you mean by the word Mind.

If there is no knowing, you say that there is no intelligence, no Mind.

Mind you have already found means consciousness. Therefore consciousness is intelligence.

**LAW.** Law means established fact, that which

is right, the ever changeless, the fundamental basis, Principle, without which nothing can proceed or operate.

That which is, or consciousness, is the fundamental basis of reality, that from which all proceeds.

1 Peter 1: 15.

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Therefore law is a synonym for consciousness.

**FATHER.** Father means originator, that from which something is derived.

Hence the expression, "the wish is father to the thought," the father of it.

Thus father means the essence or origin.

Hence Father and consciousness are synonymous.

Furthermore, consciousness is the only Father, the infinite Father, the one is, precluding any lesser sense of Father. "Call no man your father upon the earth: for one is your Father, which is in heaven." 1

**MOTHER.** No word implies a deeper sense of love and tenderness than the word mother.

Mother means that which enfolds and cherishes.

To enfold is to shut in or embrace.

That which *is*, shuts in or embraces all, since there is nothing outside of *is*.

It bestows its own qualities, cherishing and comforting by imparting its own insistent goodness and tenderness. "As one whom his mother comforteth, so will I comfort you." 2

No word more completely expresses isness, or that from which all derives, than this word, mother.

1 Matt. 23: 9. 2 Isa. 66: 13.

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"Necessity is the mother of invention" illustrates this. Here it means origin, or impulsion, that which *is*.

Consciousness, as that which *is*, is the infinite Mother.

**BROTHER.** This word indicates a sense of nearness, relationship, comradeship. Is not comradeship unity of purpose, oneness with Truth, identification with that which is? "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." 1

**SISTER.** Sister means one of the same quality or condition: it is the quality which never forsakes, is always present alongside.

Is not that which *is*, being all that is, always present at one's side, the one and only sister?

**HUSBAND.** Husband means that which completes, protects, shelters, is faithful.

That which *is*, being all that is, includes all, and so is the one completeness, precluding all unlike itself, and so protecting and sheltering its own integrity.

Husband is always present, unchanging and ever faithful. "And I will betroth thee unto me forever." 2

1 Matt. 12: 50. 2 Hosea 2: 19.

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Husband provides, because that which *is*, being all that is, is the one infinite provider.

The Bible says, "For thy Maker is thine husband; the Lord of hosts is his name." 1

**WIFE.** Wife indicates companionship, understanding, comfort.

That which *is*, being all that is, is infinite com-

panionship, the one companion, the one understanding, the one comfort, and therefore the one wife.

Wife also denotes pure and true devotion. Again returning to that which is, is it not pure, knowing nothing outside of itself, absorbed in its own isness - the supreme devotion?

That which *is*, is always identical with itself, always singly true to itself, true to one.

The Bible repeatedly uses the term "harlot" meaning an adulterous wife, to characterize the children of Israel when they became disobedient to Principle. It is used to describe the type of thinking that departs from the oneness of Truth, from isness.

The true wife is portrayed thus, "Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God....And I saw no temple therein: for

1 Isa. 54: 5.

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the Lord God Almighty and the Lamb are the temple of it. . . . And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." 1

**CHILD.** By child is meant innocence, simplicity, spiritual receptivity.

That which *is*, being one, is innocent of anything outside itself.

In short, it is that which is, consciousness, the one innocence, the one simplicity, the one receptivity, hence all the child there is. "Of such is the kingdom of heaven." 2

**NEIGHBOR.** Neighbor is that which is close to one, a friend. "Love thy neighbor as thyself." 3

The Bible speaks of "A friend that sticketh closer than a brother." 4 A friend seeks not his own but another's good.

That which is, being and having all, seeks nothing for itself, but holds to itself all that *is*,

hence "Sticketh closer than a brother."

Consciousness, therefore, is the one neighbor,  
the one friend.

**MARRIAGE.** Marriage is union, a joining together, oneness.

*"Marriage should signify a union of hearts."* 5

1 Rev. 21: 9, 10, 22, 27. 2 Matt. 19: 14. 3 Matt. 19: 19. 4 Prov. 18: 24.  
5 S. & H. 64: 17.

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That which *is*, being all that is, joins and holds together all that is real in the perpetual oneness of its infinity.

Then marriage is the everpresence of the one Mind, the complete oneness of Principle and idea, consciousness and what it is conscious of. This one marriage appears, as God always appears, in the language each one can best understand, whether called single blessedness or as two "walking hand in hand." Regardless of the appearance of God He is all to every appearance and must be so acknowledged.

"What therefore God hath joined together, let not man put asunder." 1

And again, "They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." 2

Consciousness, as all that *is*, is true marriage.

**DIVORCE.** Separation.

That which *is* spontaneously excludes, separates from itself, all unlike itself.

That which *is*, therefore, acts as the law of divorcement to everything unlike good, and thus meets every necessity for happiness and harmony. "Thou putttest away all the wicked of the earth like dross." 3

1 Matt. 19: 6. 2 Jer. 50: 5. 3 Ps. 119: 119.

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The living of this truth would establish the joy, fullness and permanency of every marriage.

**RELATIVE.** The terms usually classified under this heading need to be understood.

The consciousness that *is*, being all, must be the only relationship there is. How else could it be All-in-all?

Hence it is all the relative there is. Thus "*God is our Father and our Mother, our Minister and the great Physician: He is man's only real relative on earth and in heaven.*" 1

All these words, which you have analyzed and shown to be what consciousness is, lead to but one conclusion, namely, that consciousness is God.

Therefore you have the witness within yourself that God *is*, because you know consciousness *is* or you could not consciously be, and you now know what God is.

Knowing is understanding and interpreting *is*.

This knowing cannot be an impression received from outside, but is rather a conviction from within. "A double minded man is unstable in all his ways." 2

You alone can say what a word means to you.

You must derive every word from that which you know Mind is, and keep every word in per-

1 Mis. 151: 13. 2 Jas. 1: 8.

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petual oneness with the basis of your conscious being.

"Every human thought must turn instinctively to the divine Mind as its sole centre and intelligence." 1

Every word must be taken back to *is*, where it is found to be one with consciousness, Mind, Truth.

This analysis of words is the very structure of consistent thinking.

Knowing can be arrived at in no other way. It is the basis of everything. It is absolute consistency, self-contained and self-perpetuated. It never deviates from itself. It expresses no quality opposed to itself.

Its purity, its confidence and its might, are the purity, confidence and might of your thinking. "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth." 2

Having established that God is All-in-all, the infinite One, you have proved Him to be that which is, and all that *is*; thus you have left nothing but God with whom to deal.

Let us here consider three words often used with reference to God, - Omnipotence, Omniscience, and Omnipresence, - because these all-inclusive terms express the thought contained in numerous Biblical passages.

1 Mis. 307: 30. 2 Rom. 14: 22.

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**OMNIPOTENCE.** Unlimited power, all the power there is; "the Almighty." 1

Consciousness, being all the *is* there is, leaves nothing apart from itself to dispute its power and authority. It is, therefore, all the power there is.

Consciousness is God, hence God is all the power there is, the one omnipotence, the Almighty.

**OMNISCIENCE.** All-knowing, all-wisdom, all-intelligence.

That which *is*, being all the *is* there is, is all the knowing, all the wisdom, all the intelligence there is, hence the one omniscience.

**OMNIPRESENCE.** *is*, by its very nature, is the all-presence, filling immensity.

There is no conceivable place where it is not. Then God, the one consciousness, the one *is*, is the one omnipresence.

Caution is necessary in the use of the noun omnipotence as distinguished from the adjective omnipotent.

The adjective form suggests a comparison; omnipotent might be thought of as the most powerful of lesser powers.

The noun gives the more spontaneous metaphysical sense of the allness of Mind, God, with-

1 Job. 37: 23.

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out any suggestion of something apart from Him.

The same differentiation should be made, of course, in respect to the words omnipresence and omnipresent, omniscience and omniscient.

In the final analysis, every term means exactly what every other term means. So while the terms we have been considering are called the synonyms for God, there is no actual difference between them and what are called the attributive qualities of God.

It is, however, in the attributive qualities that we gain an even larger sense of God.

The metaphysician must learn that every word shows forth the All-in-all of God.

This proof must be so convincing that not a doubt or question remains.

There can be no secret closet in thought where some word can hide from the light of understanding and escape its rightful classification as being one with the common denominator. When correctly analyzed, there is no word that can imply the existence of something apart from *is*, that can imply evil, lack of intelligence, or materiality.

Let us examine some of the words used as attributes of God.

First, we will consider words that we are in the habit of associating with God. Then we will take up some that, at first thought, we might hesitate to apply to Him, but which, in the light of what

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we have just been proving, will be seen to be, none the less, the very essence of His infinite nature.

**JUSTICE** is easily recognized as a quality of God.

Justice means exact rightness; impartiality; that which *is*; *just is*.

*Just is* is not a play upon words because that which is, being all that is, is just isness all the time, and therefore an attributive quality of God.

In the Bible we read, "Thou art a God ready to PARDON, GRACIOUS and MERCIFUL." 1

Does God pardon sin?

Can perfection countenance a defect?

Can Truth tolerate a falsehood?

Truth makes the lie tolerable only by declaring the fact, the *is* about it.

By reversing the negation, nothing of the lie remains.

This is the true pardon, not *a* pardon, but the universal law of divine pardon, the destruction of evil.

*"When we understand that God is what the Scriptures have declared, – namely, Life, Truth, and Love, – we shall learn to reach heaven through Principle instead of a pardon; and this will make us honest and laborious, knowing that we shall receive only what we have earned."* 2

1 Neh. 9: 17. 2 Hea. 8: 19.

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That which *is*, Mind, God, is ever itself, infinite goodness, ever ready to impart itself, and so is *gracious*; even as the sun imparts its own warmth and light.

The *mercy* of God lies in keeping that which *is* inviolate.

There is no mercy in the passing over of a mistake and leaving it uncorrected.

As long as five, as the product of two times two, appears as a problem, it is not merciful to ignore it.

The mercy consists in correcting the error, by showing forth the truth of which the error is the negation.

Principle never forgives in the sense of "over-looking."

The mercy of Mind is the utter annihilation of everything unlike good.

GOODNESS is another word readily attributed to God.

Goodness means everything exactly right and true, that which *is*.

That which *is*, being all that is, must be consciousness itself, God, the true goodness.

Unless words are correctly defined, the Bible will not be understood.

Furthermore, if there were any word that could not be found to be one with God in its

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true meaning, then God would be dethroned and would not be All-in-all.

The fact must be faced honestly and fearlessly that there is no word that cannot be satisfactorily carried back to Mind and there found to exemplify what Jesus meant when he said, "Let your communication be, Yea, yea; Nay, nay." 1 By this he did not mean, Yes, Yes, and No, No, as though having no mind of one's own. He meant to understand right as right and wrong as wrong; to emphasize the necessity of standing always on the side of right, and of refuting the wrong. Such standing verifies Paul's assertion that "our conversation is in heaven." 2

Let us now analyze a few of the Biblical terms used as attributes of God, but which in common usage are likely to denote the reverse of *godliness*.

**JEALOUSY.** "I the Lord thy God am a jealous God." 3

Could this God that we have established as

**absolutely all there is, be jealous?**

**Jealousy, in its ultimate meaning, is that which tolerates no rival, no presence aside from its own.**

**Is not this the definition of *is*?**

***Is*, by its very nature of being all that is, holds within itself all that is and becomes a law of an-**

**1 Matt. 5: 37. 2 Phil. 3: 20. 3 Ex. 20: 5.**

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**nihilation to everything apart from itself. There could be no greater jealousy than this.**

**For example, the business man, jealous of his neighbor's business, would, if possible, annihilate or appropriate that business and keep his own business as the only one.**

**The nature of jealousy is ever the same, excluding from its presence all but itself.**

**The true sense of jealousy, as the law of exclusion to everything unlike good, is the spontaneous destroyer of that false jealousy which thinks in terms of something apart from itself – something "over there" to be jealous of or about.**

**The jealousy that is the presence of God, can have no jealousy of something apart from itself. It is jealous only of its own infinite isness, and maintains that oneness inviolate.**

**On the contrary, the human sense of jealousy envisages something apart from itself, something to be jealous of.**

**The understanding of God as the one jealous God, that isness, that is all that is, annihilates the human concept of jealousy by supplying its own perfect completeness.**

**The word LUST is one that in ordinary usage has many meanings.**

**There is every sort of lust, including the lust for money, the lust for position, the lust of the flesh, and so forth.**

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Lust signifies a reaching out for completeness. In its rightful signification, it is the law of Mind, the consciousness that that which *is*, being all, holds all to itself, hence is completely satisfied. "The desire of our soul is to thy name, and to the remembrance of thee." 1

Lusting after righteousness is true lusting. It is the consciousness of *having all*.

All lust, whether for money, power, position, or of the flesh, is the belief of incompleteness, which spontaneously vanishes before the realization that that which *is*, is all, has all, and is omnipresent.

Christian Science, by translating all terms into their rightful meanings, never leaves a lack, or a vacuum; it never leaves anything outside the kingdom of heaven.

Christian Science takes away only the false sense, leaving that which *is* as all that is.

Another expression familiar to readers of the Bible is, "The ANGER of the Lord." 2

Anger annihilates, whenever possible, that with which it is angry. "So that in the day of the Lord's anger none escaped nor remained." 3

Anger is never directed against that which is like itself, but at that which is unlike or contrary to itself.

1 Isa. 26: 8. 2 Isa. 5: 25. 3 Lam. 2: 22.

Even the human concept of anger, if given free rein, would utterly destroy that with which it is angry.

Anger analyzed to its ultimate is the destruction of all unlike itself.

There can not be a little anger or a little jealousy. It is the one anger, the one jealousy, and that one, infinite, knowing nothing but its own isness, utterly annihilating everything unlike itself.

That which *is*, being all that is, is the law of annihilation to everything unlike itself. This is the anger of the Lord.

This true sense of anger destroys the false sense. "The hand of the Lord was against them, to destroy them from among the host, until they

were consumed." 1

It is vitally important for the metaphysician to analyze every word to its final signification. Then only does the limited and mistaken human sense disappear and the true sense reveal itself.

The Bible repeatedly refers to God as a God of destruction.

To destroy is to kill, to wipe out, to MURDER.

Therefore, it follows that God must be a murderous God.

Because of the usual meaning attached to the word murder, it may, on first thought, sound

1 Deu. 2: 15.

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sacrilegious to speak of God as a murderous God; but the sacrilegious sense disappears when it is seen that God could not remain God unless He were the exterminator of everything unlike Himself.

This is the most perfect form of murder conceivable. *"Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God."* 1

Only as this one true murderer is seen as omnipresent will everything that is unlike good vanish. Not only will the desire to murder disappear, but even the ability to destroy in a harmful sense will disappear.

There remains but the consciousness that knows only itself and the things of itself, the consciousness that alone can and does so exalt thought that it is conscious only of the presence of good.

There is no word, no matter how objectionable the human sense of it may be, that when carried to its ultimate, into the "kingdom of heaven," does not signify the presence of God.

Remember "That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." 2

1 S. & H. 243: 27. 2 Matt. 12: 36, 37.

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Jesus undoubtedly meant by this that every word must be found as belonging to God, as of Him, and therefore as one with Him. Only as this understanding of words obtains, will you be justified and your words be not "idle."

Failure to do this will leave you holding to something outside of that allness that constitutes isness, God; and so will you be condemned.

What does the word "HELL" mean?

Utter confusion, distress, disaster. It is synonymous with devil or evil.

You must take even this word into the kingdom of heaven or you will harbor something as consciousness that is apart from Mind and which would destroy Mind as All-in-all.

Hell, devil, evil, carried to their final meaning, denote utter chaos.

*/s*, being all that is, is the law of utter chaos, the total annihilator of anything apart from itself, even as mathematics is chaos, utter elimination, to everything unmathematical.

This true sense of hell immediately releases the bondage of finity, with all its burden of misery and unhappiness called hell, devil, evil.

These words in their true sense are found as the very essence of Mind, and when present in that sense, as your Mind, they spontaneously destroy all that is unlike good.

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Do not be afraid to look dispassionately at any word. Instead of stamping it as evil and so implying something that is not wholly good which can come as your consciousness, carry the meaning through to its ultimate sense, and find it as

communion with Mind. "Lo, I am with you alway, even unto the end of the world," 1 unto the final discernment of the rightness of all things which includes the right definition of words.

Such words as BANDIT, and ROBBER, are words in common vogue. But are these words thought of in their true sense, so that every atom of fear in connection with them is wiped out?

A robber or a bandit is one who appropriates unto himself what seems to belong to another.

Multiply this process of appropriation to infinity and it is seen that God appropriates to Himself everything.

*/s*, being all, appropriates all to itself, not by taking something from another, but by the supreme consciousness of its own allness.

Because it is all, it has all.

Would not the so-called finite sense, referred to as a bandit or robber, disappear instantly under this realization, "Son ... all that I have is thine"? 2

Finding himself in possession of all, what would there be left to steal?

1 Matt. 28: 20. 2 Luke 15: 31.

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Having the multiplication table, who would try to steal his neighbor's, or even imagine that he could?

**FAILURE.** Is it impossible to find failure as one with Mind?

Two times two being four, spells utter failure to the ignorance that accepts two times two as five. It causes the ignorance to vanish.

Infinite good as All-in-all is complete failure or annihilation to everything apart from itself.

**IGNORANCE.** Is that which knows not.

Infinite intelligence is infinitely ignorant of evil. Knowing only good its ignorance of evil is absolute.

Not knowing evil, it is the law of destruction to evil, destruction to the ignorance of good.

Oneness with infinite intelligence as the only Mind destroys the human sense of ignorance by becoming ignorant to ignorance - not knowing ignorance.

In thus analyzing terms, it is imperative to remind ourselves constantly how "*Entirely separate from the belief and dream of material living, is the Life divine,*" 1 in other words, how entirely separate from the belief of the material concept of any word is the divine reality of it.

1 S. & H. 14: 25.

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No word, as you have seen, is too insignificant or too hateful to be taken into the kingdom of heaven.

Because it is a word coming to you as consciousness, giving impulse to your thought, you must find it one with consciousness, one with God as All-in-all.

You cannot escape the responsibility of establishing for yourself that which is as all that is.

It is the self-evident induction from your own consciously being.

You are compelled to follow through. As Isaiah said, "Go through, go through the gates; . . . lift up a standard for the people." 1

This standard is the standard of understanding, which must be lifted up at every point of experience, whether that experience seems to come as a word, a person, a place or a thing, or whether it is termed a thought.

No matter how presented, every concept must be taken into the kingdom of heaven. "*Science, understood, translates matter into Mind, rejects all other theories of causation, restores the spiritual and original meaning of the Scriptures. . . . It is religion's `new tongue'....It gives God's infinite meaning to mankind, healing the sick, casting out evil, and raising the spiritually dead.*" 2

1 Isa. 62: 10. 2 Mis. 25: 12.

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Everything unlike good thus spontaneously disappears. *It is not.*

Each step taken by the Christian Scientist in his search for truth becomes a fact that he will under no circumstances give up, for he knows that to do so, would undermine the integrity of his reasoning and nullify his conclusions. "If therefore thine eye be single, thy whole body shall be full of light." 1

So in giving definitions of words, do it with such a scientific sincerity of purpose that the true replaces the false as your conscious conviction; then spontaneously your thinking will be based upon Truth.

*"The new tongue' is the spiritual meaning as opposed to the material. It is the language of Soul instead of the senses; it translates matter into its original language, which is Mind, and gives the spiritual instead of the material signification."* 2

It is the essence of "*Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality.*" 3

Thought must turn from theology to Christian Science. Otherwise your study of the Bible will

1 Matt. 6: 22. 2 Hea. 7: 6. 3 S. & H. 585: 10.

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engender a sentimental hypocrisy which attributes both a true and a false quality to the same object; in other words "good God and good devil." "Doth a fountain send forth at the same place sweet water and bitter?" 1

This sort of sentimental thinking in mathematics would declare at one time that two times two is four and at another that it is five, without being disturbed by the discrepancy.

**But a genuinely scientific mathematician would bring to bear what in Bible language would be termed the fury of the Lord and would utterly destroy the false, not with any morbid human emotion, but with the irresistible logic of pure reason.**

**The foregoing analysis of words indicates the work that lies before the metaphysician. He must constantly be "bringing into captivity every thought to the obedience of Christ." 2 And he must also drive home continuously and with renewed conviction the truth that "The only logical conclusion is that all is Mind and its manifestation, from the rolling of worlds, in the most subtle ether, to a potato-patch." 3**

**1 Jas. 3: 11. 2 2Cor. 10: 5. 3 Mis. 26: 5.**

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## **CHAPTER IV**

### **WHAT GOD IS GOD TO**

**Thus far, you not only have established the fact that there is God, but in defining these various terms for God, you have also determined what God is.**

**You have discovered that all these terms, with countless others are synonyms for God, because in their ultimate meaning, they find their basis in that which is.**

**In that isness is infinity.**

### **SYNONYMS FOR GOD INTERCHANGEABLE**

**You have found these synonyms also to be interchangeable because each word includes within itself all that every other word means.**

**Things which are equal to the same thing are equal to one another.**

**You have carried every word that you have used for God back to its basis or foundation, to that which is.**

**You have found that the word Life, for ex-**

ample, which means existence, that which *is*, must mean exactly what Truth means since you have established Truth as that which *is*.

Thus having found both Life and Truth as that which *is*, all that Truth means, Life likewise means.

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In like manner you have established intelligence and have found it to be synonymous with Life and Truth.

The same rule applied to the attributive qualities of God, just as it did to every word you have used for God. You took them all back to *is*, the one common denominator to which "every knee shall bow, every tongue shall swear." 1

Without this one is, this one common denominator from which all proceeds and to which all returns, there could be no oneness, no allness.

"In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made by him; and without him was not any thing made that was made." 2

"*From the infinitesimal to the infinite*," 3 all is included in this "Word," this *is*.

Understanding this, you do not depart from this foundation. You know that the attributes and synonyms meaning God, as you have established them, are all one.

This one God you have found to be all the power there is, all the presence there is, all the Life there is, all the Truth there is, therefore all the "all" there is.

Could there be a God more absolute, more all-inclusive, than this God you have found to be your God? Not a God of theory but a God you know is God because of your own conscious ex-

1 Isa. 45: 23. 2 Jno. 1: 1, 3. 3 S. & H. 336: 7.

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istence and the inevitable conclusion derived from that fact.

This God completely satisfies you because He includes within Himself all that is and leaves nothing apart from Himself.

### CAUSE PRESUPPOSES AND DEMANDS EFFECT

Having established that there is God, the question immediately arises: Could God be and not be God to something?

In other words, could consciousness be, unless it were conscious of something? Would consciousness not spontaneously cease if it were not conscious of something?

Self-evidently, that *of which* consciousness is conscious is essential to the existence, or being, of consciousness.

The declaration of Mind, "Let there be light," 1 is the eternal necessity that Mind, to be Mind, shall be expressed.

God, consciousness, then, in order to be God, must have that which He is God *to*.

What words can we use to express this that is essential for God's being?

Of the words generally used to express this that is essential to God's being, the two most often employed are - man and idea.

1 Gen. 1: 3.

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What does the word *man* mean when used in the sense of effect, or consequence of that which is primary?

What do we know about man as the effect of God?

Did God create man in the sense of God having been first in point of time? Or is this man of God forever one with God?

Obviously, man must be eternally one with God, for without him, God would not be God.

There could never have been a time when God was, and that which He is God to, namely man,

was not.

God could not be, without that which He is God to.

## THE NATURE OF THE MAN OF GOD

Hence it must follow that the man of God is all that God is.

The man of God possesses every quality of God, or God also would cease to possess these qualities.

*"Spiritual man and his spiritual senses are drinking in the nature and essence of the individual infinite." 1*

At no time could God be and man not be.

The infinite wisdom, intelligence, Truth and Life that is God, is the infinite wisdom, intelligence, Truth and Life that constitutes man.

1 No. 19: 18.

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This man of God is infinitely intelligent, infinitely wise, infinitely living, infinitely truthful, because this is his very being.

Man eternally does what God is.

Is it any wonder that the Psalmist should have declared, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? . . . Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet." 1

Man is that which shows forth God.

Man shows forth God by his conscious agreement with God at every point. "I delight to do thy will, O my God: yea, thy law *is* within my heart." 2

Man shows forth God's power and dominion, and there is no power and dominion apart from the power and dominion shown forth by the man of God. The Psalmist could well exclaim, "What is man, that thou art mindful of him?" God is mindful of man because man is the essential expression of God.

Man is the achievement of what God is, for

how could God achieve except as expression?

One cannot be without the other, each being essential to the other, therefore one never is the other.

The elimination of one would be the elimination of the other.

1 Ps. 8: 4, 6. 2 Ps. 40: 8.

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The one is always cause, the other always effect.

In the sense that cause is always primary, and in that sense only, is God greater than man.

In Christian Science, the term greater, as meaning greater than something else, should never be used without explanation.

It is the essential oneness of God and man, God as the cause and man as the effect, that Jesus referred to when he said, "My Father is greater than I;" 1 "I and my Father are one." 2

God is noumenon and phenomenon because the very term God must include within itself that which it implies, that which it is God to, that which enables God to be God.

Jesus exemplified this man of God as the man of power, authority, dominion.

Since there is only one God, one *isness*, there can be only one man. You have already proved that there cannot be more than one *is*.

With one God, how could there be more than one man, when this man is the infinite presence of God?

How much life has this man? How much good? How much intelligence? There is but one answer - infinite life, infinite good, infinite intelligence.

1 Jno. 14: 28. 2 Jno. 10: 30.

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Nothing you can say about this man of God is too wondrous, for all that God is, this man of God must be.

Where is this man?

Is he "over there," outside of your consciousness?

Is there any "over there" or is "here" all the place there is? There is no "over there" to Mind.

Because your thinking is right here where you are, all that you call "over there" is "here."

Therefore, this man of God is here.

When you say "here," you mean your own conscious being, your own identity, for that is "here" to you.

There is, then, one man and one man only; and you, inevitably, find yourself to be this man, and the Mind of this man is your Mind.

This is the man Mrs. Eddy refers to in Unity of Good, where she says, "*The scientific man and his Maker are here; and you would be none other than this man, if you would subordinate the fleshly perceptions to the spiritual sense and source of being.*" <sup>1</sup>

You subordinate the fleshly perceptions, in other words, the material concept of all things, when, from the basis of your own being, you establish God and His one man as All-in-all.

Hence you are this "scientific man" here and now.

1 Un. 46: 9.

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### THE IDEA OF PRINCIPLE

Let us next consider the term *idea*.

Instantly arises the question: idea of what?

Can there be idea without its being the idea of something? And must not that something be the Principle to the idea?

In establishing Principle as a synonym of God, you found that all that God means and is, Principle also means and is. It is equally true that whatever the man of God is, the idea of Principle is also. The man of God is the "*conscious, con-*

***stant capacity to understand God."* 1**

**Then the idea of Principle being synonymous with man must also be the "conscious, constant capacity to understand God."**

**You as this man of God, this idea, this effect of God are concerned only with God. David saw this when he declared, "My soul, wait thou only upon God; for my expectation is from him." 2**

**There is one Principle and one only. Being God, that which is, and therefore all that is, Principle must be one. Because it is infinite, there is nothing outside it.**

**Because Principle could not be Principle unless it was Principle to idea, the omnipresence of Principle must be accompanied spontaneously by the omnipresence of idea.**

**"Lo, I am with you alway," 3 means infinite Principle made manifest as infinite idea. There**

**1 S. & H. 209: 31. 2 Ps. 62: 5. 3 Matt. 28: 20.**

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**can be nothing held back from you, nothing unexpressed by you.**

**With one Principle, can there be more than one idea?**

**No, because this idea is infinite, and being the idea of infinite Principle, it is everywhere present; there is no place where the idea is not.**

**Is Principle limited by virtue of having but one idea?**

**Does it limit mathematics to have but one unit? There seem to be countless expressions of mathematics in what are called problems; but, as a matter of fact, the whole of mathematics is simply the addition, subtraction, multiplication, division and other operations performed on the unit.**

**The one idea of Principle never becomes ideas, but always remains idea – singular, not plural.**

**It is as impossible to have ideas as it is impossible to have Principles. Principle, being infinite, must always appear as infinity of variety and perfection, but it remains always one.**

**The oneness of idea must be thoroughly understood.**

**You are satisfied that there is and can be but one Principle. You must be equally positive that there is and can be but one idea, one man of God.**

**It follows self-evidently that you are this idea.**

**If there could be ideas, there would have to be Principles, because there cannot be idea without that of which it is the idea.**

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**In other words, without its Principle the idea spontaneously ceases to be.**

**The Principle being infinite, the idea likewise is infinite; then, where is there room for ideas?**

**If you think in terms of ideas, you will inevitably think in terms of Principles or Gods – which is unthinkable.**

**It might be well to explain here why Science and Health uses the word "ideas," just as it uses many other words in the plural.**

**Science and Health does this as a concession to ignorance and the limitation of the human sense of language. It must meet every condition of thought, from the most simple to the most profound, from that of the beginner to that of the farthest advanced. To enlighten this wide range of human belief, called person, Science and Health necessarily has to be expressed in language suited to each condition of thought, otherwise it would be unable to lead thought forward.**

**If Mrs. Eddy, in writing the Christian Science textbook, Science and Health, had used only the singular form for the words "man" and "idea," the limited, finite mind (in other words, the mortal) might have become confused and might have had an even more finite, limited sense of God than it had before.**

**To say that man is the complete expression or reflection of God and then to think of man as a**

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**finite mortal, is a parody on what Christian Science means by the word "man."**

To avoid this mistake, Mrs. Eddy endeavored to express in human language the fact that all men, all ideas, go into the making of man, in the generic sense, into man, the idea of God. Hence her statement, "*God is indivisible. A portion of God could not enter man; neither could God's fulness be reflected by a single man, else God would be manifestly finite, lose the deific character, and become less than God. Allness is the measure of the infinite, and nothing less can express God.*" 1

And again, "*Generically man is one, and specifically man means all men.*" 2

But Mrs. Eddy's necessity in the choosing of words is not yours. Science and Health is the textbook for every condition of thought, however ignorant. Its mission is to lift thought from where it finds it. Mrs. Eddy had "*to await the logic of events*" 3 and the unfolding of understanding.

But you are concerned only with your own understanding; so you use the language best adapted to establish the truth of being.

That language is in the singular, never in the plural form.

Science and Health can state things in the plural while thinking in the singular, and so do

1 S. & H. 336: 19. 2 S. & H. 267: 6. 3 S. & H. 66: 22.

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only good. You might, at first, find this difficult, since your words give impulse to your thought.

Therefore, think and talk in the singular and you will avoid confusion.

Even Science and Health, when stating an absolutely metaphysical thought, uses the singular, as, for instance, in the scientific statement of being. "*All is infinite Mind and its infinite manifestation [not manifestations], for God is All-in-all.*" 1

You cannot be a metaphysician, a Christian Scientist, if you *think* in the plural.

"I and my Father are one." 2 "*Principle and its idea is one.*" 3

You must be absolutely convinced of this fact;

otherwise you will discover that you are continually confronted with the temptation to think in terms of the plural, in terms of three or more.

If you are assuming something outside of God and man, something "over there," your whole structure of Christian Science will fall, for you are admitting something apart from Principle and that which Principle is Principle to - you, its idea.

There is but one Principle and one idea, and this idea is the spirit or likeness, in minutest detail, of its Principle. "God created man in his own image." 4 The very existence of God creates the necessity for His mental image, or idea, man.

1 S. & H. 468: 10. 2 Jno. 10: 30. 3 S. & H. 465: 17. 4 Gen. 1: 27.

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### THE BODY OF SOUL

The next word for consideration is *body*.

Should body be classified as cause or effect?

Every word falls into one or the other of these two categories.

What is body? Does it mean something formed or created?

Or do you mean by body that which is the embodiment of what it represents or shows forth?

Is not body, in that sense, a showing forth of that which you have established as Spirit, Soul?

Could Soul or Spirit *be*, without body to represent it, to make it known?

You have established man's essentiality to God, as that which makes God known, shows Him forth, performs what God is; then is not man, who embodies all that God is, the body of God?

The body of Spirit or Soul is the man of God. All that man is, as the embodiment of God, body is, also.

The one Spirit, being omnipotent, all-acting, is the action of its own body, man.

It is infinite action, harmonious action, eternal action; and this action is the law of being, consciously obedient to its Soul, its God.

Body shows forth Life in living. It is the eternal manifestation of Life. It proves what Life is.

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There is only one body, because there is only one Spirit, one Soul; and this body of Spirit is all that Spirit is and means.

Its continuity is infinite; for Spirit, which is infinite, would instantly cease without its embodiment or manifestation.

Its purity and perfection is its oneness. There is nothing outside of its own being to contaminate it.

What is God's own can be His only as it is shown forth as idea, as man, as body.

Science and Health declares body to be "*the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love.*" 1

### BUILD ON A SURE FOUNDATION

Each one, as he erects the structure of Christian Science, must take every step logically, so that there may be an orderly sequence to his entire building. His must be the house of the wise man who, as Jesus said, "built his house upon a rock," understanding, so that it "fell not." The foolish man "built his house upon the sand," changing beliefs, and "great was the fall of it." 2

Jesus did not say that the man who built upon the sand did not build a house, but that when the storm came, the house built upon sand fell and great was its fall.

1 S. & H. 595: 7. 2 Matt. 7: 24-27.

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How important it is then, to build our house on the rock of understanding, which "*begins in ourselves and by education brightens into birth.*" <sup>1</sup>

The rock is your consciously being, which inseparably unites you with the consciousness that *is*.

Your house is a "house not made with hands, eternal in the heavens," and the stones are laid truly only as they are laid upon what you yourself *know*.

Of a surety, then, no storm that arises can destroy it.

Thus, not only have you established God, but you have established also that God must be God to something, and this something you have identified as your own consciously being, as the man of God, the idea of Principle, the body of Soul.

In other words, you are the demonstration of that which Principle is.

You have seen that each of these terms includes and means all that the other terms mean and include.

You recognize that whatever term you use for God must mean exactly what every other term used for God means in its fullest sense. In the same way, every term you use to designate the effect of God includes all that any other term means that is used as a synonym of effect.

<sup>1</sup> My. 253: 26.   <sup>2</sup> 2Cor. 5: 1.

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### THE ORDERLY USE OF WORDS

While building your structure of reasoning in this class, you stand apart, as it were, and analyze God and what He is God to. You classify certain words which mean God to you and which you propose uniformly to use thus. You place these words in one column, so to speak, and in another you place the words you propose to use as synonyms of the idea of God.

However, you do this only to keep your thought uniform and free from confusion, because you recognize that there is no combination

of letters that cannot be used to signify either cause or effect.

As an illustration, take the word Truth with a capital T. You place it in the column meaning God. Now take the same word with a small t, and you will place it in the effect column because you mean the truth of Truth.

In the same way you can say, the life of Life, or the love of Love.

In fact any word can be used interchangeably; but in accurate thinking, it is advantageous to have an orderly use of words and not to interchange them.

The three words that we have been analyzing and classifying, man, idea, body, are commonly used in the language of Christian Science to express the product, or effect of God.

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However, one naturally thinks in his own particular language. That is why, in Christian Science, there is no formula, whether in the statement of what God is, why He is, or what the practice of Christian Science is.

Right practice is evolved from individual reasoning in strict adherence to Truth.

No one can formulate thought for another. Thought must always be spontaneous with the individual, or it will not be thought. Your Mind alone can think for you.

Anything cast in the mold of a formula instantly takes on the elements of materiality, because using a formula of necessity outlines, limits, and consequently materializes.

In Christian Science, therefore, there is no formulating by one individual for another.

Each puts into his own language what he understands being to be.

Any attempt on the part of another to do this for him results in no thinking on his part and destroys all impulse to his own thought.

Consecrated obedience to Truth alone is thinking.

## THE EFFECT OF CAUSE

Let us consider some other terms not so commonly used as the three just analyzed, but which may be equally important in giving freedom to thought.

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You have established cause as synonymous with God.

By cause you mean foundation, basis, origin - in other words, that which *is*.

That which *is*, being all that is, must be the basis, the foundation, the origin, the cause of all that is.

Paralleling the word cause, and always accompanying it, is the word *effect*.

Effect instantly implies that it is the effect *of* something that is primary to it.

For cause to be, it must have the effect that it is cause to, or there would be no cause. Then all that cause is, effect must be.

So you find that since cause is what you mean by the term God, effect is what you mean by the term product of God.

Effect expresses all the intelligence, all the Life, all the action, all the everything that God, as cause, means, and is.

There is one effect because there is one cause, one *is*.

Effect is synonymous with man, idea, body.

You are the effect of the one cause, God.

Effect is conscious identification with cause.  
"As the hart panteth after the water brooks, so panteth my soul after thee, O God." 1

As the effect of God, you can never lack anything, for you understand that you are the con-

1 Ps. 42: 1.

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scious and obedient functioning of what cause, God, is.

Man, as the effect of the one Mind, has infinite capability, boundless opportunity.

The infinite Mind can operate only as man – effect.

## THE UNIVERSE OF MIND

How would you classify the word *universe* and what does it mean to you?

The usual answer to this question is: The universe is that in which I live. But is this a satisfying answer?

Universe must be classified under the heading of either cause or effect. Where will you place it?

Accepting what you have established: one infinite Mind and that Mind all the *isness* there is, it follows that this Mind must include within itself all.

From this premise you are forced to the conclusion that all in which you, the idea of God, are included, or live, or with which you can be concerned, is God the one Mind.

But is this what you mean when you say that the universe is something in which you live?

In saying that you live in the universe, are you not thinking of universe merely as a larger effect, in which you, a smaller effect, live?

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Such a sense of universe immediately implies two effects, two ideas, one larger than the other in which the lesser dwells.

Admitting two ideas immediately dethrones the infinity of Principle. You have established that you cannot have Principle without its idea, and that idea is co-existent with Principle.

Two ideas would necessitate two principles. But you have proved that there is one Principle and its idea, one infinity.

Assuming, for the sake of argument, the possibility of two ideas, there would of necessity be a dividing line of space, however infinitesimally small, separating these ideas and, therefore, a

point where Principle was unexpressed as idea. Consequently infinite Principle would be dethroned as All-in-all.

This being so, what you call universe cannot be another idea, a place in which you live. It must be merely another word for that which means the effect of God; hence it must be synonymous with every other word that is used to define that which God is God to.

So we have one universe, and this universe as infinite as the Mind of which it is the universe.

All that this Mind is, universe must be.

## THE REFLECTION OF GOD

Mrs. Eddy tells us, "*Few persons comprehend what Christian Science means by the word reflec-*

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*tion.*" 1 In which column will you classify reflection?

Reflection means to give back, implying that it expresses something that *is*.

Then reflection must be another word for effect or man.

Does reflection imply three?

If, as an illustration, you are thinking of reflection as the image in the mirror which reflects the object in front of it, you at once introduce a third and dethrone the oneness of Principle and idea.

God, in His infinite allness, is a "jealous God" 2 and allows no third, no power, presence nor authority aside from Himself and His idea.

Principle and its idea is one - not two. Two is implied only in the sense that Principle is never idea and idea is never Principle. They are inseparably one in that one can never be without the other, but nothing apart from this Principle and idea can enter into that oneness.

If you concede a third something, you have entity apart from the one Mind and that to which it is Mind.

That, of course, destroys your heaven, for heaven means harmony, and harmony means

isness; oneness; consciousness and that of which consciousness is conscious; God and His idea.

1 S. & H. 301: 5. 2 Ex. 20: 5.

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The sun and its ray best illustrate what is meant by the word reflection. The ray of sunlight expresses, or reflects, every quality and characteristic of the sun. The sun and the ray are inseparably one, in the sense that there is nothing intervening.

The illustration of the mirror and the object before it does not accurately express the metaphysical meaning of the word reflection, because the mirror appears to be a third. There is no mirror in which the idea of God can be reflected.

The man of God, the reflection of God, is the eternal presence of God, and is that whereby God is known. "*Whatever is possible to God, is possible to man as God's reflection.*" 1

The only way in which you can safely use the illustration of the mirror, is to do as Mrs. Eddy does and call "*the mirror divine Science.*" 2 This avoids the "third."

You cannot afford to allow a thought to operate as your mind which implies, in the slightest degree, anything apart from Principle.

Be constantly on guard against a "third" in your thinking.

You cannot be too exact in satisfying your own thought.

No matter what the seeming appearance, there can no more be two ideas, (metaphysically, and

1 Mis. 183: 13. 2 S. & H. 515: 29.

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therefore, absolutely) than there can be two gods.

***"Spirit is the only creator, and man, including the universe, is His spiritual concept." 1***

## **THE USE OF "IN" AND "OF"**

As man, you do not live *in* the universe or *in* anything. You exist as the idea *of* God.

Let us digress a moment to consider the two words "of" and "in."

"Of" means product of that which is derived *from*.

"In" means contained within, that which is completely enveloped.

Accepting this definition of "in," it is obvious that God, who is All-in-all, cannot be *in* anything. If He were, He would be less than that which He is in and therefore, not all that is.

Because of this self-evident fact, the word *in*, as used in Christian Science is, as Mrs. Eddy says, "*A term obsolete in Science if used with reference to Spirit or Deity.*" 2

God is not, and cannot be, *in*, anything.

The true interpretation of Paul's statement should read, Let that same Mind be Mind *to* you that was Mind *to* Christ Jesus, not, Let that same "mind be *in* you." 3

Since God, Mind, cannot be in anything, neither can man, the idea of God, be *in* anything.

1 Un. 32: 6. 2 S. & H. 588: 22. 3 Phil. 2: 5.

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You as man, are aware of consciously being. You do not find yourself in anything - you simply are.

If you could find yourself *in*, you would have to presuppose an outside from which you were looking *in* in order to find yourself - a manifest absurdity.

Metaphysically, the word "in" is as obsolete with reference to man as it is to God, except in the one sense that Mind, being infinite, embraces within itself all that it is Mind to.

You exist as the idea *of* God.

Therefore, never think of yourself as *in* anything.

You do not find yourself *in* God, because you are the idea *of* God. In communion with Him you discover all that appears to you as consciousness, whether appearing as person, place or thing.

## THE LANGUAGE OF MIND

How do you define the word "language"?

Is it not that which Mind is Mind to, namely, the idea expressed? Mind outlining itself in expression is language.

Language then, in its broadest sense is the complete, all-inclusive symbol or image of Mind.

It is the idea of Mind, the mental or spiritual image, expressed; the ideal or model of Mind.

It declares in spiritual outline what Mind is; performs what Mind is.

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Language draws its existence from Mind and so is the effect of Mind. Since it is the effect of Mind, it is one, and is synonymous with all words meaning effect.

You, then, are the language of God and carry out and express all that God is.

You are the idea of God, spiritually expressed, the language of Mind that maintains and enforces what Mind is.

Jesus declared, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." 1

In Isaiah we read, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." 2

What is this standard of God's power and authority? It is the language of Mind, the man of God, the conscious expression of what Mind is.

## "THE DIVINE MANIFESTATION OF GOD" 3

The next word to define is *Christ*.

**Should Christ be classified as cause or effect?**

The theological concept is that Christ is another name for God. If by "Christ" you mean that which appears *like* God, then it is not another name for God, but another name for the effect of God, for that whereby God is known.

1 Jno. 5: 19. 2 Isa. 59: 19. 3 S. & H. 583: 10.

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Jesus said of the Christ, "I am the way, the truth, and the life." 1

Then, he must have meant by "the Christ" the truth or the true way.

The name Christ Jesus means the true Jesus, which in turn, means the man Jesus, demonstrating the reality of the true man of God.

It is in this sense of effect, or man of God, that the word Christ is used in Christian Science, rather than as a synonym for God.

Science and Health, however, in a number of instances, uses the word as synonymous with Life and Truth, and rightly understood it can be used in that sense as well as in the sense of reflection.

But the definition of Christ, as given in the glossary of Science and Health, indicates the best way in which to think of Christ. "*The divine manifestation of God, which comes to the flesh to destroy incarnate error.*" 2

Thus Christ means the manifestation or revelation of God; in other words, the man of God.

That man of God is the man whereby God reveals or shows forth Himself.

Can there be more than one Christ?

No, that is impossible, because there is but one God.

Is there any place where Christ is not?

No. Christ is the one and only man there is.

1 Jno. 14: 6. 2 S. & H. 583: 10.

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**It is this Christ that is your reality, the verity of your conscious being, your very self.**

**Christ is forever one with Messiah, for Messiah means Saviour.**

**What is it that saves?**

**For example, what saves or corrects the error "two times two is five." Is it not the truth about two times two, that it is four?**

**Is not that what you mean by the Christ, the Messiah, the Saviour, the very presence of Principle, the truth, everpresent, now?**

**Christ, then, is the Messiah, and this Messiah is all the Saviour there ever is or can be.**

**God, divine Principle, cannot operate of Himself without expression.**

**He can operate only *as* His own idea or Christ.**

**The Saviour is not Principle; the Saviour is the presence of Principle, called Christ or man.**

**This is why Science and Health declares, "*God will heal the sick through man, whenever man is governed by God.*" 1**

**Think always of this Christ, this Messiah as the saving man, then, finding yourself as this man, you will cease looking for him to come.**

**With two times two as five confronting you in a mathematical problem, you would not ask the principle of numbers to correct it for you. In your communion with that principle, you would**

**1 S. & H. 495: 1.**

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**find oneness with two times two as four, and the mistake would automatically disappear.**

**The same method corrects problems that seem to arise in the study of the Science of being.**

**Except for the word "Christ," you will find that Mrs. Eddy generally uses words in the sense in which she classified them, and does not use them first as meaning God and then as meaning the idea of God.**

**This double use of the word "Christ," as a concession to popular Christian usage, is an en-**

deavor to cause no offense, and so to be, as Paul puts it, "all things to all men." 1

What Mrs. Eddy could do with perfect wisdom and understanding, you may not at once be able to do; hence you will find it wiser not to interchange words in your vocabulary but to use them uniformly in the sense in which you classify them metaphysically.

By so doing you will avoid confusion and be surer of the words you use. They will give impulse to your thought and spontaneously your understanding will respond.

This, however, does not mean that one has not the right to use a word in any sense he cares to give to it. You must, in fact, do so or you will not speak with authority.

To paraphrase the Scripture concerning the Sabbath one might say, "man was not made for

1 1Cor. 9: 22.

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words but words were made for man." Therefore, any word is for you to use in the sense that gives the best impulse to your thought and which carries you most directly to the impersonal Truth.

The point to be guarded against, however, is the use of the same word to mean both cause and effect. That might cause confusion and give a wrong impulse to thought. Apart from this, there is no inflexible meaning for words.

### **THE UNDERSTANDING OF GOD**

Let us now establish what is meant by *understanding*.

This word, like the word Christ, is frequently used as meaning both God and His idea.

God would cease to be God unless He were known and understood, in other words, expressed or shown forth.

In this sense of the word, man is the understanding of God, just as man is the body of God.

Man shows forth that which God is; hence man must be the understanding of God.

But if you use the word understanding to imply that which supports or maintains, then it becomes synonymous with God.

Because God is Mind, and this Mind could not be Mind without being understood or expressed, is it not simpler to call man the understanding of God?

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In that case, understanding is synonymous with effect rather than with cause.

This is also the sense in which you accept *thought*.

Mind must have thought in order to be Mind, for thought is the product or effect of Mind.

So, understanding is the product or intelligent effect of intelligence, but it is not intelligence itself.

That which you have established as true understanding, the man of God, the forever showing forth what God is, immediately brings to light the folly of praying in the sense of asking God to grant a request.

True prayer is communion with God, the realizing one's eternal oneness with Him and so being like Him. "All things that the Father hath are mine." 1

It would be impossible to define the true sense of prayer more clearly than Mrs. Eddy has done in No and Yes: "Prayer is the utilization of the love wherewith He loves us . . . . It makes new and scientific discoveries of God, of His goodness and power. It shows us more clearly than we saw before, what we already have and are; and most of all, it shows us what God is." 2

1 Jno. 16: 15. 2 No. 39: 18.

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## CHAPTER V

### THE HOLY GHOST: MAN'S COMMUNION

## WITH GOD

In establishing your structure of Christian Science, you have accepted the word God to mean cause or Father, and man to mean effect or son.

In other words, you have established consciousness and that of which consciousness is conscious. You have seen that this constitutes the whole of being, namely, Principle and its idea, God and man, Mind and thought, Soul and body, your-Self and you.

But to establish full completeness there is one more point to settle.

It is to define the eternal relationship existing between consciousness and conscious being, the communion between God and man.

## THE TRINITY DEFINED

These three elements - God, man, and the communion between them - constitute a trinity. This leads us to a consideration of the word Trinity, which means three-in-one.

In the old theological sense, it is called the Holy Trinity, meaning the three persons of the Godhead. It is defined as the three-fold personality of God the Father, God the Son, and God

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the Holy Ghost. But no theologian has ever explained this combination of three persons in one.

In Christian Science it is readily understood as God the Father and man the son, with the Holy Ghost as the communion between Father and son, their mutual awareness of each other, but never as one being the other.

You have found that Father and son are the first "two persons" of the Trinity, and that they are two-in-one, as it were, being Mind and its expression.

Could these intelligently know each other without communion?

This communion is the Holy Ghost.

By Holy Ghost you mean holy Spirit, or pure Spirit, isness, true being, true activity, conscious

understanding, the activity that is ever present between Mind and thought, consciousness and conscious being - God directing His own idea.

Have you ever stopped to think what you yourself are doing every moment?

Are you not constantly meditating - thinking?

Does not this mean communing with something you call your mind? Paul expressed it, "Their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." 1

Where is the "accusing or else excusing" going on?

1 Rom. 2: 15.

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Humanly speaking, are you not communing constantly with your own mind - a purely mental operation?

In the realm of pure Mind, the eternal communion between God and man, cause and effect, is the Holy Ghost, the necessary completion of Father and son.

This constitutes the Trinity.

Mrs. Eddy defines it perfectly in *Science and Health*: "*God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter. These three express in divine Science the threefold, essential nature of the infinite. They also indicate . . . the intelligent relationship of God to man and the universe.*" 1

Can there be any oneness, any intelligent relationship, any understanding between Father and son unless there is communion between them?

Of course not. Mind and thought must commune with each other.

### **HOW COMMUNION APPEARS TO YOU**

When you began to build your argument in this class, you started with your own consciously being as the one pure fact that needs no outward evidence to prove its reality - that is true to you because it is self-evident, wholly apart from sense

testimony.

It is your own knowing.

1 S. & H. 331: 30.

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From this you induced that consciousness is, otherwise you could not consciously be.

So you found consciousness as that which *is* and that which *is*, as all that *is*.

In this All that *is*, is included all entity or existence. Nothing can be added to it nor anything taken from it.

That "All" you named God, meaning by this term all isness.

Next you deduced idea or effect as necessary to God. For God to be God, to make Himself known, He must express Himself as man.

As you found God to be infinite, hence one, so you found man to be one man, not two; and you found yourself to be that man.

Does not that forever settle the question of man, in so far as your consideration of man is concerned?

He is accounted for as yourself.

But you cannot deal with yourself. All that you can deal with is God, the Self of you.

Effect does not turn to effect, to itself, but to cause.

In dealing or communing with God, how does the communing appear? "*The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man.*" 1

It is self-evident that God's language, His manner of being known, which is your com-

1 S. & H. 308: 14.

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munion with Him, appears as idea and all that

you have established idea to be.

This communion is God talking to you in His own language because whatever God is, His language must be.

He appears to you as person, place, or thing. So your consciousness of being seems to be made up of men, animals, minerals, vegetables, mountains, rivers, worlds upon worlds throughout infinity.

This one infinite language is like its cause, from the infinitesimal to the infinite. "*The only logical conclusion is that all is Mind and its manifestation, from the rolling of worlds, in the most subtle ether, to a potato-patch.*" 1

Does not everything come as consciousness to you and mean simply your communion with God, your consciousness, appearing in the language that you can most clearly understand, and that will best meet your need for progress and unfoldment?

Language does not imply merely words. It implies any mode or method whereby understanding is conveyed.

In communion, the eternal oneness of man with his Maker, the oneness of the idea with its Principle appears always as language, as person, place, or thing - whatever will best convey the sense of the omnipresence of good.

1 Mis. 26: 5.

## MAN'S COMMUNION WITH GOD

This is the language of God to man; in other words, this is the Holy Ghost.

Notwithstanding this self-evident truth, the constant temptation arises to imagine that you are dealing with persons, places, or things, as such, instead of knowing that you are communing with Mind in the language of Mind and so finding Mind to be all that you are concerned with.

This temptation to stop short of Mind will, if yielded to, destroy your structure of Christian Science and lead into the morass of human belief, which brings the fatal "three" into the

argument.

Remember Jesus' warning, "What I say unto you I say unto all, Watch." 1

## CHRISTIAN SCIENCE AN EXACT SCIENCE

Christian Science is based upon one Principle and one idea, no matter what name you give to the Principle or to the idea. You may call it God and man, Soul and body, Principle and idea; but whatever name is used, it is always one, one cause and one effect.

Departure from this fundamental fact is fatal to understanding and therefore to all metaphysical demonstration of Christian Science. "*Whoever affirms that there is more than one Principle and method of demonstrating Christian Science*

1 Mark 13: 37.

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*greatly errs, ignorantly or intentionally, and separates himself from the true conception of Christian Science healing and from its possible demonstration."* 1 Again, "*Principle and its idea is one.*" 2 "*To infinite Spirit there is no matter, - all is Spirit, divine Principle and its idea.*" 3

When Jesus said, "I and my Father are one," 4 he was referring to this fundamental truth, this eternal communion of Father and son, without a third, this communion that is essential to your understanding.

Because the language of God always appears as idea; so, in your communion with God, God appears to you as the infinity of variety called persons, places and things.

But it is always God, with whom you are actually communing, and never what appears to be persons, places or things.

Mrs. Eddy says, "*The Christian Scientist is alone with his own being and with the reality of things.*" 5 God is the reality and isness of all things, hence the Christian Scientist is alone with God, his own being.

This must be clearly understood because no

other deduction can be drawn from the premise that God is that which *is* and man is that which God is God to.

1 S. & H. 456: 10. 2 S. & H. 465: 17. 3 S & H. 475: 3. 4 Jno. 10: 30.  
5 '01 20: 8.

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You are dealing, then, with what God, consciousness, is to you - in other words, with your own Mind, with what you are acknowledging your God to be.

The Apostle John put it thus, "If a man say, I love God, and hateth his brother, he is a liar." 1 How could you love your God while hating that which is your interpretation of your God appearing to you? You interpret Him in your own language, in the only way you can understand Him.

If your God were to appear to you in language you could not understand, you would not know Him; therefore, He must of necessity appear to you in the language of your own acceptance.

This does not change the fact, however, that your God always appears to you in His own perfect language, as idea. But if you negatively interpret this appearing, He will seem to appear negatively, in other words, materially.

Are you tempted to murmur, as did the children of Israel in the wilderness, at the manner of His appearance, and to ask the reason for such an appearance?

You have your answer.

What are you acknowledging as consciousness, as God?

Is it Mind; or is it the negation, unreversed, of Mind, appearing as matter?

1 Jno. 4: 20.

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If it is the latter, how can your God appear to you as anything but materially? If you are accepting the negation of Mind as your God, He will appear in the language of ignorance, of finiteness, as death, in one form or another, for is not matter the negation of infinity, of Life?

Mrs. Eddy clearly states this: "*Christian Science shows that matter, evil, sin, sickness, and death are but negations of Spirit, Truth, and Life, which are positives that cannot be gainsaid. The subjective states of evil, called mortal mind or matter, are negatives destitute of time and space; for there is none beside God or Spirit and the idea of Spirit.*" 1

Your Holy Ghost, your communion with what *is*, determines the appearance of all things to you. You are always dealing with your own Mind, your own being; you are alone with your "*own being and with the reality of things.*" 2

The ever-active communion between Father and son, the reality of things, appears as the infinity of persons, places, and things. It includes all that means family, position, money, friends, neighbors, country, world, universe, body. It includes all the terms you use to mean God and that which God is God to.

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned

1 No. 16: 9. 2 '01 20: 9.

## MAN'S COMMUNION WITH GOD

up in order unto thee: if I would declare and speak of them, they are more than can be numbered." 1 Science and Health expresses the same idea thus: "*There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity . . . . Hence the eternal wonder, - that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms.*" 2

## SOME WORDS ANALYZED

What is meant by the word *person*?

The dictionary gives its origin as *per*, through, and *sonare*, to sound, hence, to sound through, show forth, identify.

Does not idea do that?

Idea shows forth Principle, hence person is another word for idea, language.

God embraces all within Himself, all that means, and is, person.

Hence God is the one and only Person. He is that which is shown forth as Person, and person is that which shows Him forth.

What is *place*?

Place means position, location, site of something.

1 Ps. 40: 5. 2 S. & H. 502: 29.

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God being all the something that is, place means, where God is. However, since God is known only as idea, place is merely another name for idea, man, the language of Mind, that which declares the presence of God.

Thus there is but one place and that one infinite, the presence of God, the "here" of conscious being.

The word *thing*, is analyzed in the same way.

Thing means entity, the product of, the idea of that which is shown forth.

God, being that which is shown forth, and being one, there is one *thing* only, one entity that fills all space.

Thus, person, place and thing, in their infinity of variety, show forth the infinity we call God.

Therefore, God includes within Himself all person, all place, all thing.

In your communion with God, the language of God appears always as person, place and thing, - as that which makes Him known.

But, regardless of what appears to you, your thought does not rest until it reaches Mind, the one source of conscious being, the source of all

that comes to you as consciousness.

*Universe* means the aggregate of all existing things; the whole creation, the cosmos.

This universe comes to you as consciousness, otherwise there would be no universe to you. You could not cognize it.

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Universe shows forth the infinity of Mind.

What you know about God as Mind is what you know about universe. There is but one infinite universe, because there is one infinite Mind.

This one universe is a living, intelligent universe because the Mind of which it is the idea, the language, is Life and intelligence.

It is a truthful universe because it is the presence of truth.

The universe is obedient to law, for divine Principle is infinite law. It is therefore harmonious.

How will you interpret *body*?

It, too, comes to you as consciousness and is, therefore, your communion with God. It is consciousness, Mind, defining itself to you.

How old is body?

There is but one answer. Body is eternal. It is infinite in its every quality and attribute.

There never was a time when body began, any more than there was a time when Spirit, that which *is*, began.

Consequently there is no time when this body of Soul ceases to be. How could Mind ever cease defining itself to you? "*The so-called appearing, disappearing, and reappearing of ever-presence, . . . is the false human sense of that light which shineth in darkness, and the darkness comprehendeth it not.*" 1

1 Un. 63: 7.

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Body is the spiritual outline of being, of Soul, and defines the beauty, harmony, and perfection of being. "*The beauty of holiness* [wholeness], *the perfection of being, imperishable glory, - all are Mine, for I am God.*" 1 Its loveliness is the loveliness of perfection.

Nothing short of eternity can show forth the beauty and loveliness and joyousness of body, since it is the language of Mind to you.

Like the unfolding of a beautiful flower, this body of God, this language of God, perpetually unfolds the beauty of holiness, completeness.

This body is one, and is, therefore, all the body you have.

Ask yourself, then, Do I love this body or do I wish to get rid of it?

Do I, as Paul says, present it "a living sacrifice, holy, acceptable unto God"? 2

It is because of this truth about body that woman, the more spiritual sense of the so-called mortal, has ever endeavored to perfect her sense of body and make it more beautiful. In doing this, even though not understanding the reason, she has shown forth the innate spirituality of being. Materiality has laughed at her, calling it vanity, but she has persisted and won.

Body, then, is your conscious communion with Mind, that which declares Mind to you.

1 S. & H. 253: 2. 2 Rom. 12: 1.

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Willingness to be "absent from the body, and to be present with the Lord" 1 means that body, as the language of Mind, must carry you through to Mind.

You relinquish it for Mind.

But if your thought deals with body as something in and of itself, you will find yourself, as Paul says, "at home in the body,...absent from the Lord." 2

This is true not only of body, but of every thought, word and deed. It is true of all that comes to you as your communion with God.

## YOUR COMMUNION IS WITH GOD

You relinquish what appears for the substance of its appearing.

If you are concerned with anything apart from Mind, if your communion stops short of its goal - the finding of God alone as the reality of what appears - thought will perish in the darkness of ignorance and limitation, for there is no light there.

This is the whole of the anguish called sin, sickness and death.

Jesus exemplified man's communion with God and proved his identity with Christ.

He said, "He that hath seen me hath seen the Father," 3 and "No man cometh unto the Father, but by me." 4 Here the expression "cometh unto

1 2 Cor. 5: 8. 2 2 Cor. 5: 6. 3 Jno. 14: 9. 4 Jno. 14: 6.

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the Father" means simply to know or understand the Father.

Peter declared, "There is none other name under heaven given among men, whereby we must be saved." 1

Is not Christ the truth about all that *is*, from the infinitesimal to the infinite? This Christ, this truth about everything is the "Lo, I am with you always." 2

When you say "the truth about everything," remember that "everything" includes all, as in Mrs. Eddy's statement: "*from the rolling of worlds, in the most subtle ether, to a potato-patch.*" 3

This Christ is the truth or true idea unto which "Every knee shall bow . . . and every tongue shall confess." 4

*"The real Christ was unconscious of matter, of sin, disease, and death, and was conscious only of God, of good, of eternal Life, and harmony. Hence the human Jesus had a resort to his higher self and relation to the Father, and there could find rest from unreal trials in the conscious reality and royalty of his being, - holding the mortal as unreal, and the divine as real. It was this retreat from the material to spiritual*

*selfhood which recuperated him for triumph over sin, sickness, and death."* 5

1 Acts 4: 12. 2 Matt. 28: 20. 3 Mis. 26: 6. 4 Rom. 14: 11. 5 No. 36: 12.

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### INSTANCES OF DIVINE PROTECTION

To Shadrach, Meshach, and Abed-nego, "the burning fiery furnace" 1 was not something to be feared.

Having faith in good, in reality, in Life, in Mind - their God, they knew that, if they remained true to the right interpretation of being, He could not appear in any language contrary to Himself.

So the fire became their protection and appeared as the destruction of all that threatened to harm them. "Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego." 2

Daniel faced the lions fearlessly because he knew that his God, being omnipresent good, could appear to him only in the language of good.

With this understanding, the language of God appeared as harmless, God-like lions. "*All that is, God created.*" 3

Since he realized that communion with God was all there could be to lions, it was easy to see God also as the only King and to declare from his heart "O king, live for ever." 4

1 Dan. 3: 17. 2 Dan. 3: 22. 3 Un. 64: 1. 4 Dan. 6: 21.

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This was no subserviency to a so-called hu-

man power or king, but the acknowledgment of God as All-in-all, regardless of the appearance.

Elijah beheld his communion with God in the language of fire, consuming the sacrifice. "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God." 1

Elisha saw his communion with God as a continuous supply of oil for the widow. "And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed." 2

Note that the flow of the oil did not cease until the widow herself said that she did not have room for more.

Moses, under the government of fear, "fled from before" 3 the rod he had used for years as a shepherd's staff, when he saw it turn into a serpent. But when intelligence destroyed his fear, his old, familiar rod reappeared.

His realization that matter, under any name or in any form, animate or inanimate, is but a state of consciousness, became a staff upon which he could lean.

1 1 Kings 18: 38, 39. 2 2 Kings 4: 6. 3 Ex. 4: 3.

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It was the understanding of this truth that enabled him to perform such wonders as the leading of the children of Israel out of Egypt in the face of what seemed to be insurmountable difficulties.

Your communion with God is constantly appearing to you as all that you are conscious of. You determine for yourself, by what you are beholding, whether or not you are acknowledging God as All-in-all.

The same sea in which the disciples caught nothing, after toiling all night, yielded fish in abundance when they entertained a different con-

cept of Mind. This was spoken of as casting "the net on the right side." 1

The Bible is full of instances which prove that what is seen takes outward form in accordance with what is acknowledged as consciousness. *"Mortal mind sees what it believes as certainly as it believes what it sees."* 2

This proves that man's communion with his God determines the appearance of all that he is conscious of.

This constitutes man's power and freedom, and fulfills the promise, "as he thinketh in his heart so is he." 3

What a man thinks constitutes his communion, whether with reality or unreality, Life or death, good or evil, abundance or limitation.

1 Jno. 21: 6. 2 S. & H. 86: 29. 3 Prov. 23: 7.

#### **"CLEAR, CORRECT TEACHING"**

Communion with reality is the Holy Ghost. Communion with unreality is hypnotism.

*"Believing a lie veils the truth from our vision; even as in mathematics, in summing up positive and negative quantities, the negative quantity offsets an equal positive quantity, making the aggregate positive, or true quantity, by that much, less available."* 1

God appears or is known only in one way - as idea. "Thou canst not see my face: for there shall no man see me, and live." 2

If man could see God other than as idea, man would be God; and, if man were God, there would be no man for God to be God to; consequently there would be no God.

Therefore, "no man shall see me, and live."

God sees Himself, God, as man or idea; but man does not see God. He sees God expressed in the language of his own understanding.

Completeness means Father, Son, and Holy Ghost; God, man, and the Comforter, which is the communion between them.

The three are one, and that one, God.

Paul sums it up, "Then cometh the end, when

he shall have delivered up the kingdom to God, even the Father; . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 3

1 Mis. 62: 9. 2 Ex. 33: 20. 3 1 Cor. 15: 24, 28.

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## CHAPTER VI

### THE NEGATION OR SUPPOSITIOUS OPPOSITE

Up to this point in our reasoning, we have established the positive facts: first, that there is God; second, what God is; third, what God is God to; and fourth, man's communion with God.

In establishing that there is God, you begin with that of which you are absolutely sure, that about which you can have no doubt: your own conscious existence or being.

Unless you are first conscious of being, you realize that you cannot even contemplate the question: whether or not there is God.

Simultaneously you discover that consciousness *is* or you could not be conscious.

Further, you prove that this consciousness that *is* includes within itself every term that expresses the meaning of the word *God*, whether used as a synonym or as an attribute.

Self-evidently, God could not be, without that to which He is God, that which you call expression, man, body, Christ.

You have identified this expression as the reality of your own being.

You have found this effect of God just as complete, perfect, infinite and pure as the cause of which it is the effect.

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As the final step in this oneness, you have discovered and analyzed the conscious relationship between God and man, or communion between Principle and its idea.

This completes the full measure of Being and that which Being is Being to.

Why, then, should not the analysis of the understanding of Christian Science end here, with the perfection of God and His idea, and the perpetual communion between them?

### THE SUPPOSITIOUS OPPOSITE

The answer is: Because in what you call your daily experience there appears, as your consciousness, as reality to you, the exact opposite.

Mrs. Eddy pertinently asks, "*Who, that has felt the perilous beliefs in life, substance, and intelligence separated from God, can say that there is no error of belief?*" 1

It is essential that what seems to you to be the presence, power and being of evil should be dissected by the same analytical process used in finding God and His man as All-in-all.

You are confronted on all sides with a sense of limitation, finiteness, sin, sickness, death.

You can understand what it all means by facing it frankly and "Casting down imaginations, and every high thing that exalteth itself against

1 S. & H. 450: 27.

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the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 1

There can be no permanent peace and happiness until this present finite sense of consciousness is transformed.

This can be done only by the transformation of the mind through understanding.

Let us then face the question: What is this that seems to confront us on all sides - this sense or consciousness of limitation, finiteness, and materiality, with all that it involves? What is its origin? What is its ultimate end?

With the appearance of any truth, there instantly arises, *by implication*, the suppositional opposite of it, just as with the presence of any intelligent statement, there arises, *by implication*, the ignorance with regard to that statement.

You have established the allness of God and His idea; therefore nothing unlike God and His idea actually arises.

When you use the word "arises" you mean that it does so suppositionally just as you think of ignorance arising as the suppositional opposite of intelligence.

Ignorance has no substantiality. It is merely the suppositional opposite of the intelligence that is present. Without the presence of intelligence the ignorance about it could not appear even suppositionally.

1 2 Cor. 10: 5.

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Ignorance is the false, in contradistinction to the true; the lie in contradistinction to the fact.

A lie is not anything of itself. It is merely the negation of the truth.

In order that a supposable condition may exist, no mind is required to suppose it.

It exists as the law of opposites, standing as the negative which always accompanies the positive - as darkness is the negation or opposite of light.

Truth, to be truth, must have the power to support itself.

It holds within itself the power to render null and void anything which could, even by implication, oppose it.

Truth exerts this dominion over the false by knowing nothing about it. "Thou art of purer eyes than to behold evil." 1

The positive is reality and power; the negative, having no independent existence, is unreality and powerlessness.

The negation only masquerades as reality, disappearing simultaneously with the acknowledged presence of the positive.

Darkness immediately vanishes in the pres-

ence of light, leaving not a vestige of its recent apparent reality.

Darkness never puts out light because it exists only as a negation or the absence of light.

1 Hab. 1: 13.

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Ignorance never destroys intelligence because ignorance is only the implied absence of intelligence.

You can exchange two times two as five, for two times two as four; but knowing that two times two is four, you cannot exchange it for two times two is five.

One is true, the other false.

The false always surrenders to the true, because it is only a *suppositional* opposite of the true, never a bona fide opposite.

Why suppositional?

A supposition is dependent for its entity upon the fact or truth about which it is the supposition.

Truth has its own entity, existing wholly apart from anything except itself.

Two times two stands as four in spite of any ignorance. This is equally true of all truths, from the infinitesimal to the infinite.

Truth is wholly self-contained and self-sustained. The exact opposite is the case, concerning the supposition or lie.

### THE LAW OF OPPOSITES

But, you ask, How can God be All-in-all, if there be any one to suppose an opposite or to accept such a supposition?

It is not necessary for there to be any one to accept or suppose the suppositional opposite.

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This is the age-old question - the origin of evil - the question that no ancient or modern philosopher has answered.

This is the problem that has heretofore always defied solution, except as solved by Jesus through demonstration. Now it is solved through Mrs. Eddy's discovery of the Science of being.

Until Mrs. Eddy's discovery, it was never understood that all finiteness, all evil of every name and nature, suppositionally exists and always has so existed as the opposite of Mind, by virtue of the law that every truth includes, within itself, by implication the concept of its own opposite.

This is the law of opposites. To illustrate: Obviously *is*, being is, because its "seed is in itself," 1 alone determines itself, and so implies that anything outside itself, outside that which *is* must be *is not*.

Thus every truth by virtue of its own *isness*, hence allness, carries within itself the contradiction of the lie about itself.

Basic *isness*, Mind, carries with it its suppositional opposite, mindlessness, which appears as an implication contrary to Truth.

Ancient and modern philosophies - with the exception of Christian metaphysics - have always attempted to deal with the intricacies of this simulation of Truth, of reality, and have always ended in confusion.

1 Gen. 1: 11.

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### THE NATURE OF THE SUPPOSITIONAL OPPOSITE

Through the light of Christian Science, as we have established it, let us examine this suppositional opposite, and see what its claim is.

First, we will give it a name.

Being purely a supposition, it must be mental.

So we will call it mind, with a small m, to distinguish it from the Mind that is God.

Because the nature of the Mind that is God is infinite Life, the nature of the suppositional op-

posite would be infinite lifelessness - in other words, it would be death in its infinite form.

The term that best expresses death is maliciousness.

The term "malignant" disease means a malicious or deadly disease. The word malicious always means something viciously destructive, something which kills because killing is its nature.

The word malicious, then, expresses what Christian Science means by the suppositional opposite of Life - namely, death and more abundant death - and so expresses the suppositional opposite of the divine Mind.

Malicious mind, then, is the name we use for that negation, the implied mind which is not divine Mind.

What do we know about this malicious mind?

Being the suppositional opposite of the one infinite Mind, it is that supposition in all its

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minutiae, and yet without the faintest real existence.

Since divine Mind is infinite, without beginning and without end, malicious mind, the suppositional opposite, must be infinitely finite, without beginning and without end - in other words, nothing.

Its finity has no stopping point, any more than has the minus sign in mathematics.

Infinite good, divine Mind, is suppositionally opposed by infinite evil.

Infinite intelligence is suppositionally opposed by infinite ignorance.

Infinite power by infinite powerlessness.

Infinite presence by infinite absence, no presence at all.

Everything that the one Mind is, in all its infinity of perfection, the suppositional opposite must simulate in exact opposition.

The suppositional opposite has no ability independently to declare itself, but by its very nature it automatically falls in line as the negation of that which is.

As such negation, its entire suppositional pres-

ence, thought and action are borrowed from that which is, even as any lie depends for its existence on the presence of the truth about which it is the lie.

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Jesus said, "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." 1

Divine Mind being one, malicious mind is suppositionally also one, or rather, to use the mathematical term, minus one.

The unlimited and unoutlined quality of infinite Mind, or substance, is suppositionally opposed by limitation, finiteness, outline in that which appears as the illusion and is called matter, a reverse sense of substance.

Mrs. Eddy defines matter as "*the opposite of Truth; the opposite of Spirit; the opposite of God; . . . that which mortal mind sees, feels, hears, tastes, and smells only in belief.*" 2

Thus we find that while the language of divine Mind invariably appears as spiritual manifestation, or *generic man*, the language of the suppositional opposite always appears as matter, or mortal, material man.

The suppositional mind embraces within itself the infinity of evil, by whatever name it may be designated.

Like Truth, evil is always one. It is never two.

There are no varying degrees of evil, just as there are no degrees of error in mathematical mistakes. "Two times two equals three and three quarters" is just as fatal a mistake as "two times two equals three."

1 Jno. 8: 44. 2 S. & H. 591: 12.

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### "CLEAR, CORRECT TEACHING"

It is a question of being either right or wrong.

There is no possibility of a compromise.

The Science of being does not differ from the science of numbers. It has no degrees of right or wrong. It admits of no "human mind" that is an improvement over mortal or malicious mind.

The Science of being insists unequivocally that if a thing is not right, it is wrong.

*"All Science is divine. Human thought never projected the least portion of true being. Human belief has sought and interpreted in its own way the echo of Spirit, and so seems to have reversed it and repeated it materially; but the human mind never produced a real tone nor sent forth a positive sound."* 1

Little progress can be made in the understanding of Christian Science until it is recognized that no vesture of righteousness can cover any phase of malicious mind. Malicious mind cannot be reformed and emerge as an improved belief. It remains forever the suppositional opposite of good - wholly evil, incapable of being regenerated in any way.

That is why Mrs. Eddy declares: "Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom." 2

1 S. & H. 126: 8. 2 My. 242: 5.

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### EVIL AS A NEGATIVE STATEMENT

We shall now consider this suppositional opposite from another angle. While this view of it does not change its nature as the embodiment of all evil, it does elucidate the true concept of the absolute oneness and allness of God.

In Unity of Good, Mrs. Eddy says, "*The use of a lie is that it unwittingly confirms Truth, when handled by Christian Science, which reverses false testimony and gains a knowledge of God from opposite facts, or phenomena.*" 1

This exactly defines the nature of evil as the negative of Mind, which reversed, declares the truth of Mind.

A dictionary definition of negation is, "Statement of what a thing is not or has not, from which may be inferred what it has and is."

Every negative by reversal declares the positive and every positive implies the negative.

Being the negative or negation of good, evil rightly understood, serves, when reversed, the purpose of good, as effectively as does positive good.

In mathematics the method of reasoning called *reductio ad absurdum* is the same method as reversing the negative in a mathematical problem. In mathematics, the solving of a proposition may be arrived at by showing the absurdity of its contradictory opposite.

1 Un. 36: 6.

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You start with a false statement, a negative, and by proving it an absurdity - which is but another way of saying that you reverse it - the statement of Truth is confirmed "*from opposite facts, or phenomena.*" 1

The mathematician recognizes the negative for what it is, and he attributes to it no inherent power or intelligence. He sees it clearly as the automatic contradiction of the true, its use being to identify as absurd any assumption of reality outside of the positive statement of truth.

The mathematician, in facing his innumerable problems, never thinks of the word *problem* as implying the presence of error, but rather accepts the word as meaning opportunity to commune with the principle of numbers in a practical and enlightening way.

The metaphysician faces the Science of being from the same confident and intelligent viewpoint. He does not deal with error as error but sees it as the negative interpretation of the positive truth. His activity is in the realm of the real. His problems are not difficulties, but rather opportunities to see Truth, face to face - the beholding of "the brightness of his glory." 2

If a negative statement of Truth appears on

his horizon, he is "not forgetful to entertain strangers," as Paul admonishes; for when he has entertained this stranger for what it actually

1 Un. 36: 8. 2 Heb. 1: 3.

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is, and thereby has reversed it, he finds that he has "entertained angels unawares." 1 He has, in short, gained a fuller knowledge of God.

It is for this reason that you can never ignore or turn your back upon a lie - a negative statement. You must face it.

You cannot say: "There is no truth to it, it is nothing;" for a lie is always a lie about the truth, and, by reversal, declares the truth. All the presence it has is the very truth about which it is the negative statement. *"By reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth."* 2

When this is understood, evil is no longer feared as something in and of itself. It is seen as simply the negation of good, or the negative way of stating Truth.

Many readers of Science and Health have been puzzled by Mrs. Eddy's answer to the following question in the chapter, "Recapitulation": *"Is materiality the concomitant of spirituality, and is material sense a necessary preliminary to the understanding and expression of Spirit?"* 3 to which she replies, in part: *"If error is necessary to define or to reveal Truth, the answer is yes; but not otherwise."* 4

The foregoing means that whenever the negation will best enforce the recognition of the presence of Truth, it will appear, claiming to be the

1 Heb. 13: 2. 2 S. & H. 267: 24. 3 S. & H. 484: 28. 4 S. & H. 485: 1.

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reality, for frequently the mortal understands the truth of being better when the negative form appears to him than when the positive form appears, because it arouses him to the necessity of reversing it.

The negative statement carries with it more discipline than the positive statement of Truth.

It challenges the human sense of good, and causes the mortal to move more quickly to the final triumph of Spirit over matter.

Regardless of the way in which Truth may appear - whether negatively or positively - remember that it is the same Truth. The only difference is that the negative appearance has to be *reversed*, in order to arrive at the positive Truth.

Truth is All-in-all, and into this All, nothing extraneous can enter.

Viewed from this standpoint, evil no longer has power to torment with the belief that it actually is an entity which can dethrone good as All-in-all.

The analysis of evil from the negative standpoint, reduces evil to its least importance and meaning in the process of its final disappearance.

Do not leave evil as a negative statement unreversed, but push on until thought relinquishes even that hold on error and acknowledges nothing but the absolute allness of good.

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With this enlightenment, you are through with the negative. The negative has served its purpose.

*"In Christian Science the midnight hour will always be the bridal hour, until `no night is there'."* 1 This means that the negative, which by its very nature must be reversed, is found to be "the bridal hour," Truth itself.

You never give the negative definition of the multiplication table a second thought. It does not exist for you, since "no night is there."

The recognition of the "negative" is only a quick way of reaching the conclusion that *"evil has no claims and was never a claimant."* 2

Truth cannot exist both positively and negatively. "The Science of Mind excludes opposites, and rests on unity." 3

Mrs. Eddy is said to have written to a friend the following quotation, which is so true and applicable that it may well be supposed to have come from her pen: "*Whenever there seems to be a lack or need in your experience, that simply indicates the scientific fact that the seeming void is already supplied by God's gracious abundance. Then give thanks with your whole heart, because you have learned in Christian Science that God's supply is ever at hand.*"

1 Mis. 276: 15. 2 No. 24: 21. 3 Ret. 75: 18.

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There could be no seeming lack unless the truth, the abundance that the "lack" is a lie about was actually present.

### HOW TO HANDLE THE NEGATIVE

Because of this fact, the activities of malicious mind are discovered to be merely the negation of the activity of divine Mind; and when these are reversed, you find the very presence and power of good, and good only, for "the reverse of error is true." 1

It is most important to understand this, or you will find yourself confronted, in spite of every argument to the contrary, with the subtle suggestion that evil, as evil, actually exists, and that good, therefore, is not All-in-all.

If you accept the negation as a reality, your power to reverse evil disappears. The suggestion of evil will become as truth itself to you, instead of being merely a negative interpretation of Truth, which needs only to be reversed to be seen as Truth.

Mrs. Eddy illustrates this in her statement: "*When examined in the light of divine Science, mortals present more than is detected upon the surface, since inverted thoughts and erroneous beliefs must be counterfeits of Truth. Thought*

*is borrowed from a higher source than matter,  
and by reversal, errors serve as waymarks to the*

1 S. & H. 442: 18.

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*one Mind, in which all error disappears in celestial Truth." 1*

In photography, the lens inverts all objects in front of the camera, making them appear on the negative upside down; but the trained photographer, who never thinks in the language of the negative, sees the picture unreversed, in other words, positively.

This process is true also of the best instruments in surveying, but the engineer is never deceived.

The compositor reading type is another example of seeing correctly in spite of the appearances.

In like manner, "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." 2

The only world Jesus accepted was the world of reality, of good. The only man, woman and child he saw was the presence of good.

This acceptance of the reality and the rejection of the lie appeared as the correcting or healing of the negative.

Jesus was the true photographer of Mind.

He saw being as it is, not as it appears in the camera of negation, the suppositional opposite. To him, the presence of God was the only presence.

1 S. & H. 267: 19. 2 S. & H. 476: 32.

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When Pilate warned Jesus that he had power to release him or to crucify him, Jesus, acknowl-

edging God as All-power, replied, "Thou couldst have no power at all . . . except it were given thee from above." 1

This was interpreting the suppositional opposite, the negation, positively. Jesus reversed the false testimony and gained a greater "*knowledge of God from opposite facts, or phenomena.*" 2

This also enabled Jesus to come forth from the tomb, demonstrating a knowledge of God far beyond his previous understanding.

Jesus established his oneness with Principle, with eternal Life, by reversing the pseudo-facts or phenomena presented to him.

The "paradise" that he promised to the repenting thief - "To-day shalt thou be with me in paradise" 3 - would then have been to him only the thief's paradise of release from the cross, instead of the wondrous paradise he attained in his conscious victory over death and materiality, over the grave, over the negation of Life.

That victory was the paradise of Jesus.

The release from agony was the paradise of the thief.

1 Jno. 19: 11. 2 Un. 36: 8. 3 Luke 23: 43.

## THE NEGATION

Both were interpretations of the one paradise. Which interpretation do you desire?

Whether God appeared to Jesus in negative or positive language, made no difference to him.

He understood that the negative *reversed* is the positive and thus relinquished the negative for the positive.

"To teach the truth of life without using the word death, the suppositional opposite of life, were as impossible as to define truth and not name its opposite, error." 1

There is no point where the negation, the suppositional opposite of Mind, ceases; because, having no entity of its own, there is nothing about it which can cease.

Its seeming existence is as infinite as the truth it belies or contradicts. Therefore, its only seem-

ing cessation is its translation, by reversal, from the negative to the positive terms of Mind.

Like Paul, then, you rejoice at all so-called tribulations, even though they seem to be "infirmities . . . necessities . . . distresses," 2 for you know that, when *reversed*, these declare the infinite abundance and omnipresence of good.

You are the photographer of Mind; the truth of being is your camera.

This is what is meant by translating "*matter into its original language, which is Mind.*" 3

1 My. 235: 2. 2 2Cor. 12: 10. 3 Hea. 7: 9.

## "CLEAR, CORRECT TEACHING"

### MATTER DEFINED

This brings us to our next consideration, the definition of the word "matter."

Matter seems to be omnipresent. The mortal's only sense of life is one of matter.

But matter is not a thing. Matter, to be known, must come as a sense of consciousness.

What kind of a sense? Apparently a finite one, for everything about matter suggests limitation - death.

But is this limitation true?

Can anything, coming as consciousness, be limited?

It cannot, for consciousness is infinite, boundless.

Then it is the false sense of consciousness entertained that constitutes the limitation, the matter.

It is this sense that has to be corrected through the understanding of the illimitability of consciousness, or Mind. This is again translating "matter into its original language, which is Mind." 1

When Jesus appeared through the closed door after the crucifixion, his disciples thought he was a ghost. He explained to them that, insofar as their sense of him was concerned, he was as solidly matter as they thought him to be. When they were convinced of this, their fear was gone.

### THE NEGATION

The question, how did Jesus take his body – matter - through a closed door remained for Christian Science to answer.

It is certain that if his own sense of body had been the concept which his disciples accepted, he could not have taken it through a closed door.

But his sense of body was spiritual, not material.

He had given matter back to its original, Mind; and that enabled him to have his body wherever he wished to be.

This proved that body was purely spiritual.

Body, therefore, is always at your service, exactly as is the multiplication table.

There is only one body, namely, that which Jesus brought forth from the tomb and took through the closed door.

That one omnipresent body can never be sick, sinning or dying.

Thus, the erroneous sense called matter is simply an erroneous concept of what Mind is. "*What the human mind terms matter and spirit indicates states and stages of consciousness.*" 1

### MALICIOUS MIND AND ITS OFFSPRING

As you have established that the divine Mind could not be without that to which it is Mind – its idea, or man - so, also, malicious mind must,

1 S. & H. 573: 10

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suppositionally, have that to which it is mind – its idea, or man.

Because there is only one malicious mind, there can be only one malicious man.

What constitutes the man of this mind?

Everything that this mind is, all that is finite and mortal, constitutes this so-called man.

Malicious mind, being the suppositional op-

**posite of the Mind that is Life, must be death; hence the mortal, or man of this mind, is the presence of death.**

**His one occupation is actively to show forth death.**

**When Paul said, "to be carnally minded is death," <sup>1</sup> he was referring to this nature and origin of the so-called mortal, whose mind, being death, must always express itself in its own likeness.**

**It is a fact acknowledged, even by the medical fraternity, that the seed of death is always present in the so-called seed of life that produces the mortal.**

**The very essence of material life is always accompanied by its own destruction.**

**Animal poison, the genesis of the foetus, the supposed producer of the mortal, is the presence of death from the beginning, and finally brings to pass the death of the mortal.**

**1 Rom. 8: 6.**

## **THE NEGATION**

**This concept of inevitable death attaches itself to the entire belief of matter-creation, throughout its various kingdoms: animal, vegetable and mineral. This belief of matter-creation perpetuates its life only by dying - over and over again.**

**This is necessarily the nature of suppositional finiteness.**

**Because malicious mind is supposition, it suppositionally exists as long as does that of which it is the suppositional opposite.**

**Because it is suppositionally finite, it must express limitation and death.**

**Because immortal man expresses infinite Life, perfection and harmony, the suppositional opposite, mortal man, expresses infinite death, imperfection and discord.**

**All that malicious mind is, mortal man must be in every detail, because he is that whereby this mind exists and is shown forth.**

**The body of this mind, like the man of this mind, is ever about its father's business, showing**

forth the reverse or negation of all that divine Mind is.

But since "*by reversal, errors serve as way-marks to the one Mind,*" 1 the omnipresence of perfection is constantly being declared.

What is the law of this malicious mind?

Having established divine Principle as the one and only law, infinitely good, always operating

1 S. & H. 267: 24.

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harmoniously to maintain eternally the perfection of being, you find that its suppositional opposite, the negative, must claim to operate, just as lawfully, to the destruction of being.

By its very nature, according to the law of opposites, the law of malicious mind arrogates to itself the infinite reverse of infinite Mind.

The life it gives to its man or offspring, is death; its substance is shadow; its reality is a pure supposition "For the wind passeth over it, and it is gone; and the place thereof shall know it no more." 1

The negation, until reversed, "like an atom of dust thrown into the face of spiritual immensity, is dense blindness instead of a scientific eternal consciousness of creation." 2

### MAINTAINING THE RIGHT ATTITUDE

In recognizing the guises, and analyzing the activities under which this so-called mind operates, it is imperative to remember that the false, correctly interpreted, declares the truth.

Right there where the false seems to claim presence and entity, is the perfection of being, else the false could not seem to be.

You are actually strengthened and fortified by the claim of evil; for, as Mrs. Eddy says, "*it gives one opportunity to handle the error, and when*

1 Ps. 103: 16. 2 S. & H. 263: 28.

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*mastering it one gains in the rules of metaphysics, and thereby learns more of its divine Principle."* 1

Every semblance of presence, power, action and intelligence that evil seems to assume, is borrowed from the one Mind, and is only suppositionally in evidence. It is some finite sense that "*peers from its cloister with amazement and attempts to pattern the infinite.*" 2

Bear this constantly in mind, or the structure you erect in accounting for mortal man and his material sense of life will seem so real to you that you cannot destroy it.

Keep before you the realization that what you are now thinking about and analyzing is but supposition. Then you will forge ahead and actually enjoy dealing with this suppositional, this negative fabrication, called malicious mind and its man.

### FALSE THEOLOGY

We are now ready to consider some of the activities operating as so-called laws of this one malicious mind.

The most prominent activity of this mind, perhaps, is its theological belief.

True theology means man's relationship to God.

False theology embraces the countless false beliefs about the mortal's relation to his maker, whom he mistakenly calls God.

1 Mis. 221: 3. 2 S. & H. 263: 24.

### "CLEAR, CORRECT TEACHING"

In the analysis now being made, we find him to be not God at all, but a false sense, the negation of God, "a liar, and the father of it." 1

There is not a single branch of false theology (and you can use this term to embrace not only

what is called Christian theology, but pagan theology, also) that does not teach preparation for what it calls after-life or heaven.

The fundamental basis of all false theological teaching, no matter how fervently it may instruct you to be good here and now, is preparation for death and the promise of reward, heaven after death.

Each branch of this teaching virtually encourages dying. If heaven, perfect harmony, is to be attained only by dying, is that not proclaiming the necessity for dying?

Jesus said, "I am come that they might have life, and that they might have it more abundantly." 2 He illustrated what he meant by life and more abundant life, by overcoming death and proving that it had no power over him or over his body.

In doing this, he showed that death was a fraud - that it was not the gateway to Life, for he said, "Whosoever liveth and believeth in me shall never die," 3 and Paul also declared, "The last enemy that shall be destroyed is death." 4

1 Jno. 8: 44. 2 Jno. 10: 10. 3 Jno. 11: 26. 4 1Cor. 15: 26.

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Then, the underlying teaching of false theology, that death is the gateway to Life and harmony, is the exact opposite or negation of what Jesus taught true theology to be. "Death is not the result of Truth but of error, and one error will not correct another." 1

False teaching is always from the same source, the mind that "is enmity against God: for it is not subject to the law of God, neither indeed can be." 2

The teaching that all must die in order to live, is the supposititious opposite, the negative, of the fact that only as Life is seen to be eternal, here and now, is more life obtainable.

However, death is only one of the many limitations implanted and fostered by false theology.

So-called charity, as practised by false theology, is based on the mistaken assumption that

good is not omnipresent, but that, through the human mind's good deeds, this lack of omnipresent good is supplied.

Nothing could be more pernicious than this, for it encourages a stronger belief in the absence of good, by assuming that good must be supplied.

Metaphysically, such giving, continued, dooms its victim to perpetual incompleteness and helplessness. No true benefit can ever be thus bestowed.

1 S. & H. 486: 12. 2 Rom. 8: 7.

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The only giving that is of value is the giving that knows the omnipresence of all good, and that insists on seeing this good as omnipresent, even as Jesus saw the loaves and fishes, and the money in the mouth of the fish.

Such giving alone blesses.

If Jesus had thought he was supplying something that was not already present, he would have denied the allness of his God by giving, and he would then have been on the same plane of thought as those who believed that they were hungry.

But he knew that Principle and its idea is always one: "Son, thou art ever with me, and all that I have is thine." 1

If he had been one with them in their thinking, how could he have fed the multitude?

The metaphysician gives freely only as he understands that there is no lack, no need, because infinite substance is omnipresent.

*"The noblest charity is to prevent a man from accepting charity."* 2

He who reaches out to another's abundance to supply his need, is looking away from God to that which is finite and must in the end fail. He who learns that he has the ability and right to infinite good within the sanctuary of his own understanding is blessed.

1 Luke 15: 31. 2 Mis. ix: 3.

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One could enumerate indefinitely the phases of false theology which show the same activity of evil under the guise of good. Each of these, being the negation of good, must be reversed to be of any value.

The rule in Christian Science is one Principle and one idea, and naught else.

Never admit a "third," or you lose your measure of heaven, because this "*is the great and only danger in the path that winds upward.*" 1

### THE NATURE AND LAWS OF MATERIA MEDICA

Another very active agency of this mind is materia medica, with all its dogma, experimental theory, and guess-work.

This term, materia medica, includes every material theory for benefiting the health of the mortal.

The one medicine is Truth, divine Mind, the medicine that Jesus used in restoring the withered hand, healing the leper, raising the dead, stilling the storm - the understanding of being, that destroys everything unlike good by proving its non-existence.

Every so-called law of materia medica is based on the concept of a human being who has a beginning and therefore an end.

1 Mis. 9: 29.

### "CLEAR, CORRECT TEACHING"

Materia medica has not a single teaching that is not based on the finiteness, materiality and limitation of life.

In materia medica there is not a ray of light to be found that points to eternal Life here and now.

**It is of its father: matter, limitation, death; and the lusts of its father it does, has been doing from the beginning, and will continue to do throughout, until its end.**

**Those who pursue materia medica as a profession and give their lives to serve and promote its theories, do so with a deep desire to do good. But they are none the less victims of a false reasoning that defrauds their best efforts and leads to certain death.**

**Mrs. Eddy makes this statement, "*The hosts of Aesculapius are flooding the world with diseases, because they are ignorant that the human mind and body are myths.*"<sup>1</sup> But she adds, "*Great respect is due the motives and philanthropy of the higher class of physicians. We know that if they understood the Science of Mind-healing, and were in possession of the enlarged power it confers to benefit the race physically and spiritually, they would rejoice with us.*"<sup>2</sup>**

**By basing all being on a beginning, materia medica establishes itself as the activity of finite**

**1 S. & H. 150: 31. 2 S. & H. 151: 8.**

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**mind. As such, it is the exact opposite of the medicine of divine Mind, with its life and more abundant life, without beginning and without end.**

**Has materia medica, as the suppositional opposite of the medicine of Mind, any laws?**

**Does it operate as law, and if so, what are its laws?**

**Are they to be acknowledged, respected and submitted to?**

**Materia medica, being fundamentally based on the belief that matter is, and its every deduction being made from that original premise, naturally claims its most potent law to be a law of matter.**

**Is matter a law giver?**

**Can matter, as such, or in the form of a body composed of chemical elements (water, salt,**

sugar, starch, lime, magnesia, etc.) which materia medica claims constitute the substance of the body of the mortal, make laws?

Law-making is the prerogative of cause.

Self-evidently, matter is not cause, but effect. As effect, it is impossible for it to make laws.

Where then, can there be any law of matter?

Material scientists, wiser than their medical brethren, today declare frankly that matter is not matter at all, but is what they designate as a "mathematical formula."

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In plain words, matter is not a thing, but a thought.

This new definition of matter coincides with the definition given by Mrs. Eddy in 1866, when she discovered the Science of being and called it Christian Science. She wrote: "*Divine Science, rising above physical theories, excludes matter, resolves things into thoughts, and replaces the objects of material sense with spiritual ideas.*" <sup>1</sup>

"*Matter is a misstatement of Mind*" <sup>2</sup> which means a false sense of Mind.

Matter is the name given to the misstatement.

A misstatement means a mind-error.

Because of this, everything that appears to the mortal appears materially.

The mortal sees and knows only as his mind directs. Since that mind, being carnal, states all things in terms of misstatement, or matter, the mortal is cognizant only of materiality, and consequently calls all things material.

Can a misstatement be a law? Since it cannot, there are no laws of matter.

Law is the emanation of Mind, of Spirit - the one medicine.

To repeat the significant statement of John Scott Haldane, the Oxford Biologist: "Materiality, once a scientific theory, is now the fatalistic creed of thousands, but materialism is nothing

<sup>1</sup> S. & H. 123: 12. <sup>2</sup> Mis. 174: 2.

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**better than a superstition on the same level as a belief in witches and devils."**

**Is not this an absolute and complete repudiation of all so-called materialism or matter by a material scientist himself?**

**Other so-called laws attaching to materia medica are its laws of anatomy, physiology, hygiene, nature, heredity, and so forth.**

**Analyzing them from the standpoint of metaphysics, we find that the true import of these terms is the exact opposite of the meaning assigned to them in popular thought.**

**ANATOMY.** Anatomy, as conceived by materia medica, would make man's life the sport of material formation. It would compress man into a material structure.

**If there is no matter as such, there is no material form to affect man.**

**However, there is the true anatomy of Mind, always maintaining man as the perfect structure, as the image of perfection.**

**This anatomy shows every atom to be in its right place and eternally about its Father's business as the expression of Principle, even as two times two is always about its principle's business. It is never out of place and never malformed.**

**The anatomy of Mind, which always governs it idea harmoniously, is the one anatomy of the man of God.**

#### **"CLEAR, CORRECT TEACHING"**

***"This idea or divine essence was, and is, forever about the Father's business; heralding the Principle of health, holiness, and immortality." 1***

**Mrs. Eddy makes clear the fundamental difference between the spiritual and material viewpoints of anatomy in the following statement: *"The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease. The material physician gropes among phenomena, which fluctuate every instant under influences not embraced in his diagnosis, and so he may stumble and fall in the dark-***

*ness."* 2

God's law is the one and only law of anatomy and of all formations.

PHYSIOLOGY pertains to functions, while anatomy pertains to structure.

It must be as true of physiology as it is of anatomy that, because there is no matter, there can be no material function.

Every function of man is directly controlled by God, Mind, and is wholly a Mind-operation, for man is the functioning of God.

Since Mind embraces within itself all functioning, every function expresses the law of Mind.

*"Every function of the real man is governed by the divine Mind....All that really exists is the divine Mind and its idea, and in this Mind*

1 Mis. 163: 30. 2 S. & H. 462: 31.

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*the entire being is found harmonious and eternal."* 1

Man, having nothing underived from Principle, must, and does, express only what his origin, God, is.

The law of true physiology is the law of God, governing and controlling all functions.

*"Mind is supreme; and yet we make more of matter, and lean upon it for health and life. Mind, that governs the universe, governs every action of the body as directly as it moves a planet and controls the muscles of the arm."* 2

HYGIENE, NATURE and HEREDITY are analyzed in the same manner.

By reversing the material sense of them and thus arriving at their true metaphysical meaning as qualities and characteristics of God, we find them to be the very operation of Mind.

Activity, in whatever form it may appear, is always the ceaseless activity of God, the eternal law of good.

In one sense *materia medica* is the generic term for the false sense of all these laws.

**A false sense, however, is merely human belief, never law.**

**The belief, embracing the believer, is one; and that one is the false belief that there is a suppositious opposite of the one Mind, existing inde-**

**S. & H. 151: 20. 2 Peo. 8: 16.**

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**pendently instead of as simply the negation of the one Mind.**

**As previously stated no name, in and of itself, has any harmful meaning or effect.**

**Every name is borrowed from reality.**

**Consciousness alone can give meaning to any term; and every term is a definition of consciousness in one of its infinitely varied aspects.**

**When the false sense is abandoned by reversal, the true meaning is found.**

**Other activities of this suppositional mind may be enumerated as follows:**

**New Thought, Unity, Faith Cure, hypnotism, mesmerism, auto-suggestion, astrology with its horoscope, mediumship, spiritism and spiritualism, agnosticism, atheism, theosophy, soothsaying, esoteric magic, fatalism, palmistry, numerology, destiny, and so forth.**

**The activities of this so-called mind are as infinite, suppositionally, as the activities of divine Mind are infinite in reality.**

**There is no point where the supposition ends, inasmuch as it has no substance or reality of its own, but merely parallels the one Mind and its activity unto infinity.**

**Like every lie, the supposition or negation invariably follows the truth; and like every lie, it must be without reality - except that every lie, *reversed*, is the truth.**

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The basis of all these activities, when dissected and analyzed, is found to be finiteness and limitation - hence, death.

Death is a word which includes all finity and limitation. The slightest sense of limitation includes death within itself.

Therefore, to entertain a material sense is to entertain death.

**NEW THOUGHT** is the belief that one mind, through its thinking, can control and benefit another mind.

If, for the moment, the control seems to be good, that does not in any way change the evil of it. If you have one mind controlling another, you have two minds, and such a premise denies the allness of God as the one and only Mind.

The acceptance of more than one Mind embraces the full measure of evil, for if God is not all, then evil is something.

New Thought is the negation of the First Commandment, "I am the Lord thy God . . . Thou shalt have no other gods before me" 1 - no other mind beside the one Ego, the one I, the one Mind.

**UNITY**, the name of a religious sect, confuses man with God.

1 Ex. 20: 2, 3.

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It says that if man is not God now, he will become God through the process of time and improvement.

If man could ever become God, then there would be a time, as you have proved, when there would be no God, or a time when there would be no man.

Either alternative would destroy being.

There can be no being without *both* Principle and idea, both God and that to which He is God - both noumenon and phenomenon.

The destruction of the one would be the inevitable destruction of the other.

True Unity is man's eternal oneness with God.

It is not, as its negation, the false "Unity," declares man's eventual usurpation of God's identity, by the process of man's becoming God.

FAITH CURE is the belief that blind, emotional faith and trust in God will bring more of good than already exists. Mrs. Eddy declares, "*Belief is virtually blindness, when it admits Truth without understanding it.*" 1

Faith in the perfection of the principle of numbers will not bring about the right solution of a mathematical problem.

Only the understanding of the principle of numbers solves the problem.

1 Ret. 54: 14.

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"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do," 1 said Jesus. But "He that believeth" means he that *understands* the truth taught by Jesus.

True faith is a complete understanding of God as the one Mind. It includes within itself all that is meant by faith, hope, assurance and confidence. "*Spirit is all-knowing; this precludes the need of believing.*" 2

HYPNOTISM is the belief that there is more than one mind, and that one particular mind can act as the mental volition of another mind.

But there cannot be two minds.

If they were alike they would be one and the same.

If unlike, they would presuppose two original causes, and two causes would be equivalent to no cause.

Therefore, since there is only one Mind, there is no mind for hypnotism to use.

Because the suppositional mind is the negation of the one divine Mind, it is suppositionally one.

Therefore, it could no more be two - one controlling the other - than there could be two Gods, one controlling the other.

Hypnotism is the negation of man's communion with God - the negation of the eternal one-

1 Jno. 14: 12. 2 S. & H. 487: 15.

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ness and perpetual coincidence of God and His idea.

Reverse this negation, and it is seen as the harmonious action of man, controlled by his Maker.

**MESMERISM** is another phase of the same falsity - the belief that one mind can control and influence another.

God is the only Mind and His control is not domination of, but oneness with, His idea.

**AUTO-SUGGESTION** is the belief that the individual can hypnotize himself and that he benefits himself by so doing.

This is in no way different from other forms of hypnotic suggestion.

It again implies two minds, the one doing the suggesting, and the other labeled the subconscious mind, receiving the suggestion. This would necessitate more than one mind.

Suggestion always implies a mental communication whether to one's own so-called mind or to that of another.

Auto-suggestion is the denial of God as the one and only Mind, the negation of the ever-operative communion between God and man.

"Thought passes from God to man, but neither sensation nor report goes from material body to Mind. The intercommunication is always from God to His idea, man." 1

S. & H. 284: 30.

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## THE NEGATION

**ASTROLOGY** attempts to prove that man's destiny is governed by the stars and planets.

It is true that "The heavens declare the glory of God," <sup>1</sup> for man, including the universe, always shows forth the glory of God. Man is the activity of God. Then the heavens, in declaring the glory of God, declare the glory of man, the infinity of man, the perfection of man.

Is the planetary system cause or effect?

It is effect, and effect does not govern effect.

Since both are effect, the heavens no more govern man, than man governs the heavens.

Astrology, with its horoscope, is the negation of the Scriptural declaration: "All things work together for good to them that love God." <sup>2</sup>

The false concept of astrology must be reversed in order to find the infinity of Mind expressing itself in the glorification and eternity of its own idea - man.

That is true astrology and man's true horoscope.

**MEDIUMSHIP** implies an intermediary.

There can be no medium between God and man because there is no separation between Principle and its idea.

The eternal communion between Principle and its idea is the only medium. Therefore, the Holy Ghost is the one true medium.

<sup>1</sup> Ps. 19: 1. <sup>2</sup> Rom. 8: 28.

### "CLEAR, CORRECT TEACHING"

The negation of this, the mediumship of malicious mind, is the supposition that something can operate as a medium between the mortal and his mind.

*"This giant sin is the sin against the Holy Ghost spoken of in Matt. xii. 31,32."* <sup>1</sup>

You have established that, in the realm of belief, the mortal is one with malicious mind, just

as, in reality, the immortal is one with divine Mind.

There can no more be a medium or a "third" in the one case than in the other.

To affirm that a so-called medium, or intermediary, can come between man and his God, is to destroy the oneness or unity of Principle and its idea, on which the whole of being is established.

One God and one man, and the forever-communion between them, constitutes the Trinity - God, the Father; man, the son; and the Holy Ghost or Spirit, the true Medium - the eternal at-onement of Father and son.

In whatever form mediumship presents itself - be it spiritualistic, medical, academic, or *ecclesiastical* - it must always be recognized as the pernicious activity of the one malicious mind and be instantly reversed, to permit the uninterrupted communion of divine Mind and its idea.

1 Mis. 55: 13.

## THE NEGATION

**SPIRITISM** is the belief in spirits many.

It assumes that one spirit can affect and influence another.

Because Spirit is infinite, there is but one Spirit, God.

There cannot be many spirits, because there is one God, not many gods. The suppositional opposite of infinite Spirit is not spirits, but finite spirit - necessarily singular, never plural.

Therefore, one spirit could never dominate another, either here or in the so-called "hereafter" because there is only one.

**SPIRITUALISM**, as it is generally known, is a phase of spiritism. Specifically, it claims that a departed spirit can influence a living mortal.

The argument against this false belief is the same as in the case of spiritism.

The one Spirit governs all. But nothing can govern Spirit. Spiritism and spiritualism, when reversed, declare the oneness and allness of Spirit.

**AGNOSTICISM** is the belief that the existence of God and man, including the universe, is unknowable, therefore open to doubt.

The fallacy of such a belief lies in the fact that unless there first exists that which is doubted, it cannot be doubted.

Conscious being cannot be, unless there is first that to which it is being.

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### **"CLEAR, CORRECT TEACHING"**

Then the very fact of the existence of doubt, or question, is the answer to agnosticism. There must be both effect and that which caused it, the question and that which caused the question. The one implies the other.

God must be, or there could be no question about His being. Therefore, His very being insures the continuity of the doubt or Agnosticism.

False agnosticism is the negation of the assurance of this continuity.

Reversed, it declares the complete knowableness and comprehensibility of God and man. "Be still, and know that I am God."

**ATHEISM** is the assertion of a positive disbelief in the reality of God.

The assertion would be impossible unless there were some one to assert it.

Even the professed atheist does not quite rise to the point of believing himself to be self-created. So he ascribes his origin to some sort of cause, however ignoble. He may even declare that he has evolved from primitive protoplasm.

But finally he is confronted with the question: Who created protoplasm?

Cause is. Even atheism is forced to acknowledge this.

No vagaries of human belief can destroy cause. Your own identity forever declares it.

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## THE NEGATION

There can be no effect without cause. Effect is the actual definition of cause.

Christian Science shows what cause is, and proves that both cause and effect are eternal.

Atheism is merely the negation or denial of the eternality of good.

Reversed, it proclaims the allness of God, now and forever.

**THEOSOPHY**, reduced to its simplest term, is a belief that life is attained by a process of repeated deaths.

Were this true, the Scriptures could not be fulfilled, since there would be no end of dying. Dying would continue throughout eternity.

The theory that the mortal dies, only to be re-incarnated, that he may further work out the problem of evil, would declare infinite death necessary. This is manifestly a self-defeating argument.

Malicious mind, under the guise of good, lures its victim on to expect death, and more abundant death. "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." 1

Truth is perpetual death to error. This was demonstrated in its completeness by the resur-

1 Jno. 10: 10.

### "CLEAR, CORRECT TEACHING"

rection and the ascension, which spelled death to the belief of death.

Jesus died to error and so lived to Truth. He thus showed forth the very reverse of false theosophy.

To "die daily," 1 as Paul used the term, is the truth about which theosophy is the negation.

**SOOTHSAYING** is the Biblical word for the belief that something intervenes between God and man, namely, the soothsayer.

Isaiah said, "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God?" 2

With one Spirit, infinite intelligence, guiding and directing its own idea, there is nothing else left. There are no "familiar spirits" or "wizards" to give false advice.

**FORTUNE TELLING, CARD READING, and CRYSTAL GAZING** are all phases of soothsaying.

Each claims to usurp the place of the one intelligence and act as a go-between. Each denies that man, as the idea of God, is directly enlightened and controlled by God, and that he is the very activity of God at all times.

God's government and control of man are supreme and infinite, needing no human assistance.

1 I Cor. 15: 31. 2 Isa. 8: 19.

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## THE NEGATION

**ESOTERIC MAGIC** simply means secret or unseen influence; sorcery; necromancy.

Embraced in this category are the so-called magical practices of the natives of India, the Hawaiian Islands, Africa, and other regions inhabited by aborigines.

All are based on the supposition that one mind can influence another mind, either for good or for evil - a premise which you have already proved impossible.

There is nothing secret about Mind. Like intelligence, it is open and free to one and all.

It is unknown only to that which is not one with it: to materiality.

To itself and its idea it is always revealed.

Mind is all-knowing and all-knowable.

Materiality, in its essence, is evil mentality calling itself superfine mind.

Knowing this, you cannot be deceived. All that Mind knows and has, you know and have.

Mrs. Eddy sums up all these beliefs of malicious mind tersely and accurately: "*Surely the people of the Occident know that esoteric magic and Oriental barbarisms will neither flavor*

***Christianity nor advance health and length of days." 1***

**FATALISM is the false doctrine that every event is predestined and inevitable, and that a predes-**

**1 Mis. 29: 24.**

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### **"CLEAR, CORRECT TEACHING"**

**ted fate will overtake man in spite of anything he can do to avert it.**

**It is true that the fate of man is settled. As the activity of God, his fate is eternal Life, infinite harmony, and perfect joy.**

**The belief that man's fate is the exact reverse of this, that it must culminate in death, is the negation which must be reversed to allow the truth to show forth.**

**True fatalism is the understanding of man's destiny, his eternal oneness with Principle.**

**PALMISTRY declares that the contour and lines of the hand have something to do with the length of life and with the eccentricities of the mortal.**

**Have you not established the impossibility of the belief that one effect can control what appears as another effect? Then how could the hand of the mortal control him? Is not all control vested in cause?**

**The truth about palmistry is that the hand of Mind's outlining is the activity of Mind.**

**The suppositional opposite of this activity is the activity of malicious mind, that needs to be *reversed*, in order to discover the true Palmistry.**

**PHRENOLOGY is the pseudo-science that says that the shape of the head declares the character, intelligence and ability of the mortal.**

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### **THE NEGATION**

**The head of Mind, "*the universe, including man,*" 1 testifies to the infinite intelligence, per-**

**fection and wisdom of Mind.**

**Nothing can interfere with this wisdom.**

**All being declares it.**

**The suppositional opposite of this one infinite wisdom, called finite wisdom and dependent upon a contour of matter, shows, when reversed, the presence of God as all there is to phrenology.**

**PHYSIOGNOMY, likewise, would reveal the character of the mortal by the outline of his features.**

**The face, that is Mind's face, does declare the glory of Mind. It shows forth the beauty, loveliness and animation of Mind.**

**"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." 2**

**Understanding God as the one Physiognomist, destroys the false sense or negation of physiognomy.**

**NUMEROLOGY is the assumption that man is governed and controlled by numbers.**

**The Bible is full of numbers, which stand as symbols for Mind, but never for the negation or suppositional opposite.**

**1 S. & H. 295: 5. 2 Ps. 17: 15.**

### **"CLEAR, CORRECT TEACHING"**

**Numbers, like all else, declare the omnipresence of intelligence; but they cannot be reversed to declare the negation.**

**Numerology, in its true sense is Mind defining itself as number. It declared the presence, reality and permanency of Mind, omnipotent and omnipresent good.**

**DESTINY, like fatalism, would teach that the life of mortal man is predestined to take a certain course, regardless of his efforts to change it.**

**Destiny was formerly accepted as a religious belief, and was interpreted as predestination and foreordination. This belief maintained that what was predestined and foreordained would inevitably come to pass.**

**Man, as the activity of God, is destined to all good and cannot be deprived of this destiny.**

**Good is his law of destiny; and this truth is the reversal of every false sense.**

**One could go on indefinitely, defining terms and showing them all, in their true sense, to mean oneness and perfection of Mind and its idea. But the analysis of these few, chosen from a limitless variety, makes clear how important it is to understand words in their true sense, and to interpret rightly all that presents itself - to "pray without ceasing."**

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**Jesus' command to "Agree with thine adversary quickly," 1 means to reverse the false sense quickly before you accept it.**

**When you thus "agree," you instantly see the one Mind as All-in-all, and that every word declares this allness.**

**This spiritual activity of thought is the true meaning of Elias, as defined by Mrs. Eddy, "*Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality.*" 2**

**This once again translates material belief, matter, "*into its original language, which is Mind, and gives the spiritual instead of the material signification.*" 3**

**As you take every word back to Mind, you there find its true meaning. This is the only way in which "ye shall know the truth, and the truth shall make you free." 4**

**1 Matt. 5: 25. 2 S. & H. 585: 9. 3 Hea. 7: 9. 4 Jno. 8: 32.**

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### CHAPTER VII

## **SUBDIVISIONS OF MALICIOUS MIND**

**Christian Science has been attacked with every vicious invective, for its teaching in regard to animal magnetism. It has been criticized more on this score, perhaps, than on any other.**

**Ignorance has laughed at the idea that mental influence could affect any one. It has called malicious animal magnetism the new devil of the Christian Scientist.**

**But is not this derision exactly what one should expect from ignorance?**

**How else could evil hope to protect itself from the inevitable destruction that must follow the intelligent uncovering of that which evil - malicious mental malpractice - really is?**

## **THE PRESENT TREND**

**Yet is not every new theory, advanced by so-called material science, the destruction of matter, as such, and the enthroning of Mind as all?**

**Sir James Jeans, on page 296 of "The New Background of Science" says:**

**"To this present day science adds that, at the farthest point she has so far reached, much, and possibly all, that was not mental has disap-**

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## **SUBDIVISIONS OF MALICIOUS MIND**

**peared, and nothing new has come in that was not mental."**

**Is not material science, then, proving that mentality is all that is ever being dealt with, and that this is true, regardless of the appearance, whether called common matter or mind?**

**In view of this, let us consider how this mind appears and what its subdivisions are.**

## **THE CHANNELS OF GOOD AND THEIR DENIAL**

**Accepting the deductions that have been worked out this far, in this class, we find that the two channels through which God, the one Mind, becomes known are Christ, or Christianity, and Christian Science.**

**In the appearing of God, He is seen and understood, first: personally, as Christ Jesus ("he that hath seen me, hath seen the Father" 1): and second: impersonally, as Science and Health, which is the scientific explanation of the Life demonstrated by Christ Jesus.**

**Malicious mind, being the negative or suppositional opposite of divine Mind, is the denial of this appearing of God as Christ and Christian Science. This denial is all there is to matter and so-called material mentality.**

### **EVIL IN THE REALM OF MATERIALITY**

**Malicious mind, in its crudest and most common form as matter, first appears as nonintelli-**

**1 Jno. 14: 9.**

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**gent, lifeless, inanimate and harmless. On the surface, it does not show its real nature as malicious mind.**

**Second, we find it appearing in more animate form as the good mortal, but still seemingly harmless.**

**In its form as a good mortal, there is little to indicate the true nature of malicious mind, except the fact that the good mortal always operates from the standpoint of material good now, and future good that is to be attained through the process of dying.**

**The "good" mortal chooses between his own finite sense of good and a supposed actual evil.**

**Believing death to be inevitable the "good" mortal devotes much time and thought to preparation for that state, with its imaginary reward, despite Jesus' teaching, "I am come that they might have life, and that they might have it more abundantly." 1**

**Third, this malicious mind boldly comes out as bad mortal, imbued with criminal instincts, one who deliberately attempts to kill through material means.**

**The supreme illustration of this is the cruci-**

fixion of Jesus.

Deliberate effort to kill through material means is the last phase of malicious mind's appearing under the guise of matter.

1 Jno. 10: 10.

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### SUBDIVISIONS OF MALICIOUS MIND

There is nothing more for malicious mind to do or that it can do *as matter*.

These three phases, (1) matter, *per se*, (2) the good mortal, (3) the bad mortal, represent the suppositional opposite or negation of what Christ Jesus, the activity of divine Mind, personally represents.

Jesus experienced, and rose above, the most vicious form of brutality in the realm of matter.

### EVIL IN THE REALM OF MENTALITY

The fourth step in the analysis of malicious mind in its appearance in the realm of evil mentality. This is the negation of Christian Science which is the operation of pure Mind without personal accompaniment.

We have now arrived at an understanding of evil as no longer operating under the guise of matter at all, but operating as pure evil mentality.

In this phase, it again presents itself first as ostensibly harmless; as, for instance, the human mind operating to heal through mesmerism, therapeutic suggestion, New Thought, the subconscious mind, and all the other vagaries of mental influence based on the belief that one mind can influence another for good.

As diagnosed by Christian Science this is the exact opposite of the one infinite Mind, operating as pure Mind, even though appearing as idea correcting everything contrary to good.

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## **“CLEAR, CORRECT TEACHING”**

**Divine Mind never appears as one mind controlling another, for this would imply two minds, thus dethroning Mind's oneness and allness.**

**All mental control, based upon the belief of minds many, is essentially evil, however "good" its aims may be.**

**The fifth and final phase of malicious mind comes as deliberate mental assassination through mental suggestion alone, no longer using a belief of matter as a mask behind which to hide. This is called malicious mental malpractice – evil operating as wrong practice in the realm of mentality.**

**Jesus prophesied that evil, in the last days, would show itself as Satan standing in the holy place, standing as the very mental volition or mind of its victim.**

**This last phase shows the true character of evil, malicious mind, in its sole purpose to produce death and annihilation, for all control means limitation, death.**

## **ALL EVIL ONE AND THE SAME**

**But there is no difference, actually, between the first phase, called matter, and the last, called malicious mental malpractice, or evil operating wholly mentally to bring about the destruction of its victim.**

**Matter, on the surface, may seem to be something entirely apart from you and perfectly innocent and harmless. But, upon close examina-**

## **SUBDISIVIONS OF MALICIOUS MIND**

**tion, you realize that you are aware of it only because it comes as consciousness to you, and hence it appears as your very mentality.**

**Coming as consciousness, what must its language be?**

**As your mind, your ego, the "I" of you, it says, I am lifeless, actionless, harmless, inert. But it is the same consciousness that comes to you as**

hypnotic suggestion or malicious mental malpractice in its final form.

For the malicious hypnotizer must suggest to his victim: I am mindless, actionless, etc., to accomplish his purpose; and such suggestions, if accepted, achieve their ultimate end - the hypnotic illusion of death and annihilation.

Matter and malicious mental malpractice are equally evil because they are identical in nature - both mental perceptions, both operating as consciousness.

Understanding this, you can no more desire matter in any form than you can desire evil mentality.

Because you have found malicious mind as the one all-malicious mind, you realize that it must and does always operate as the mind of the mortal.

It never comes as *you* but always as *I*; "/am lifeless, /am mindless, /cannot think," etc.

Unless evil operated as "I" how could it operate as your mind? Your mind operates as "I

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see; /feel; /know;" and so on. To operate at all, evil must come as this "I."

Then there is no difference whatsoever between one manifestation of malicious mind and another.

Its manifestations appear on a rising scale from inanimate matter, to the good mortal; the bad mortal; ignorant mental malpractitioner; and finally malicious mental malpractice.

But you are not deceived, because, as a metaphysician, you know that these various manifestations are all one and the same malicious mind.

In the light of Christian Science, all of these phases are seen as the mere negation of divine Mind and its activity.

By reversal, the omnipresence of good is actually declared.

By denying good, the acknowledgment is made that there is good to be denied.

A false suggestion of malicious mind may come to one; "*but if with the certainty of Science*

*he knows that an error of belief has not the power of Truth, and cannot, does not, produce the slightest effect, it has no power over him. Thus a mental malpractitioner may lose his power to harm by a false mental argument; for it gives one opportunity to handle the error, and when mastering it one gains in the rules of metaphysics, and thereby learns more of its divine Principle." 1*

1 Mis. 220: 30.

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## CHAPTER VIII

### ESSENTIALS OF RIGHT PRACTICE

Having established all that the true signifies, together with all that is meant by the suppositional opposite or negation, the next logical step in practice is to show how the true or positive, with its pinions of understanding, spontaneously translates the false or negative, thereby leaving the positive as All-in-all.

The practice of Christian Science, like the practice of any science that involves a principle, is concerned only incidentally with the correcting of mistakes.

Just as in mathematics one studies the science of numbers without a thought of correcting problems, so in Christian Science one studies the Science of being, and not the mistakes of so-called being designated as sickness, sin and death.

Christian Science is the Science of being and must be studied as unselfishly and impersonally as mathematics.

The understanding of Christian Science, as of mathematics, results spontaneously in the elimination of every mistake.

In both cases the truth of that which *is* precludes the possibility of the existence of anything unlike that which *is*.

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**This fact brings tremendous freedom to thinking. It destroys the mesmeric belief that Christian Science is a method of healing, and reveals it instead as the very Science of being. The realization of this bends energy in the right direction -- that of gaining understanding.**

**Solomon said, "With all thy getting get understanding." 1 Understanding is invariably accompanied by wisdom and intelligence, and Christian Science practice is the activity of wisdom and intelligence.**

## **PRACTITIONER**

**God as All-in-all, embracing within Himself all that is meant by cause and effect, must necessarily be all that is meant by the term Practitioner, and therefore as the one Practitioner.**

**The practice of this one Practitioner is His effect, His man, the idea of God.**

**To practice is to show forth.**

**In the practice of Christian Science, it is God, the one Practitioner, that is shown forth.**

**Having also established God as the one intelligence, you find that this one intelligence must be the one Practitioner.**

**Because He is the one intelligence, He embraces all that intelligence embraces.**

**The academic degrees: A.B., D.D., M.D., D.C.L., and so on, designate phases of intelligence; and any one entitled to any of these de-**

**1 Prov. 4: 7.**

## **ESSENTIALS OF RIGHT PRACTICE**

**grees is supposed to understand the subject matter implied by the letters.**

**The one intelligence, being the one Practitioner, must include within His infinite understanding all the understanding symbolized by these letters.**

Therefore, God is the one M.D. and includes within Himself all there is to know about anatomy, physiology, ontology, hygiene, and so forth. There is nothing hidden from or unrevealed to this infinite intelligence, this one M.D. He understands all that is meant by Doctor of Medicine.

## PRACTICE

Practice means to show forth; hence it must be the showing forth or manifestation of the one Practitioner.

Because God is the one Practitioner, He is shown forth in perfect practice, which is His idea, or man.

Jesus said of the true man, the perfect practice of God, "he that hath seen me hath seen the Father." 1

Whatever Practitioner means, that practice means, just as whatever mathematics is, that the mathematician or expression of mathematics must show forth. Mathematics can be known only as it is shown forth by the mathematician.

1 Jno. 14: 9.

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## "CLEAR, CORRECT TEACHING"

So man, the practice of God, the presence of the one Practitioner, shows forth, or demonstrates the laws and rules of that Practitioner. In no other way could those laws and rules be known.

*"The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science." 1*

## PATIENT

The word patient, as used in Christian Science, does not mean *a* sick man, *a* sick business, or *a* sick anything.

A "sick" something is that appearance which is the suppositional opposite of the fact. It is

the negative statement of the fact.

Defining "patient" in terms of the negative, you designate it as the false claim about something that is true. By reversal, the true is discovered and is found to be whole and permanent.

The specific claim is merely the appearance which the lie assumes, in contradistinction to the truth or immortal fact. The patient, then, is the false claim about being.

From this standpoint, therefore, the patient is revealed as the whole suppositional opposite of Mind.

1 S. & H. 111: 11.

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This patient appears as embracing all the ramifications of evil; the negation of perfection in every respect; the sinning and dying person; the failing business; the storm; the flood; all that is abnormal and distorted.

But, regardless of its appearance, the patient is but the negation of Truth. By the negation, the Truth is actually proclaimed because there must first be Truth, before there can be a negative of Truth. "*The reverse of error is true.*" 1

The understanding of this enables one instantly to impersonalize all of evil's appearances and to reverse them, thereby establishing the original and indestructible truth.

## PRAYER

Is prayer a petition, or is it realization?

Is it supplication, or is it the spiritual discernment of what is always present?

It could not be supplication, because man is all that God is. "Son,...all that I have is thine." 2

Consequently prayer is right knowing. Right knowing, being intelligence, is Mind. To pray, then, is to be one with Mind -- to understand.

Jesus said, "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." 3

Words, as such, have nothing to do with

prayer.

1 S. & H. 442: 18. 2 Luke 15: 31. 3 Matt. 6: 7.

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The Lord's Prayer is not a petition. It is a declaration of the oneness of Mind and its idea. *"Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick."* 1

To think of prayer as a form of petition is to destroy its efficacy. Supplication, instead of inspiring assurance, encourages an attitude of blind faith.

True prayer is the realization that that which *is* is all that is. Thus it inspires confidence and power.

To repeat Mrs. Eddy's definition of prayer again, *"Prayer is the utilization of the love wherewith He loves us....It makes new and scientific discoveries of God, of His goodness and power. It shows us more clearly than we saw before, what we already have and are; and most of all, it shows us what God is."* 2

To pray understandingly, we must emulate Jesus, "whose humble prayers were deep and conscientious protests of Truth, -- of man's likeness to God and of man's unity with Truth and Love." 3

1 S. & H. 16: 20. 2 No. 39: 18. 3 S. & H. 12: 13.

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### **ESSENTIALS OF RIGHT PRACTICE**

#### **TREATMENT**

To treat, in the dictionary definition, means to give; to bestow; and treatment is the manner of treating; usage.

Because usage is the activity of Mind - the use to which Mind puts itself, - the usage of Mind is treatment, the utilization of Truth.

God bestows upon man His entire being, hence man is the utilization of Truth.

Treatment is but another name of man. This is corroborated in Science and Health by the statement, "*God will heal the sick through man, whenever man is governed by God.*" 1

To paraphrase this quotation: God will heal the sick through man, through the Christian Science treatment, whenever treatment is understood, whenever reality is comprehended.

Therefore man, as this activity, this treatment of God, cannot be mesmerized into harboring in thought any doubt or question as to the power of Truth over all error, or as to the efficacy of Christian Science under all circumstances, or as to the expectancy of the spontaneous healing (disappearance) of all error.

He knows that his word as the word, presence, and power of God is law; and he knows that it cannot and does not return unto itself "void," 2 but accomplishes that which is intended, and prospers in the thing whereto it is sent.

1 S. & H. 495: 1. 2 Isa. 55: 11.

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#### **"CLEAR, CORRECT TEACHING"**

He knows that the whole of what is called Christian Science healing is simply the manifestation of the power, availability and sufficiency of Truth to abolish error.

He knows that there is no limit to his confidence and faith in this power.

He further knows that there is no mind to retard or reverse this treatment or bring about a belief of a law of relapse, for the law of God is the law of progress, and His law is final; there is no retrogression, for God alone is Mind.

This realization is Christian Science treatment and it never fails.

**ANATOMY, PHYSIOLOGY, ONTOLOGY**

Although these words have already been defined, in an earlier chapter, the following will bear repetition. Anatomy refers to the formations of God, to that which appears as body, or man; physiology refers to the functions of this body or man; and ontology refers to the being of man.

God knows His body, His man, His expression, from the infinitesimal to the infinite. Therefore, He understands anatomy, which includes the truth about all that the human mind calls the anatomy of the body.

The human mind's sense of anatomy is the negation of the anatomy of Mind.

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## ESSENTIAL OF RIGHT PRACTICE

The physiological or functional activities of man are the showing forth of God as the one Physiology.

Ontology means the being or isness of God, that which is the spirit of God, the man of Being. In other words, ontology is the being of *is*, or the science or truth of Being.

*"Ontology is defined as 'the science of the necessary constituents and relations of all beings,' and it underlies all metaphysical practice."* 1

Anatomy is the formation of *is* or the science of formation.

*"Anatomy, when conceived of spiritually, is mental self-knowledge.... This branch of study is indispensable to the excision of error."* 2

Physiology is the function of *is*, or the science of function.

These three constitute completeness. They express the understanding embodied in the letters "M.D."

Like the synonyms of God, which you have proved are all interchangeable, so these three words, formation, function, and being, are equally interchangeable and embrace all that means the completeness of God, appearing as man.

## DIAGNOSIS

Diagnosis makes known or brings to light that which *is*.

1 S. & H. 460: 3. 2 S. & H. 462: 20.

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### “CLEAR, CORRECT TEACHING”

According to the definition of *materia medica*, diagnosis discovers the facts of a case, thus making it possible to correct the trouble.

In Christian Science, the one infinite intelligence is the one diagnostician from which nothing is hidden.

To infinite intelligence there are no insidious, unknown, or unrevealed facts or causes.

Intelligence, being All-in-all, leaves nothing outside of itself.

To it, all is visible, just as to the scholarly mathematician, the science of mathematics is an open book.

It is this quality of infinite intelligence, of infinite Mind, that uncovers, unravels and corrects all mistakes, whether in the science of numbers or in the Science of being.

To uncover, unravel and correct, is the three-fold office of intelligence in all of its operations.

This it accomplishes by being itself the one infinite presence.

To use the illustration from mathematics, it is the omnipresence of two times two as four, which prohibits the possibility of two times two as anything but four.

If "two-times-two-equals-four" could forsake its post, any mistake about it could pass as correct.

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### ESSENTIALS OF RIGHT PRACTICE

But because it can never forsake its post, your knowledge that two times two is four enables

**you to uncover and correct any falsity about it.**

**The mathematician who expresses facts in terms of mathematics, is the diagnostician of mathematics.**

**The ever-present truth of Being spontaneously detects and destroys whatever is unlike itself.**

**The Christ or man expressing the one intelligence, God, is the diagnostician of God; and nothing can escape his omnipresent vigilance.**

**To him all is known. In the words of the Scriptures, "There is nothing covered that shall not be revealed; and hid, that shall not be known." 1**

**The knowing of good, not the knowing of evil, constitutes eternal vigilance.**

**It is the critical analysis of thought finding it the product of Mind, that constitutes true dissection.**

**Correct diagnosis is as necessary to the practice of Christian Science as it is to the practice of mathematics.**

**As the man, or practice of this one Practitioner, this one Mind, you know everything that is necessary to know about any case.**

**Nothing is hidden from you; therefore your confidence in your ability to handle the case successfully is unbounded.**

**1 Matt. 10: 26.**

### **"CLEAR, CORRECT TEACHING"**

**The patient, as you have discovered, is the negation of God, the negation of Mind. This negation takes on the appearance of something that is wrong. It may appear, for instance, as a sick person.**

**By reversing the negation, you find that the patient, as a false claim disappears; and perfect man, as the presence of God, stands revealed.**

**Thus, through analysis, you have found prayer and treatment to be man's eternal communion or oneness with God.**

**You have established anatomy, physiology, and ontology as the activities of God, appearing as action, or man.**

**You have defined diagnosis as the clear discernment of that which *is*, as distinguished from that which is not.**

**You always diagnose *is not* by showing it to be the negation of *is*.**

**In fact, *is not* is only *is* with *not* added to it.**

**This is just like adding zero, or nothing, to a column of figures. The value remains the same.**

**So *is* remains *is* irrespective of the manner in which it may be stated, whether ignorantly or intelligently.**

**Any negative statement is merely the positive, or actual fact, referred to negatively, but this manner of speaking about a fact does not change the nature of the fact.**

## ESSENTIALS OF RIGHT PRACTICE

**Reversal becomes an automatic mental process when it is seen that there are not two facts, two different actualities, but merely two statements, the negative and the positive, about the one and only fact, *is*.**

**Every case presents itself as an interpretation of God; and if it appears as "through a glass, darkly," 1 as a negative, it can be made to show itself in its true light, by reversal.**

**You know that a negative statement cannot be framed except on the basis of a pre-existent truth. So the truth can always reverse the lie.**

**A lie, far from reversing the truth, does not alter it in the slightest detail.**

**Therefore, what remains as true about a misstatement is the truth itself.**

**The intelligent analysis of a misstatement leads directly to its correction and to its disappearance as a misstatement.**

**Body is the simple declaration of truth which Mind communicates to its idea. It is the interpretation of health, the accomplishment and joy of living which Mind bestows. Since it is identical with health, it precludes discord.**

**Health is harmonious action, sustained by law. It is the unchanging reality of God's presence and purpose.**

**There is nothing that can oppose it or reverse**

it. It is actual, affirmative.

1 I Cor. 13: 12.

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### **“CLEAR, CORRECT TEACHING”**

As a negation, disease, or wrong action presupposes the presence of right action, or health, which it contradicts.

Health is the indestructible reality, the un-failing truth about the misstatement.

Disease is a negation, without power to declare itself to be something. It has not one element to be feared, for the truth which it mis-states (but cannot alter) is already consciously possessed.

Disease is nothing that can appear, disappear or reappear.

Then there is no disease and nothing to be diseased.

A negative supposition of itself does not do one thing. It has no existence, no precedent, no laws. You are not responsible for its appearing. It arises from the truth, automatically, by the law of opposites.

You are entirely responsible, however, for its continued acceptance.

The only prestige it can have must come from you; but you give it none, for you cannot accept a lie knowing it to be such.

Consequently the acceptance of the negative, unreversed, is then "the beginning of sorrows." 1

1 Matt. 24: 8.

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### **ESSENTIALS OF RIGHT PRACTICE**

You have absolute and God-given dominion on this point, for you know there is only *one* Mind.

You meet the fear assailing you as a particular case of disease by undermining its specific claim of presence and actuality.

## ANALYSIS FOR A CASE

Every case involves the following points of erroneous belief:

First, that *something* is wrong.

Second, that there is a *place* where this wrong thing is.

Third, that there is a *time* when it began.

Fourth, that there is *substance*, matter, with which it is formed.

Fifth, that there is a *law* by which it operates.

What are the facts about these claims?

First, God being All-in-all, He is the only *something* there is.

Second, Mind being omnipresent, *here* is the only *place* there is.

There can be no "there" when *here* is omnipresent. "There" simply denies "here"; but you have already proved that denial is, after all, acknowledgment, in negative form, of the fact. It is not another and a different fact.

Third, *time* is *now*. There is no time but the present. As Paul said, "Behold, now is the accepted time; behold, now is the day of salvation." 1

1 II Cor. 6: 2.

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### "CLEAR, CORRECT TEACHING"

There is no scientific basis for supposing one moment in the continuity of time, then supposedly waiting and supposing another moment, and finally designating the interval as the measure of time.

Time, like place and thing, is the ever-presence of Mind.

The human concept as just outlined is the negative of the ever-present *now*.

*Now*, this instant, is all the time there is.

What we call the past, is so-called memory operating *now*. The future is an imagined state, imagined *now*. Past, present and future are an ever-present, unfolding *now*.

Tomorrow is today enlarged. "*That to morrow starts from today and is one day beyond it, robes the future with hope's rainbow hues.*" 1

Because you own today, tomorrow is assured. Because you live *now*, you will live for all-time.

"I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: . . . That which hath been is now; and that which is to be hath already been; and God requireth that which is past." 2

Fourth, *substance* is Spirit, or *isness*. Isness, being omnipresent, admits nothing aside from itself.

1 Mis. 339: 7. 2 Ecc. 3: 14, 15.

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## ESSENTIALS OF RIGHT PRACTICE

The substance of all things is Spirit. Matter is the negation of Spirit, "*an error of statement.*" 1

Fifth, Principle is the only *law*. Principle is intelligence; therefore law is intelligent and always acts aright.

The law of Mind is the rightness of Mind, or right-Mindedness. Law is the divine right of Mind. That law is infinite.

## SUMMARY

The foregoing terms may be classified as follows:

Practitioner: God, infinite intelligence.

Practice: Man, the idea of God.

Patient: The negative statement about Truth, about Mind.

Claim: The specific appearing of God, negatively interpreted.

Prayer: Communion, or *isness*; right knowing.

Treatment: Usage of God.

Anatomy: The formation of God.

Physiology: The function of God.

**Ontology: The being of God.  
Place: Here.  
Time: Now.  
Substance: Spirit; Truth.  
Law: Principle; right action; *isness*.**

**1 S. & H. 277: 26.**

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## **CHAPTER IX**

### **FACTORS INVOLVED IN HEALING**

**In order to present for analysis as many phases of human belief as possible and in order to indicate how the corrective power of Truth, through argument, can be applied, a number of cases of dis-ease may properly be analyzed.**

**You will find, however, that every case, in its final analysis, leads to the one conclusion, namely, *that what appears* to be the claim is really not the claim.**

**You will find, also, that no argument, in and of itself, destroys a claim.**

**The sole purpose of the argument is to establish the fact that the testimony or evidence of the material senses is not the basic difficulty.**

**Regardless of this, it is necessary, nevertheless, to "*continue the mental argument in the practice of Christian healing until you can cure without it instantaneously, and through Spirit alone.*" <sup>1</sup>**

**Mrs. Eddy did not mean by this, however, that any argument, in and of itself, could accomplish the healing.**

**You could not be aware of anything that you cognize, whether good or bad, if it did not present itself as a state of mind or consciousness.**

**1 Mis. 359: 5.**

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## FACTORS INVOLVED IN HEALING

It must come as a mental argument, even though appearing in the language of things; for you cognize a thing only as an argument.

The argument presents itself, for example, that something is wrong; that you are sick; that you are sick for a reason, and so forth - a specific argument about a specific thing.

The erroneous argument, coming as the negation of the positive truth, is, like Truth, specific and must be met by the specific counterargument.

In mathematics, a mistake about two times two could not be corrected with the truth about three times three. The specific truth about two times two is requisite.

A specific lie is reversed only by the specific truth.

The argument is for that purpose; were it not employed, the lie would continue to masquerade as the truth, and would be accepted by you as true, and you could not see the actual claim.

No intelligence is displayed by employing an argument about something that error is not presenting as a specific mistake.

Hence the necessity for correct diagnosis, for recognizing the one Practitioner, infinite intelligence as the only Practitioner, the only M.D. *"When treating a patient, it is not Science to treat every organ in the body. To aver that harmony is the real and discord is the unreal, and then give special attention to what according to*

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### "CLEAR, CORRECT TEACHING"

*their own belief is diseased, is scientific; and if the healer realizes the truth, it will free his patient." 1*

You meet the arguments of evil, appearing as wrong things, with the arguments of Truth, in order to convince yourself that what appears on the surface is a mental argument, in other words, a suggestion, rather than a thing having something wrong with it.

It is necessary to continue the mental argument until you are convinced of this fact, or you

will not see that the claim is hypnotic suggestion. Unless you do see this, you will not be able to reverse it instantaneously by Spirit, which is pure realization.

As an illustration, let us suppose a case of a man under hypnotic influence, going through the motion of swimming on dry boards. He is making a strenuous effort to save himself from what he believes to be drowning. On his face is depicted desperate fear, and yet *you* know that he is only on dry boards and in no danger.

But suppose you were so situated, able only to see the terror on the man's face and to hear his cry, "I am drowning"; being unable to see that he was on dry boards, would not you also be convinced that he was in danger of perishing?

Your first impulse under such circumstances, would doubtless be to run to the man's aid.

1 Rud. 13: 18.

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But the moment you reached him and saw that he was not in water, you would have a tremendous reaction in thought.

You would immediately cease trying to save him from water, for you would recognize at once that he was acting under hypnotic influence and that his need was to be freed from the belief that there was a mind that could either hypnotize or be hypnotized.

*"No person can accept another's belief, except it be with the consent of his own belief. If the error which knocks at the door of your own thought originated in another's mind, you are a free moral agent to reject or to accept this error; hence, you are the arbiter of your own fate, and sin is the author of sin." 1*

As a Christian Scientist, your remedy would be to *realize* immediately the omnipresence of the one Mind only, and in the degree that you were successful in this realization, the man would be free from hypnotic influence, and would arise, "clothed, and in his right mind." 2

If, on the other hand, you attempted to help

him by any material means, as, for instance, lifting him to an upright position or forcing him to stop the motions of swimming, you would find him still persisting in his futile effort to swim, because he would still be hypnotized.

1 Mis. 83: 12. 2 Mark 5: 15.

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### “CLEAR, CORRECT TEACHING”

His swimming had nothing to do with water, but was the result of his acceptance of the hypnotic suggestion or *belief* that he was in water.

Under hypnotic influence, he would interpret anything as water, and in order to save himself, would believe that he must continue to swim.

In a case of this kind, because the dis-ease is seen as a mental hallucination, it is readily acknowledged that material remedies would be useless.

This illustration will be used frequently to clarify the analyses of other cases, because each case reverts in principle to the man who believes himself to be swimming on dry boards.

No case can be correctly handled until it is seen as pure hypnotic suggestion.

If you can be tempted to believe in a dis-eased *thing* or *condition*, you are powerless to destroy it.

Only as every case is seen as hypnotism are you its master through Mind. Mind can only operate in the realm of consciousness; never in the so-called realm of matter.

It is well to remember, also, in order to prevent confusion of thought and needless fear, that no matter how high sounding and mysterious may be the name given to a disease by *materia medica*, the name designates only a simple anatomical or functional condition that is supposed to be wrong.

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### FACTORS INVOLVED IN HEALING

Any medical dictionary is full of terms of

which you may never have heard, but which, when you understand the definitions, are merely names of diseases of familiar organs or functions of the body.

For instance, you are told that the patient has *coronary thrombosis*.

The name sounds formidable enough to frighten any layman, but it is merely the medical way of stating that there is a stoppage in the arteries of the crown of the heart.

Medical terms generally hide the simple name of some portion or function of the body.

The medical name is really of no moment whatever.

In your argument it is the name of the anatomical part involved that you do need to know and use for refutation.

Use the simple anatomical name until you are "*thoroughly persuaded in your own mind*"<sup>1</sup> that no anatomy is involved, but that instead, hypnotic suggestion is masquerading as a belief of *some thing wrong*.

The phraseology of *materia medica*, as the activity of malicious mind has succeeded in its purpose, that of frightening the poor mortal by using terms that sound awesome and impressive.

If simple English were used instead, possibly he would not be frightened at all.

1 S. & H. 412: 7.

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#### "CLEAR, CORRECT TEACHING"

Imagine a mathematician with a particular term for two times two equals four, and a very involved term for a mistake about two times two! The layman user of numbers might well be confused and frightened.

That is just what *materia medica*, in all its phases, has developed. In order to lift its calling above the layman's comprehension, it uses long names, often Latin names, which confuse and terrify the patient.

Remember, fear is the substance of every case, and with the removal of fear, the disorder disappears.

Fear is the belief that God, good, is not all.

Fear is the negation or suppositional opposite

of the confidence and assurance that good *is*, and is *all that is*.

As Science and Health says, "*Always begin your treatment by allaying the fear of patients . . . If you succeed in wholly removing the fear, your patient is healed.*" 1 Then you would do this with every case, at the outset.

With infinite good as All-in-all, what is there to fear?

In using arguments, realize the facts already presented about place, time, substance and law. One place, here. One time, now. One substance, Spirit. One law, the law of God, perfection.

1 S. & H. 411: 27.

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## FACTORS INVOLVED IN HEALING

In every case analyzed, it will be taken for granted that you do this first; therefore, these points will not be brought out each time.

Science and Health declares, "*To heal by argument, find the type of the ailment, get its name, and array your mental plea against the physical . . . Conform the argument so as to destroy the evidence of disease.*" 1 "*You may vary the arguments to meet the peculiar or general symptoms of the case.*" 2 "*Whatever the belief is, if arguments are used to destroy it, the belief must be repudiated, and the negation must extend to the supposed disease and to whatever decides its type and symptoms.*" 3

Arguments have value only as they remind one of what the claim actually is, hypnotic suggestion, and as they bring thought into accord with the one Mind as All-in-all.

The following cases are presented solely to illustrate some of the arguments of evil that arise, and to present ways of rejecting them. Every person must work out his own method of argument. There can be no formula. Remember that argument is not *realization* but merely a step leading to the conviction of God's allness.

## BLINDNESS

To the average person, blindness means loss of sight; but the fact is, that it has nothing to do with sight.

1 S. & H. 412: 18. 2 S. & H. 412: 5. 3 S. & H. 418: 16.

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### “CLEAR, CORRECT TEACHING”

The sight is not destroyed. It only seems to be gone because human belief has associated seeing with the eyes, even as it has associated hearing with the ears, thinking with the brain, feeling with the nerves, etc.

Sight, hearing, thinking and feeling have nothing to do with eyes, ears, brain, or nerves.

This is proven in the practice of hypnotism wherein the senses of the victim testify to whatever the hypnotist suggests, regardless of what the subject's own normal senses would declare.

Another example of this is the night dream, in which the senses, as such, are silent, though the dreamer supposes himself to be using all of them.

One could give innumerable instances, but these two are enough to prove that the senses are conditions of mind, not of matter, and that mind is never dependent upon matter.

We can dismiss then, all thought of any need to handle sight and can turn our attention to *eyes*, in other words, to that about which the specific lie is the lie.

It has been determined that infinite intelligence is the only Practitioner, and is, therefore, the Practitioner, the M.D. on every case. One cannot afford ever to lose sight of this.

What this Practitioner knows is the truth about everything.

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### FACTORS INVOLVED IN HEALING

Infinite intelligence, including all right-knowing, at once uncovers the specific lie. In this case,

let us suppose the lie to be about the optic nerve.

Knowing all there is to know about optic nerve - its eternal action and perfection - the Practitioner instantly diagnoses the error as a claim of "dead optic nerve."

Then comes the question, What is there to know about optic nerve?

First, where is it?

Since *here* is all the place there is, optic nerve is something right within one's own mental cognizance.

It is operating *now* because this instant is all the *now*, all the time, or moment there is.

There is no yesterday with a history; there is this instant only.

Because Spirit is the one *is*, the one substance, Spirit is the substance of optic nerve. In other words, Spirit is all there is to optic nerve; hence optic nerve is eternally spiritual and perfect.

How many optic nerves are there?

One, because there is one Spirit, one essence, one *isness*.

Bear in mind that entirely separate from the belief of the material concept called *optic nerve* is the divine reality, about which, metaphysically, you are always thinking.

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### 'CLEAR, CORRECT TEACHING'

If you fail to insist on this separation in your use of all words, you will make a farce of your understanding of Christian Science.

The human concept of any term has no relation whatever to the divine reality of that term, even as the boards upon which the hypnotized man is struggling have no relation to water. Every Christian Scientist must know this.

The human concept is always the lie, the negation about the divine reality; and the negation *must* be reversed every time.

To see God as all there is to optic nerve, or to anything else, is scientific; but to reverse this, and attempt to see optic nerve, or anything else, as all there is to God, is fraught with the greatest danger.

This point must be specifically emphasized, be-

cause there is always difficulty, when using terms, in separating their spiritual meaning from the finite concept attached to them.

If you put the human concept first and say that that is all there is to God, you finitize your God, and so you have no God.

By seeing God always as first and as including within Himself all being, you lift all things to His level, and avoid the danger of unconsciously reducing your God to the level of human belief.

Therefore, insist upon finding God first, and His interpretation as idea to you, second.

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### FACTORS INVOLVED IN HEALING

Because God is omnipresent, infinitely perfect, the one law, optic nerve is everywhere present, harmonious, complete, whole, law-abiding and eternal.

Everything that God is must uphold optic nerve to the minutest detail.

God, as infinite Life is shown forth as infinitely living optic nerve, without the possibility of depletion, inflammation or congestion.

The law of God is the one law of depletion, inflammation, congestion, and strangulation to everything unlike Himself; hence, God is the very law of preservation to His own presence or idea; in this case, optic nerve.

All that God is, optic nerve has. "Son, . . . all that I have is thine," 1 is the eternal dictum of Mind to its own thought.

Definitely convinced of this fact, you can declare from your heart, "Our optic nerve which is in heaven, hallowed is thy name."

If you cannot do this, are you not deceiving yourself into believing that optic nerve is something apart from your God as All-in-all?

If in your heart you find God to be all the optic nerve there is, you know that right there in the place in which evil would say there is a "dead optic nerve," is the very presence of God, appearing as living, perfect optic nerve.

1 Luke 15: 31.

**“CLEAR, CORRECT TEACHING”**

Daniel did this when he faced the lions. He saw the very presence of God as the only lion, hence harmless.

Jesus saw the presence of God as the only sea, and therefore as a peaceful sea.

The Hebrew captives saw the presence of God as the only fire, and it was their protection.

Mrs. Eddy told a friend that when she saw the face of God in the storm-cloud, the storm lifted.

Is not God omnipresent? He is.

Thus God is seen as all there is to optic nerve. Perfect optic nerve is right where the lie about it seems to be.

You have now reached the point you attained when you saw the man going through the motions of swimming on dry boards, and realized that he did not need to be saved from drowning, but that he needed to be saved from hypnotic suggestion.

With this settled, you realize that what appears as dead optic nerve has really nothing to do with the eyes or nerves, but is the claim that there is a malicious mind, in other words that malicious mind is, as the suppositional opposite of the one Mind - the negation of Mind.

A lie, or negation, always operates as hypnotic suggestion, appearing in this instance as a *belief* of a dead optic nerve.

To return to the swimming illustration, hypnotism operates as a *belief* of water in which to drown.

**FACTORS INVOLVED IN HEALING**

God, as divine Mind, operates as the impartation of divine thought to man, just as the sun imparts heat and light to its ray; whereas the negation, malicious mind, operates first to dispossess man of his mind and then to control him.

The one is true operation, the other is impossible; for with one Mind only, how could there be any dispossessing of one mind by another?

The necessity for the destruction of the belief that there is malicious mind is what is referred

to in the statement, "The axe is laid unto the root of the trees." 1

The root of the tree of evil is, as you have already established, always the erroneous belief that malicious mind is; that the negation, unreversed, is entity or positive fact, acting as mind, and so appearing as positive evil.

Lay the axe at the root of this falsity by the *realization* that there is one Mind only, and that one, infinite; one presence, power and intelligence; and that therefore there is no room for a malicious mind either to be, or to operate hypnotically, as presence, power, intelligence, or as any other lie.

This *realization* is the spontaneous healing of any claim.

Always accompanying such healing is the understanding that nothing has actually been healed; that there was nothing wrong to be

1 Luke 3: 9.

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### "CLEAR, CORRECT TEACHING"

healed; that what took place was enlightenment, communion with the one Mind as All-in-all.

By reversing the negation, the positive appeared as the fact.

Mrs. Eddy illustrates this in her statement in Unity of Good: "*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."* 1

Every argument ceases when a claim is seen for what it really is - hypnotic suggestion. Then the demand is no longer for argument, but for pure *realization*.

This is symbolized by the Holy of Holies of the ancient Jewish temple into which only the High Priest (the symbol of the pure realization of God's allness) could enter.

Into the Holy of Holies, which is pure realization, no argument enters. *Realization* is all that is present.

*Realization* is the healing in Christian Science.

*Realization* is the purity of being.

*Realization* is the spirit of Christian Science.

Indeed, it is Christian Science itself.

1 Un. 7: 13.

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### FACTORS INVOLVED IN HEALING

You will discover, as we go on, that every case is finally reduced to the one common denominator of evil - hypnotic suggestion.

Hypnotic suggestion is, as Mrs. Eddy designates it, "*The specific term for error, or mortal mind.*" 1

Whether appearing, therefore, under the guise of sin, sickness, death, limitation or any other phase of human belief, it is never a thing that is wrong, but always pure hypnotism that is deceiving.

Evil can be handled only by being so understood.

Remember, however, that the temptation is always to accept evil as a thing. But as a thing it would be indestructible.

You cannot destroy a thing, but you can destroy a false sense by replacing it with the true sense. It is the true, or Christ sense, that always destroys the hypnotic suggestion.

This is the basis of true Christian Science practice; and nothing is Christian Science practice that does not reduce evil to hypnotic suggestion, and destroy it as such.

### INSANITY

Insanity is the generic term used to designate the beliefs of a disordered or dis-eased brain. A common mistake is to think that insanity means a disordered *mind*. It does not.

1 S. & H. 103: 19.

### **“CLEAR, CORRECT TEACHING”**

It appears as a disordered mind because human belief has designated the brain as that whereby thinking is done.

The brain has no more to do with thinking than the heart with emotion.

Who, today, believes that the heart has emotions and that it feels?

The belief that the brain does the thinking, however, carries with it, in spite of its self-evident falsity, a second inevitable belief, namely, that if anything happens to the brain, thinking is impaired.

As an illustration of the falsity of the theory that the brain does the thinking, the following facts are illuminating.

A brilliant professor, in one of the largest American universities, willed his brain to the affiliated medical college. Up to the moment of his death, it was acknowledged that no deterioration in his mentality had taken place. No time was lost after his death in transferring his brain to specialists for examination. They naturally expected to find a perfect specimen of brain; but instead, they found what should have been, according to all their accepted theories, the brain of a "babbling idiot."

One example of this kind is enough to prove the absurdity of believing that any human concept, whether perfect or imperfect, has anything

### **FACTORS INVOLVED IN HEALING**

to do with Mind, or that it can usurp the prerogatives of Mind.

Psychologists, according to their own claim, are today restoring lost brain functions, and lost brain grooves, by the re-education of the individual on the lapsed points. They are doing this, they say, by using another portion of the brain, one that has not been affected by whatever

cause the lapse.

Does this not prove that it is not the brain grooves that make the intelligence, but intelligence, called education, that makes the brain grooves.

Psychology acknowledges this when it says that it can change the function of thinking from one portion of the brain to another, and that the lapse will disappear.

Mind alone thinks, and no human concept, called brain, has anything to do with it.

But because brain is the specific point of attack in arguing against insanity, it is incumbent on the metaphysician to establish the truth about brain before proceeding further.

What do you know about brain?

Because God is All, He must and does include in His allness, all that there is to brain, all that brain means.

Therefore, all that God is, brain must be. Brain shows forth the perfection and completeness of God, since God alone defines it.

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### **“CLEAR, CORRECT TEACHING”**

This perfection and completeness precludes the possibility of a brain being inflamed, diseased or deranged, because the order, harmony and arrangement that is God is the order, harmony and arrangement of brain.

Because God is one, brain is one, and this one the only brain; hence, it is omnipresent.

The one right brain is just where the lie is saying there exists an imperfect brain, a diseased brain, a deranged brain.

Make your thinking so true that you never see the presence of God (whether interpreted as brain, or liver, or cloud, or sea, or whatsoever) as off in space, but see that it is with you, as your very communion with Truth, just as the multiplication table is everpresent as your consciousness.

Regardless of the name given to the appearance, acknowledge Mind alone as all the presence there is to it. Be ever mindful, however, that "*Entirely separate from the belief and*

*dream of* 1 the human concept of anything is the divine reality.

Since this one perfect brain is the only brain, hence, omnipresent, can the claim have anything to do with brain? It cannot.

The belief that there is a mind apart from God, the one Mind, and that this mind operates

1 S. & H. 14: 25.

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as hypnotic suggestion and appears as a *belief* of imperfect brain, is all there is to the claim.

But because God is the one and only Mind, there is no suppositional opposite to appear as the negation of Mind; there is no malicious mind.

The *realization* of this is the healing.

### CANCER OF THE LIVER

Cancer is said to be caused by the incorrect locating and grouping of cells, and not by a diseased condition of the cells, in the sense in which the word "disease" is usually employed.

Cancer cells, so medical authorities will tell you, are perfectly healthy cells, but their location and grouping are wrong. Being out of place and improperly grouped, they interfere with one another and break down the tissues of the body.

This belief is based, of course, upon the old atomic theory that each atom is a separate entity, and therefore, if displaced, causes havoc to other atoms.

What does Christian Science answer to this?

Just exactly what it says to every lie. In Jesus' words, "Ye are of your father the devil, and the lusts of your father ye will do. . . . When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." 1

Nor does Christian Science stop there. It goes on to show the truth about the lie.

1 Jno. 8: 44.

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It shows that Principle is all there is to any cell. Hence no cell is ever out of place, or wrongly grouped with any other.

The location and grouping of cells is as eternally right as God Himself is right.

There is no power to misplace anything, for God is the one power.

In the same way, you see the truth about liver.

Is liver something apart from God?

For you to have cognizance of it, must it not be embraced in that which is consciousness, which is God, to you, and of which you are the conscious acknowledgment?

God, embracing within Himself all, includes all that liver is.

Then liver is as perfect as the Mind who thinks it, is perfect; it is as indestructible and eternal as Mind.

Liver is the very spirit of God, for God is Spirit.

Because God is Life, that which expresses life is the liver.

Because there is one God, there is one liver.

Both liver and cells show forth all the good that God is. They are the omnipresent activity of Mind, declaring, to the minutest detail, all the perfection of Mind.

This one liver, being all the liver, and this one cell, being all the cell there is, they are everywhere present. Therefore, they are present right

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*where* the lie declares imperfect liver and imperfect cell to be.

Then you find that the claim has really nothing to do with cell or liver, but is purely hypnotic suggestion - again, it is a case of the man swimming on dry boards.

So the claim is not cancer of the liver. That is merely the suggestion, the belief, the lie, or ne-

gation, that deceives and confuses.

As a metaphysician, you are not deceived. You lay the axe at the root of the tree, the lie that asserts that there is malicious mind.

The Holy of Holies is your refuge, the secret place of the most High, the *realization* that God is the one and only Mind and that there is none beside Him.

Therefore, there is no malicious mind to operate hypnotically and appear as a belief of cancer of the liver or cancer of anything.

Knowing this, you know that you know it, for you know and realize that Truth is the one and only Mind.

### INFECTION: WHAT IT IS AND HOW IT OPERATES

Today every sort of ache or pain is attributed to some focal point of infection, operating as poison in the system.

The source of infection, whether called teeth, tonsils, intestines or some other part of the body, claims an individual history. It defines itself as

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a point of morbid chemical action, from which go forth disturbing influences.

Upon this hang all the arguments of related disease.

Do you accept or reject this theory?

You know that all that ever comes to you comes as consciousness, and is purely mental; hence you know that "*so-called disease is a sensation of mind, not of matter.*" 1

Your analysis of being turns you to Mind, God, in order to clear up the situation. You know that all that comes to you as consciousness must be Mind interpreting itself to you. There is no other source of conscious being.

Mind, being infinite, leaves no place where Mind is not, no *place* where morbid infection could arise, no place where it could be feared.

The truth is that by which the lie locates itself.

The lie always claims to be where the fact is, but Truth is ever a law of annihilation to the lie;

it always precludes the negation.

Mind is eternal; so there never is a moment when a specific evil could begin to be true.

Substance implies actuality, indestructibility, reality, identity, truth.

Matter, appearing as morbid infection, declares itself destructive in action. But it is only the negation of substance, lacking in every quality of actuality, appearance or truth.

1 My. 228: 4.

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Having no matter substance, the claim has nothing whereby to identify itself as morbid infection; and, having no existence, it cannot be feared.

The so-called history of this disease-picture is simply a repetition of negatives, derived, by the law of opposites, from the infinity of Truth.

There is, in this sequence of misstatements, no inherent connection, continuity or intelligence; there is nothing in one statement which leads to the next.

It is utterly devoid of any law under which to operate as morbid infection.

Truth alone holds within itself the capacity, authority and right to act.

Truth, then, is the only law, and this law is always consciously operating - reassuring and comforting.

There is no morbid chemical action, for the one chemistry is Mind, transforming itself, and so being revealed as its own infinity of variety, its illimitable beauty of idea.

The activity of infinite Mind is the only chemistry. It precludes the possibility of the untrue, the negative, called morbid chemical action.

Infection is Mind imparting itself to its idea, imparting its very name and nature, infecting its own expression with life, purity and perfection.

This is the one and only infection, and it is in perfect agreement with the accepted definition of

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the word: "sympathetic communication of like qualities."

Where morbid infection claims to be, there is the very presence of Mind imparting the infection of spirituality - "the beauty of holiness." 1

Then the claim is not actually morbid infection, but rather a *belief* of morbid infection, which supposes that there is a malicious mind that can hypnotically suggest such a lying belief.

There is no such mind, for God is the only Mind.

This *realization* is the dispelling of the illusion.

**DIABETES**

Examination of the claim of diabetes, shows it to be simply the belief of imperfect action of the pancreatic gland, resulting in improper distribution of sugar to the so-called bodily system.

Is pancreatic action something apart from Mind?

For you to be conscious of it at all, must it not come to you through your conscious communion with Mind?

Must it not then be Mind showing forth its nature in perpetual harmony and perfection? It must.

Then is it gland action, or Mind with its infinite resources?

1 Ps. 29: 2.

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God determines all quality and quantity, and His word is law, unchangeable, ever-present, and always prevailing.

Mind cannot withhold its blessings, and if its right action appears as the distribution of sugar, then does it not accomplish this perfectly, har-

moniously and in exactly the right amounts?

It does.

Knowing this, you know also that the pancreatic gland, being the presence of infinite and intelligent good, ever about its Father's business, is declaring His business and power here and everywhere.

Is there a mind apart from the one and only Mind, able hypnotically to suggest a belief of imperfect pancreas?

No, there is not.

Then, resting in the conscious assurance of the one Mind as all, you find that the hypnotic belief, diabetes, vanishes.

### BRIGHT'S DISEASE

Bright's disease is the belief that kidneys can degenerate and cease to function.

What do you know about kidneys?

Are they apart from and outside consciousness? You would be unconscious of them if they were.

Have you not proved that the one infinite Mind is the one consciousness - your consciousness; and that through your communion with

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Mind, all that Life means is revealed in a practical and understandable way?

"For the Father loveth the Son, and sheweth him all things that himself doeth." 1

Then Truth alone outlines the anatomy or structure of kidneys, and it is as mental as the multiplication table and as exact.

The wisdom of Mind is the directing, controlling and functioning of what appears as kidneys.

Since Mind is omnipresent, this perfect anatomy, this perfect functioning, is omnipresent, and is right where "diseased kidneys" appear to be.

What does it mean "to be absent from the body, and to be present with the Lord"? 2

It means that we understand that body, kid-

neys, heart or whatever term one may be using, is and does nothing of itself, but is the thought of Mind made manifest - Mind interpreting itself to its own idea as perfect, indestructible kidneys and so forth.

Can kidneys, then, degenerate and vanish?

All that can degenerate and vanish is the hypnotic suggestion of a *belief* of imperfect kidneys.

Since there is no malicious mind - for God alone is Mind - there can be no such belief.

This *realization*, this Holy of Holies, is Immanuel or God with you - "And there shall in

1 Jkno. 5: 20. 2 2 Cor. 5: 8.

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no wise enter into it any thing that defileth . . .  
or maketh a lie." 1

## GOITER

Goiter is the name given to describe a morbid enlargement of the thyroid gland.

The first step in correct thinking is to start right, to start with what you know, with that of which you are sure.

*"All consciousness is Mind; and Mind is God, - an infinite, and not a finite consciousness. This consciousness is reflected in individual consciousness, or man, whose source is infinite Mind."* 2

Since the source of your being is Mind, your conscious recognition of whatever comes to you must be your communion with Mind.

In working this out, do not look at any pre-conceived mind-picture, but follow your reasoning through to its goal.

You see that thyroid gland comes to you as thought, not as matter; for you could know nothing about it, if you did not find it as thought.

Then you find it in the realm of consciousness - in your communion with Mind; and it can express only the qualities Mind gives it. It is Mind defining itself to you.

Since Spirit is the only substance, there is no morbid substance. There is only right substance,

the substance of good.

1 Rev. 21: 27. 2 Un. 24: 12.

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**God controls man and man's action directly. It is immaterial how this control appears.**

**All glandular action is Mind-action - perfect action.**

**This includes all that is implied by thyroid, pancreas, adrenal, pituitary, or other gland.**

**The growing medical assumption that glands control practically every condition of man, both physical and mental, must be met and overcome by this true understanding.**

**Does the thyroid gland distribute iodine; the pancreas, sugar; the pituitary, salt? And does each of them control the destiny of man in some particular way? Is man at the mercy of matter, or has he the dominion vouchsafed him as the idea of immortal Mind?**

**We must answer the question by determining whether man is spiritual or material; whether his destiny is God-crowned or whether "the worm shall feed sweetly on him; he shall be no more remembered." 1**

**The claim is again found to be not a wrong thing or a faulty action, but a hypnotized *belief* about thing and action.**

**Because the one Mind *is* and alone *is*, there is no mind to hypnotize or be hypnotized, and this *realization* appears as the understanding of right thyroid action - right distribution of iodine and the disappearance of goiter.**

1 Job 24: 20.

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## HERNIA

Hernia means a rupture, a breaking through of walls or linings. Since we recognize that everything is a state of consciousness, we ask: What is the argument involved in this so-called action of breaking? Is it not that the law of adhesion and cohesion, which unites and holds the tissues, is broken?

What is this law which claims to be broken? Is this law a law of matter or of Mind?

The rock upon which we stand is the scientific fact that there is nothing but Mind and its idea; consciousness and its conscious acknowledgment.

Being yourself the one idea, it follows that you are dealing with Mind and with nothing else.

What then is the law of adhesion and cohesion?

It is Mind interpreting itself to you.

Whatever Mind is, that is what must be declared to be true of this law.

Mind must be explained and shown forth as walls, tissue and so forth. Mind is enduring, immutable, perfect.

Then, are not all of these "*the spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal facts of being*"? <sup>1</sup>

1 S. & H. 293: 14.

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They are; and any suggestion which contradicts this immutable truth to you, must be the hypnotic belief of a mind apart from the one omniscient divine Mind, a spurious mind that knows nothing, is nothing but the oblivion of unreality.

### AUTOMOBILE TROUBLES

If the brakes of an automobile failed to work

and you lost control, what would you do?

You would turn to Principle, to Christian Science, as your Mind and there find the truth about what was being presented to you - the truth about inoperative brakes.

Infinite intelligence controls the universe. It is the only control. This control is all that could appear as brakes; and so Mind is the one brake, the only brake.

There is no time when this control could cease to operate and to appear perfectly. There is no place where it is not operating. It alone operates. It is the one law.

There is no matter, substance or fact out of which to make a brake which does not work. All that can appear as brake is the one Mind thinking, controlling, governing, and appearing in whatever way is best understood.

Then brakes can no more get out of order than can Principle.

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God being omnipresent, this one control, this one brake of Mind is omnipresent. It is the brake of my car.

Then it is not a question of brakes after all. "Brakes" is merely the truth upon which the lie is built, that lie whereby malicious suggestion operates to induce an acceptance of a belief of imperfect brakes.

In using the word brakes, you see clearly that "*Entirely separate from the belief and dream of*" 1 the human concept called brakes, is the divine reality, "*revealing spiritual understanding and the consciousness of man's dominion over*" 1 all brakes.

It is imperative to understand what Christian Science means by its use of terms.

When Jesus said, "Stretch forth thine hand," 2 he was not thinking of a human concept called hand.

He saw the omnipresence of God always appearing usefully and intelligently - in this case, as perfect hand.

He could, therefore, safely and scientifically

use the word which would be familiar to the human mind and call it hand.

It is not the words you use that cause you trouble, but the limitations you attach to them.

1 S. & H. 14: 25. 2 Matt. 12: 13.

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*Mrs. Eddy says, "I call disease by its name and have cured it thus; so there is nothing new on this score." 1*

Mrs. Eddy could not have healed understandingly if she had entertained a human concept of what was to be healed, for the human concept, by its very nature, is finite, limited and therefore diseased.

When you use the word brake and declare that Mind is all that brake means and is, you are not thinking of any human concept called brake.

Yet right where imperfect brake seems to be, there is the divine reality operating perfectly, entirely separate from the human concept, which is merely the negation.

You do not leave this brake of God theoretically off in space, but you "*take the things of God and show them to the creature, and reveal the great curative Principle, - Deity.*" 2 You prove the omnipresence and oneness of Principle and idea.

In other words, you see that Truth is omnipresent, filling the very place where the lie seems to be.

"Stretch forth thine hand," 3 did not mean to Jesus some abstract hand off in space, but the hand of Mind that is the only hand, ever-present, and, therefore, the hand of the man who thought his hand withered.

1 My. 228: 1. 2 Ret. 24: 24. 3 Matt. 12: 13.

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In like manner, the brake of Mind is the brake of all, even as the one "two-times-two," that is the "two-times-two" of the principle of numbers, is the "two-times-two" of all.

Truth is always practical and usable, whether numbers or brakes are involved. Use Truth then, by having it as your brakes, the brakes of your car.

This lays the axe at the root of the tree, at the real error or lie, - the belief that there is a mind apart from the one Mind, which, operating as hypnotic suggestion, appears as a *belief* of imperfect brakes.

It is not imperfect brakes, but the hypnotic suggestion of a *belief* of imperfect brakes, that is the trouble.

This belief is destroyed through the *realization* that God is the one and only Mind, and that there is therefore no malicious mind to operate hypnotically and appear as a *belief* of anything.

This pure aloneness with God as the only Mind, is demonstration.

It does not demonstrate some *thing*, but is, itself, demonstration.

Every lie, whether called a disease or an imperfect brake, must be reduced to the one common denominator, the belief that malicious mind is.

Malicious mind must be recognized as the root of all evil. Then it can be destroyed.

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Again, suppose you found yourself stalled in the desert, apparently without gasoline.

Must you necessarily wait until someone brings you gasoline or tows you to the nearest filling station? Suppose no one comes along?

Do you think that Christian Science would leave you helpless?

If it could do so, what right had Jesus to say, "Lo, I am with you always, even unto the end of the world"? 1

Jesus meant that no untoward condition could arise which was not the lie about the truth al-

ready present, and therefore available for immediate use. Mrs. Eddy puts it, "*Thou canst be brought into no condition, be is ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee.*" 2

What is the truth about gasoline?

Is it something material, hence finite and limited?

Or, in order to be, at all, must it not inevitably be a state of Mind or consciousness, or, as material scientists term it, a "mathematical formula," thus a Mind-presence?

You cannot be conscious of that which is not.

Granting that there may seem to be a *false* consciousness of everything and anything that truly is, there could, nevertheless, be no consciousness whatever of that which is not.

1 Matt. 28: 20. 2 My. 149: 31.

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It is because that which is, *is*, that you are really always conscious of that isness or truth, even if it comes to you upside down, or negatively.

When "two times two equals five" comes to you, it is really the truth of it that is knocking at the door of your thought; otherwise, there would be nothing of which to be conscious.

Mind, being the one and only consciousness, must be the source of your consciousness of gasoline; then, there could be no possible lack of gasoline where it was rightfully needed, any more than in the economy of numbers, you could lack the immediate presence of "four times six" or whatever was required to fulfil the purpose of intelligence.

Gasoline is as omnipresent as Mind. There is no place where it is not available.

Did not Elisha show this in the case of the oil for the widow?

What was true about the widow's oil is just as true about your gasoline.

The question is, are you finding gasoline as a state of Mind, or of matter?

**What you are accepting will determine your abundance of gasoline, or the seeming lack of it.**

**In arguing the claim of a shortage of gasoline, you find gasoline omnipresent. The claim, then, is not that the gasoline has run out, but that malicious mind is accepted as consciousness, which**

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**leads further to the acceptance of the hypnotic suggestion of a *belief* of lack of gasoline.**

**Again the lie is brought back to its origin and destroyed through the *realization* of God as the one and only Mind. The conviction follows that there is no malicious mind to operate hypnotically and appear as a *belief* of something lacking.**

### **HOUSE ON FIRE**

**If the power of the flames was proved by "Shadrach, Meshach, and Abed-nego" 1 to be harmless to hurt their bodies because of their confidence in God as All-in-all, cannot fire be proved powerless to destroy a house?**

**In this case, there are two points that instantly arrest attention; fire and house.**

**Fire, to be cognizable, must come as a sense of consciousness to you.**

**Therefore all that you know about consciousness includes all that can be known about fire.**

**Knowing that consciousness is Mind, God, you can know only good about fire, and the only fire you can know is the fire of God.**

**Fire, then, is omnipresent, and is the law of consumption to everything unlike good.**

**It consumes only that which is contrary to good and leaves intact everything that pertains to good.**

**1 Dan. 3: 20.**

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**Fire is a state of Mind, not of matter. This is what the three Hebrew men prove.**

**What is house?**

**Again consciousness embraces all that is meant by house.**

**It follows, then, that because consciousness is one, there is but one house, and that house is the house of God.**

**All that God is, house is, for God can express only Himself.**

**The indestructibility of house is assured, for God is indestructible.**

**This one house, being all the house there is, is the house that is right where there seems to be the one on fire.**

**Is there any difference between one negation and another, between a house on fire and two-times-two as five?**

**The truth about the house and the fire will do to the lie about house and fire just what the truth about any lie does to the lie.**

**The truth destroys the lie and leaves the fact or truth as the reality and presence. "And behold, the bush burned with fire, and the bush was not consumed." 1**

**It is not your understanding of this that makes it so, but the truth that is itself the fact.**

**This truth has always been the fact.**

**1 Ex. 3: 2.**

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**Then does your knowing this put out the fire and save the house?**

**No.**

**Have you not through argument just convinced yourself that the fire of God is the one and only fire and that the house of God is the one and only house, and that therefore, these are both intact and eternally about their Father's business?**

**The claim, then, has nothing to do with a fire or with a house. Those are only the facts about which the negation, the one malicious mind, makes its hypnotic suggestion.**

The axe must be laid at the root of the tree, the *belief* that there is a mind apart from the one Mind, which, operating as hypnotic suggestion, appears as a fire burning down a house.

The realization of God as the one and only Mind, filling all space, destroys the belief that there is malicious mind and its *belief* of a destructive fire.

The question arises, would not this understanding of Christian Science, operating to destroy the power of fire to burn a house, destroy also its power to operate in a useful capacity?

No, because the understanding of fire as the activity of God, the presence of good, sees that activity as destroying only that which is unlike good.

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The fire of good, spontaneously consuming that which is unlike good, leaves the right heat for every purpose desired.

Did not Jesus, after his resurrection, have a fire, "and fish laid thereon," 1 for his disciples?

You do not think that he who saw the loaves and fishes for the thousands in the desert needed to *make* a fire or *catch* the fish?

Mind embraced all for Jesus.

Truth destroys only whatever is contrary to Truth.

Discord automatically disappears in the presence of Truth.

The human interpretation of this appears as whatever is "*nearest right under the circumstances*," 2 thence achieving the absolute.

Because all is Mind, every effect is a Mind effect, not a matter effect as it appears to be.

The stilling of the storm by Jesus is called a miracle. It was not a miracle. It was the spontaneous law of Mind interpreting itself naturally in its allness as the removal of everything unlike itself.

A storm may be beautiful and grand. Waves, embraced by Mind, cannot be harmful.

The understanding of this immediately translates anything contrary to good into intelligible

language, and causes the disappearance of what-ever seems wrong.

1 Jno. 21: 9. 2 Mis. 288: 13.

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### OUT OF POSITION

Man's position is as assured as is God's. Man is that whereby God is shown forth or known. In other words, man is the position of God.

Therefore, man's position is intact, complete.

Because God *is*, and is all that is, there is no power or presence to interfere with, or in any way to change man's position.

The law of continuance is ever-operative as the law of Mind. In consequence, there is never a condition such as "out of position."

The remuneration from position must be abundant, to include within itself all that means perfection, comfort, completeness; for are not the perfection, comfort and completeness of God made manifest as man?

Position is omnipresent, for Mind *is*.

It is not dependent on anything but Mind.

Man, being the position of God, eternally and perfectly fills that position.

Position *is* and is yours. Therefore you never look for it. You open your eyes and see it.

There is no mind to suggest hypnotically a belief of out-of-position, or a disagreeable position, and so forth. The one Mind is the All-Mind.

This *realization* makes the one position, or man's perfect relationship to Mind, eternally available.

It does not *produce* it, it *is* it.

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### POOR BUSINESS

Business is the state of being busy, or busy-

ness.

This implies thinking, for thought is all there is to action.

Therefore, business is the activity of Mind. It is Mind interpreting its infinite resources to man.

Because there is one Mind, there is one business and that is the business of Mind.

Inasmuch as Mind is infinite good, business is infinitely good.

Business is the eternal oneness of supply and demand.

God is supply and man is demand. Business is the communion between God and man.

Whatever supply is, demand is and has.

There is no lapse or gap between them. One is, because the other is.

Not an item enters into business that does not originate with Mind.

It must, therefore, not only have its place but also be in its place.

Not a pin could appear to be manufactured without Mind.

Whence, then, comes a surplus of goods, if even every pin has its place and is in its place?

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It is impossible that Mind could think, and its thought go wandering about, seeking a resting place.

Intelligence cannot think without definite purpose.

Purpose implies fulfillment.

Mind thinks, and it is done.

The place of Mind's thought is with its Thinker. It is never separated from Him.

What appear as things, do not need to be placed, for they are eternally in their right place as the thought of intelligence.

Salesmanship is not the act of selling something, but the seeing of the order and harmony of Mind everywhere present, with everything already rightly placed.

This is to be about the Father's business.

This understanding destroys all effort to sell

mesmerically or otherwise. In other words, to seek to put something where it is not already placed, is an effort which would deny the allness and orderliness of good.

But this understanding does not stop diligent activity on the part of what appears as the salesman, rather does it make him more active in discovering the omnipresence of good.

The consciousness, the *realization*, that the one Mind *is*, and is all that *is*, and that there is no mind to suggest hypnotically a *belief* of poor

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business, is God's business, and, therefore, man's business.

### FAILING CROPS

Crops, like position and business, are inseparably one with the consciousness that *is*, and is all.

Did not God make "every plant of the field before it was in the earth, and every herb of the field before it grew"? 1

Then is not that for which both plant and herb exist, namely, the showing forth of crop - the beauty, perfection and the abundance of its Maker - likewise present?

Crop is never absent from plant or herb.

The one is the corollary of the other.

Mind includes the all of both. Therefore, crops are always bountiful, perfect and ever-present. They are Mind interpreting itself to you. To limit crops is to limit your understanding of God.

It is not failure of crops that is the claim, but rather the hypnotic suggestion of a *belief* of failure or shortage, a belief which would imply that there is a malicious mind.

The realization that God is the only Mind negates this lie, and reveals good as All-in-all.

Jesus condemned the belief of unfruitfulness when he said to the fig tree that had no fruit on it, even though "the time of figs was not yet" 2 :

1 Gen. 2: 5. 2 Mark 11: 13.

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"Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away." 1

In this, Jesus illustrated the fact, that with Mind, there is no fixed season for a crop, but that crop is omnipresent, exactly as the multiplication table has not a time when it will work and a time when it will not work. Its presence is the enlightenment which follows man's obedience to Principle.

### WEATHER

Weather is the belief that atmospheric conditions produce a variety of climates, good and bad.

Mind, embracing all action, includes all atmospheric action or condition.

Then, is not all weather as directly subject to understanding as is a mathematical problem?

Is not even the simplest mathematical problem the appearance of mathematical perfection in embryo, and is not the solution present with the problem?

Any weather condition is the omnipresence of the perfection of weather, interpreted finitely. Christian Science interprets it correctly and bad weather gives place to good, for it is not the weather that is bad.

When you destroy the belief that malicious mind is, with the *realization* that God alone is

1 Matt. 21: 19.

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Mind, the hypnotic suggestion of a *belief* of bad weather vanishes. In its place is seen exactly the right heat, cold, rain, or whatever is required to best show forth the perfection of weather as the

presence of God.

Thus as the voice of God you speak with absolute authority to every belief of weather, and prove that "even the winds and the sea obey him." 1

## HEREDITY

The human concept of heredity, no matter in what form it appears, is always based on the belief of a beginning; in other words, an origin, from which characteristics, etc. are derived.

Heredity implies something existent prior to birth.

This invites the question, When does the so-called mortal begin?

Does he begin at his so-called birth, or does he begin prior to birth, at the point of conception?

The conception of a finite or mortal sense is the origin of the lie or negation about the divine sense.

When does any lie begin? Is it not with the conceiving of the lie?

Then the lie about the diving man begins with the conceiving of the false belief that he has a beginning.

1 Matt. 8: 27.

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Because of this, Science and Health says of mortals, "*They never had a perfect state of being, which may subsequently be regained. They were, from the beginning of mortal history, 'conceived in sin and brought forth in iniquity.'*" 1

A lie, by its very nature, is always conceived in falsity or iniquity, and yet it is proclaimed as the truth.

Because prior to his conception there is nothing to the mortal except the man of God about which the mortal concept is the lie, and because no hereditary claim is made about any influence coming after birth, it follows that every hereditary belief must be a belief that supposedly originates during the interval between what is called

conception and what is called birth.

This is known as the period of pregnancy or gestation.

Then the specific claim of heredity must be one of pregnancy.

The human or false concept of pregnancy is the belief that the young mind or mortal is being formed and during this formative period is susceptible to impregnation with various beliefs, later to be shown forth as personal traits of character and tendencies to disease ending in death.

The true concept of pregnancy is that which infinite Mind always is, infinitely pregnant with

S. & H. 476: 14.

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its own illimitable idea, having nothing outside of itself with which to inflict any untoward condition on that with which it is pregnant.

Pregnancy is the eternal communion between Mind and its idea in which Mind endows its offspring with its own qualities.

The only hereditary law, therefore, is the law of good, of perfection--the one and only pregnancy.

Then it is neither pregnancy nor heredity that needs to be corrected. It is the belief that there is a mind apart from the one Mind, which, operating hypnotically, appears as a false sense of pregnancy with its so-called hereditary laws.

There is no such mind, because God is the one and only Mind, and His law of heredity is perfection, harmony, and completeness.

While considering the question of heredity, it is well to remind oneself of the fact already brought out, that the most insidious belief attached to the origin of the mortal is the false claim that animal or venereal poison is his progenitor and that this poison must sooner or later accomplish its purpose and bring forth death.

In belief the whole human race is doomed because of this poisonous origin.

Therefore, it is essential to understand the truth about man's origin, what he inherits, what forms him, and what maintains him. Otherwise,

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what would there be with which to counteract the law that says that what begins must end. "*If Life ever had a beginning, it would also have an ending.*" 1

Truth is the true poison, the law of destruction to all unlike itself.

Science and Health declares that, "*Heredity is a prolific subject for mortal belief to pin theories upon.*" 2

Is not the mortal continually confronted with the suggestion that he has to overcome something inherited from some ancestor, regardless of whether he knows anything about that ancestral origin?

The fact is that man, as the thought of God, inherits all that God is; and that inheritance is supreme.

It is interesting to note that materia medica is now saying that the foetus, or egg, from which the mortal supposedly springs, cannot be impregnated by anything from without. Hereditary conditions, it asserts, are due to association, etc., thus bearing out the diagnosis of Christian Science that it is mental impregnation, hypnotic suggestion, and not physical phenomenon, that accounts for hereditary conditions.

1 S. & H. 469: 5. 2 S. & H. 228: 7.

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#### **RHEUMATISM**

Rheumatism, like gout, is the belief of an over-supply of uric acid in the blood, or, as it has sometimes been stated: not enough alkali to

neutralize the acid; wrong balance.

What do you know about uric acid?

Since God, being All-in-all, includes within Himself all that uric acid means and is, can there be an excess or a deficiency of uric acid?

Can kidneys, liver, bowels, or lungs cease to be the eternal activity of intelligence, and fail to perform their perfect functions - rejecting all that is unlike good?

Mind interprets itself to you in its own definite language as action, alkali, chemistry, etc.

This interpretation is the very essence of harmony and perfection.

Is there an excess or a deficiency, then, of uric acid; or is rheumatism only a hypnotic *belief* of maladjustments?

You know that every claim is hypnotism and never a wrong *thing*.

Inflammation, swelling of the joints, soreness - every symptom of rheumatism, or of any other disease, is always hypnotic belief.

All are destroyed through the *realization* that God is the only Mind. This leaves no evil mind to suggest any lying belief.

You do not *get rid of* rheumatism, for there never has been such a thing; but you reject the

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hypnotic suggestion of a *belief* of imperfect action, because God is the only Mind.

Thus rheumatism disappears.

### GERMS

The germ of goodness is the only germ, and this germ, in its infinity of variety, expresses God in all its ways.

Malicious suggestion may call this germ a typhoid germ, a tubercular germ, a pneumonic germ, or any other kind. Just as it divides its sense of the animal, vegetable and mineral kingdoms into either harmless or dangerous species, so it classifies its sense of the germ kingdom into good germs and bad germs.

Did Daniel have two kinds of lions?

Did Jesus have two kinds of water, one rough

and the other smooth, one to be walked upon and the other to be drowned in?

There is one germ and one only. That is the germ of God, the germ of good, the germ that always works "together for good to them that love" 1 good.

Do you love this germ "with all they heart, and with all thy soul, and with all they mind, and with all thy strength"? 2 Or are you anxious to destroy it?

Is this the germ that is always in heaven? It is. Because it is, it blesses you.

1 Rom. 8: 28. 2 Mark 12: 30.

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No hypnotic suggestion can deceive you into belief in any other germ.

The one Mind, as the only Mind, is the law of total annihilation to any claim of a supposititious mind to hypnotically suggest a belief in a germ apart from the germ of God. There is no such mind.

### ALCOHOLIC DRUNKENNESS

Alcohol is defined as the "pure spirit of wine," and the use of this, we are told, makes a man drunk.

Is it supposable that, in the sight of Principle, the use of one thing differs from the use of another?

Alcohol, indulged in as a beverage, is supposed to inflame and irritate the pneumogastric nerve, which in turn affects the brain lobes. Thus alcohol allegedly causes its victim to become befuddled and lose his balance. If taken in sufficient quantities, it is presumed to cause him to lose consciousness.

Is alcohol something outside of that which comes to you as consciousness? Does it, in fact, come to you in a different way from the way in which water comes to you?

You cannot be aware of anything unless it comes as consciousness to you. It follows, then, that consciousness embraces within itself all that is true about alcohol.

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Whatever consciousness is, that you know alcohol to be, and since God is the one consciousness, only the quality of good can be attached to alcohol.

The "pure spirit of wine" used in the Scriptural sense of wine, is the pure essence of isness of "*Inspiration; understanding.*" 1

The qualities of good are the laws of good.

The laws of good cannot be wrongly interpreted and cannot injuriously affect brain-lobes; nor can they produce unsteadiness of either Mind or body.

Then you know that the process is not one of healing the alcoholic habit, but one of destroying the hypnotic suggestion of a belief of injurious alcohol.

The remedy for alcoholic drunkenness is not to do away with alcohol, as such, any more than it is to do away with eyes or brain or lungs, as such, simply because these organs are said to be diseased.

The remedy is to destroy the belief that there is a mind that can operate hypnotically as a *belief* of drunkenness, through alcohol or through any other avenue.

The *realization* of the one Mind as the All-Mind is the destruction of drunkenness.

*"Whatever intoxicates a man, stultifies and causes him to degenerate physically and morally.*

1 S. & H. 598: 17.

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*Strong drink is unquestionably an evil, and evil cannot be used temperately: its slightest use is abuse; hence the only temperance is total abstinence. Drunkenness is sensuality let loose, in whatever form it is made manifest." 1*

Total abstinence means absolutely turning

away from the hypnotic belief and indulgence  
in a mind apart from God.

The one Mind alone satisfies man and crowns  
"him with glory and honor." 2

### OTHER FALSE APPETITES

There are many phases of drunkenness; al-  
coholic drunkenness is but one of them.

All belief in materiality is drunkenness in  
varying degree; for it is the belief in something  
apart from Mind, a desire for something outside  
of itself, a departure from the straight line of  
Principle, the bringing in of a "third." It is the  
breaking of the First Commandment: "Thou  
shalt have no other gods before me." 3

*"If a man is an inebriate, a slave to tobacco,  
or the special servant of any one of the myriad  
forms of sin, meet and destroy these errors with  
the truth of being . . . by convincing him that  
there is no real pleasure in false appetites." 4*

Because man is the idea of Mind, the whole  
source of his conscious being and power is derived  
from the one infinite, all inclusive consciousness,  
God.

1 Mis. 288: 32. 2 Ps. 8: 5. 3 Ex. 20: 3. 4 S. & H. 404: 3.

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Man has the right then to be absolutely satis-  
fied - his *is* satisfied, complete.

When anything arrays itself against Mind, it  
must be rejected - replaced. You must cheer-  
fully give up cherished beliefs if you would enter  
into the kingdom of your birthright.

The unwillingness to give up what is pleasur-  
able - this very word "pleasurable" means trust-  
ing in materiality - "*is the unseen sin, the un-  
known foe.*" 1

To the consciousness aroused by Truth, things  
will not be merely pleasurable. To the quickened  
sense of what substance is, Mind alone is joy.

Then, what you see, taste, smell, hear and  
feel will testify of God. This will be very dif-  
ferent from saying, "This delights my palate."

Jesus did not make wine at the Feast at Cana through any of the accepted processes, but by seeing the presence of Mind as all the water there is, he saw the presence of Mind as all the wine there is. This so uplifted thought that it was satisfied - better satisfied than with the wine just consumed.

Mrs. Eddy has said, "*The depraved appetite for alcoholic drinks, tobacco, tea, coffee, opium, is destroyed only by Mind's mastery of the body.*" 2

1 Ret. 31: 17. 2 S. & H. 406: 28.

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These drugs are indulged in for their so-called "stimulating" qualities; they are not considered food.

Since God is the only power, all true stimulation comes from Him.

What appears as food will be the last belief of materiality to be given up because it carries with it the idea of sustaining life - the eternal function of Mind.

It is a very different condition, however, when indulgences are involved.

### PARASITE

A parasite is the belief that one sense of life, can prey upon another; that there is something out of its rightful place.

God is Life and is All-in-all.

Where, then, is there one life to prey upon another?

Can that which is all be out of place? It cannot. Then, parasite is not something out of place, but is a belief that there is a mind that can operate hypnotically and suggest something out of place.

The *realization* that there is one Mind only, maintaining all, destroys the belief of any mind apart from itself.

This destroys the false sense of parasite and the lie vanishes.

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**OBSTETRICS**

The word *obstetrics* is derived from the Latin *obsto*, I stand before, in the sense of assisting. The word as commonly used means the scientific assistance given at childbirth.

Obstetrics is not the bringing to light of something new, but the making known of that which already is and has always been.

What appears as the birth of a new child is finite sense, claiming oneness with infinity.

Mind is infinite space and Mind is omnipresently expressed.

Therefore, there is no room for more than that which already is.

Human belief is the negation of this, but by reversing the negation, the positive fact of the omnipresence of good and all that good means, is seen as the All-presence.

This presence goes through no process of birth or formation. It is ever present, beautiful, complete and whole, showing forth all the glories of Mind as perfect action, symmetry and harmony.

All communion with Mind is obstetrics.

It is the understanding of Mind in the infinite purity of its unfolding--the eternal communion between Mind and its idea.

In what appears as the healing of every claim is the operation of the law of obstetrics--the unfolding of divine energy.

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There is no malicious mind to operate hypnotically and to suggest a *belief* of any obstetrics contrary to this.

God is the one Mind and holds within Himself all unfoldment.

This is the obstetrics Mrs. Eddy says every

Christian Scientist should "*be familiar with.*" 1  
It is the basis of all right knowing, whether ap-  
pearing as a birth, business transaction, or as  
health.

## TEETH

The Bible says that all the hairs of your head  
are numbered.

Why? Because the thought of God cannot be  
separated from God. Since hair can be known  
only as consciousness, it is forever one with God,  
the one consciousness.

Thus, it is forever known and numbered, for-  
ever right and in place.

If hairs are numbered and in place, is not the  
same thing true of teeth?

That which exists as the thought of God can-  
not be decayed or lost, for Mind is the one sub-  
stance forever imparted to its idea.

Two times two can never get away from its  
principle and be lost. It cannot become five, or  
anything else that is wrong.

1 S. & H. 463: 5.

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Then, what appears as a decayed tooth or a  
lost tooth is a purely hypnotic state, for God is  
all there is to tooth.

The omnipresence of God insures the omni-  
presence of tooth.

It is not a case of the tooth, at all, but a belief  
about tooth.

God has no *belief* about anything. He *knows*  
His own perfection always. That perfection is  
intact.

Then the claim is once again cleared up by the  
*realization* that there is no malicious mind to act  
hypnotically and appear as a *belief* of imperfect  
or lost tooth, for the one Mind, God, infinite  
good, is the All-Mind.

## HEART DISEASE

The heart is commonly regarded as the most important organ of the body because the mortal is supposed to die when the heart stops. So long as the heart continues to beat, life is said to be present, thus, in theory, making life dependent upon a material organ.

Life and heart are linked together in human belief. But does this belief bear analysis?

The organ, heart, is supposedly composed of chemical constituents, which have been reduced by modern scientific theory to points of energy represented by a mathematical formula. Noth-

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ing could be more mental than a mathematical formula, nothing more indestructible.

This proves that the heart is not matter, as such. What, then, is it?

God, being All-in-all, embracing within His infinite variety of expression every concept to which meaning can be given, includes within that allness that which is meant by heart, including valves and so forth, whether called a human organ or a mathematical formula.

Since, in order that one may be conscious, consciousness must first be, it is obvious that consciousness of the fact, heart, is all there is to heart..

Stating this differently, God is all that there is to heart, irrespective of any other interpretation of it.

Heart, then, is perfect and is one, everywhere present and functioning as it should.

This brings us squarely to the actual claim in so-called heart disease. It is that there is malicious mind.

Our problem, then, is not to deal with a material, diseased heart, but to *realize* that because God is the one and only Mind, there is no malicious mind to operate hypnotically as a belief of diseased heart.

It is interesting to note that human belief is undergoing a changing concept in regard to the part played by the heart. Whereas, a few years

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ago, death was regarded as instantly present with the stoppage of the heart action, today, medical practice very often attempts "resuscitation" for many minutes, even hours, in some cases, after the heart has ceased to beat, proving that human belief is yielding to the fact that life cannot be at the mercy of the muscle we call the heart—a muscle, by the way, that is considered the toughest and most resistant of all the organs of the body.

**ECZEMA**

Eczema is the name given to a well-defined case of the belief of animal or venereal poison in the blood.

You have already seen that the whole of mortality or mortal belief is the expression of death, in contradistinction to immortal man, the expression of Life.

As the expression of death, mortal man must, as it were, contain within his own being the seeds that are finally to bring forth death and thus prove his false or mortal origin.

The statement of Mind, "I am come that they might have life, and that they might have it more abundantly," 1 is met with the negative: I have come that they might have death and have it more inevitably.

1 Jno. 10: 10.

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Eczema vividly illustrates this poisonous taint in the blood. But whether outwardly visible or not, this animal poison is ever-operative in the human interpretation of man and must be destroyed through the understanding of what man's origin really is; that he is the idea of God, with-

out beginning or end.

Man is not the product of the union of the so-called male and female bodies, nor of the poisons that are the essence of these bodies.

You have seen that man is never in a womb, never in process of being formed, any more than God Himself could ever be formed.

Man co-exists with God.

Then, because he never is created, no animal poison enters into his make-up, later to show itself as eczema or other bad blood conditions.

The claim therefore, is not one of bad blood, for right where suggestion says there is a humor in the blood, there is the very presence of God defining perfect blood, pure blood.

The claim is, of course, that malicious mind *is*, and that as such *isness* it appears hypnotically as a belief of eczema.

You destroy the lie, as you do in every case, through the *realization* that there is no malicious mind, because God is the one and only Mind.

No case is ever completely corrected until this realization of the allness and omnipresence of the one Mind reigns as consciousness.

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Realization means *feeling in your heart*, as well as seeing with your intelligence.

Into realization no personal element enters; in it no human desire remains.

Only pure oneness with God abides--oneness with all that means and is good.

Blood is called the life-stream of being. Then is it not your communion with Mind--purity itself, isness itself--uncontaminated by anything outside of its own pure selfhood?

It is, and this consciousness destroys the lie about being.

### EPIDEMIC

Epidemic is a disease in itself.

It illustrates how wholly mental disease is.

The epidemic of influenza during the closing days of the World War spread to places where

no possible contagion by physical contact could be traced.

Epidemic is fear-contagion.

Is not fear-contagion purely mental suggestion in its impersonal sense?

A claim of epidemic is handled in exactly the same way in which you would release the victim of a hypnotist.

In the latter case, you would not deal with a wrong thing. Your attention would be devoted to destroying the belief that there is malicious mind to control or govern.

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Knowing that God is the one Mind, that He is all the Mind there is, you cannot be duped into attempting to deal with another mind.

This realization would break the claim of hypnotism and free the victim.

An epidemic is dealt with in exactly the same way.

Fear, contagious belief, is both the hypnotist and the hypnotism.

It is not contact, nor any form of matter, that has to be destroyed for the claim is purely mental suggestion--in other words, hypnotism.

Do not be deceived into arguing down any of the various symptoms, as in an ordinary case of sickness; contagion has none, in that sense.

Epidemic is pure hypnotic contagion; it is fear, not physical contact.

Symptoms have no more to do with contagion than have the motions of the hypnotized victim's arms and legs, in swimming on dry boards under the influence of the hypnotist, anything to do with the real claim.

The man is not in water, and therefore is not really swimming. Nor do you think he is; so you do not consider either swimming or water.

You handle hypnotism.

You do the same with epidemic and destroy it through the *realization* of God as the one and only Mind.

**“CLEAR, CORRECT TEACHING”****SIN**

Sin is the belief in a power or presence apart from God.

The breaking of the First Commandment, "Thou shalt have no other gods before me," 1 is the only sin, for this Commandment includes within itself all the other Commandments.

The keeping of the first is the keeping of all.

To believe in something apart from God includes all there is to killing, for such a belief kills the allness of your God.

To adulterate the truth with human belief is adultery. There could be no human adultery, if communion with God were all that was accepted as consciousness.

To steal is to deny God's allness, and so rob Him of His wholeness.

To bear false witness is to entertain any belief in matter, in limitation, in the opposite of God.

All purely human desire is a tacit denial of God's allness and omnipresence and of man's at-onement with Him.

To love thy neighbor as thyself is to find God, the Self of you as thy neighbor.

Did not Jesus say that if you broke one Commandment, you broke all?

Then is not the First Commandment all-inclusive?

1 Ex. 20: 3.

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It is, and the breaking of it is the only sin.

Man, as the activity of God, is the pureness of good and so is the law of destruction to all unlike good.

When the belief of the virus of evil is met with the infinite virus, or energy of *isness*, as being all

that is, evil, as hypnotic suggestion, vanishes.

### A NAMELESS CASE

Let us examine now, as a final case, one where apparently there is no visible reason for the sickness - a case without a name.

In other words, suppose a patient to be sick and dying, and that no physical diagnosis can be made of the case.

The physicians who have been in charge declare that they can find no reason for the trouble; yet the patient is slowly dying.

How would Christian Science deal with such a situation?

In the first place, no case is a puzzle to the Christian Scientist, for to him no case is ever material.

Every case is always sin - the sin of accepting a mind apart from the one Mind - thus breaking the First Commandment, and, in so doing, breaking all ten.

This is the one and only sin, the sin of sins.

This sin embodies within itself all hatred, envy, jealousy, malice, revenge, covetousness,

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lust, desire, and so forth. It is "*the fundamental error of faith in things material . . . the unseen sin, the unknown foe, - the heart's untamed desire which breaketh the divine commandments.*" 1

Not a single note of malicious suggestion can be played except on one or another of these chords, all of which are summed up in the "faith in things material." 1

So, in destroying any unknown, would-be subtle foe, you canvass the field of suggestion, in order to leave not a single avenue down which evil can hide.

You know that evil is not mind, for Mind means wisdom, intelligence, the truth about something.

You know that evil is not a creator and therefore has no avenue or channel, no man, woman or child, place or thing, through which it can act.

**It has nothing to act upon or through, no object or subject.**

**You know it has no power; no action; no law by which to guide or control; no history; no past, present or future; no law of continuance or occupancy.**

**Evil has no laws in or of materia medica, anatomy, physiology, matter, nature, or anything else through which to act.**

**As malicious mental suggestion, divorced from all materiality, evil cannot operate hyp-**

**1 Ret. 31: 16.**

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**notically as a belief of sickness, death, poison, etc., nor as any so-called evil mental quality, such as envy, jealousy, hatred, etc., nor be influential as such.**

**Evil offers no resistance to Truth, nor to the activity of Truth, nor to the Christian Science prayer, which is treatment.**

**It has no material substance, no bodily presence to resist or obstruct the operation of Truth.**

**Nor has it any form of process, mode of development, decay, or failure, to retard the orderly unfoldment of Mind.**

**Thus you would cover the entire range of hypnotic suggestion and destroy every avenue for malicious mind.**

**In so doing, you would leave the final, inevitable conviction, the *realization* that God, infinite good, is the only Mind, the only presence.**

### **CONCLUSION**

**Mrs. Eddy, in Science and Health, illustrates a case fully. She supposes a case of liver-complaint.**

**The cases handled here have been used to illustrate a certain general procedure if arguments are used.**

**But in no way do these illustrations pretend to go into the minutiae of any case, or to outline how you would handle a case yourself.**

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In no sense of the word are they formulas. Formulas are fatal in Christian Science, because they are pure materialism.

Intelligence alone must guide you and show you what to handle.

With infinite intelligence as your intelligence, it is possible for you to know exactly what to handle and how to handle it.

You have supreme confidence in your own understanding because God is your Mind, and you know all that you need to know about every case.

Every case is distinct and unique, or it could not be a case.

There is no duplication of anything in Mind or in its negation.

Two thoughts alike would not be two, but one.

There is, then, no duplication of treatment, no copying, no imitating.

Mind is ever new and spontaneous, and the negation of Mind, being the denial of Mind, is equally new and automatically present.

Every moment brings its own particular opportunity, and a case is but an opportunity presented in the language that you can best understand and profit by.

It is opportunity for right interpretation.

No case offers difficulties to intelligence.

There is nothing hidden, unknown, or unrevealed about it.

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As enlightenment, Mind may appear to you in any form.

Whatever you need to know about any case you can know, and you do know.

This enlightenment may appear to you as something the so-called patient tells you; it may appear as something you read, or something another person tells you; it may appear as some-

thing that comes to you as your own conclusion.

But whatever is necessary for you to know, will appear; it will always appear, when you acknowledge infinite intelligence as the one and only Mind, the one and only Practitioner; when you acknowledge that it is your Mind on the case.

God is not limited in His means of informing His own idea.

See, then, that you do not limit Him; but, *"Open (your) affections to the Principle that moves all in harmony, - from the falling of a sparrow to the rolling of a world."* 1

Look to God alone for guidance.

You are alone with your *"own being and with the reality of things."* 2

If you never allow a "third" into your thinking, you will find yourself the king and priest "unto God," referred to by the Revelator. You will be possessed of all the majesty and might that belongs to that kingship and priesthood.

1 Mis. 174: 10. 2 '01 20: 9. 3 Rev. 1: 6.

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*"Crown the power of Mind as the Messiah,"* 1 and *"give to Mind the glory, honor, dominion, and power everlastingly due its holy name."* 2

This is the spirit of Christian Science that alone wins the day.

Arguments are only to bring you, not the patient, to the final complete conviction that Spirit is supreme and all.

Thus you speak as "one having authority." 3

1 S. & H. 116: 14. 2 S. & H. 143: 29. 3 Matt. 7: 29.

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## CHAPTER X

### ANSWERING SOME QUESTIONS ARISING IN CLASS

The following questions are tersely answered from the basis of what the preceding chapters have established, and will be understood from that standpoint.

**OBEDIENCE:** Obedience and man are synonymous. The image in the mirror repeats exactly the object in front of the mirror. This is the obedience of it. In the same way man is the obedience of God. He is that which expresses God, the exact likeness of God.

**OPPORTUNITY:** Opportunity is that which shows forth, that which makes known. Man is the opportunity of Mind; that whereby Mind is made known. Thus man is at the standpoint of opportunity every instant. Therefore, there is no such thing as a lost opportunity.

**DISCOVERY OF CHRISTIAN SCIENCE:** The discovery of Christian Science is the discovery that the acknowledgment and realization of that which *is*, as all that is, spontaneously destroys that which seems to be, but *is not*.

**MIND AND COUNTERFEIT:** It is said that there are ninety million microbes in every cubic inch of air. Mrs. Eddy's discovery of the allness of Mind as infinite Life, released the negative definition of this allness expressed as equally omnipresent material life. The human mind promptly expressed this in its own terms, as ninety million microbes in every inch of air.

Ninety billion would have been equally correct, and even that would have but feebly expressed the fact as compared to infinity.

**CLASS INSTRUCTION:** I am asked why I teach more than one class a year when the Church Manual limits a teacher to one class a year.

When progress freed me from the limitations of Church government, it left me free to hold as many classes a year as might seem to be needed.

Mrs. Eddy never limited the number of her classes. It was only the exigencies of organization that demanded a limitation. Principle no more limits the number of classes in Christian Science than it does in mathematics or music. Only human organization does that.

Class, being oneness with Mind, is not something that begins and ends. It is eternal communion with Mind.

**"LAWS OF LIMITATION":** In writing of the by-laws of the Church Manual, Mrs. Eddy characterized them as "*That which I said in my heart would never be needed, - namely, laws of limitation for a Christian Scientist.*" <sup>1</sup>

This plainly indicates that Mrs. Eddy herself considered them not laws of God, but laws of limitation and therefore of His opposite.

**CHURCH:** Church is but another name for man. Man is the structure or idea of Truth and Love, which is the definition Mrs. Eddy gives of Church. "*Whatever rests upon and proceeds from divine Principle*"<sup>2</sup> is a definition equally true of man. This Church is omnipresent and has nothing to do with people or with organization.

**"AS" VERSUS "IN":** The words "in" and "as" are most important. God never appears *in* anything, for infinity cannot be *in*. God always appears *as* His own idea, never *in* it. Man is *of* God, not *in* God. Man does not find himself *in* Mind, but he is *of* Mind. Man's awareness of all he cognizes is his communion with Mind - God interpreting Himself *as* idea. To use these words rightly is highly important.

**SLEEP:** Sleep is the belief of conscious unconsciousness. You consciously go to sleep. In other words you consciously become unconscious. Death is this consciously becoming unconscious, carried to its ultimate.

Because death seems, at times, to be brought about without conscious acceptance, it does not change the fact that it is always the result of conscious acceptance on the part of the human mind somehow, somewhere.

*"Death is the consequent of an antecedent false assumption of the realness of something unreal, material and mortal."*<sup>3</sup>

To acknowledge that any condition whatsoever can produce death, is tacitly to accept death whenever procuring conditions are present. This acceptance would still be operative, even though not coming from the individual himself, because the mind of the mortal, the one mortal mind, has already done the accepting. So the automaton of that mind, the mortal, expresses what his mind

<sup>1</sup> My. 229: 25.   <sup>2</sup> S. & H. 583: 12.   <sup>3</sup> No. 16: 28.

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holds, unless counteracted by understanding as Jesus counteracted it.

True sleep is resting in the conscious understanding that "he giveth his beloved sleep," 1 as the Psalmist declares. Whether this rest appears as unconscious sleep or not, it is conscious oneness with God. This is real rest.

**TREATMENT AND CONSENT:** A metaphysician, dealing with Mind alone and acknowledging Mind as All-in-all, never deals with person. Then he never treats person, and needs no consent of person to reverse the error that knocks at his door as consciousness, but which he knows is not consciousness if it is not all that God is. This spurious sense he promptly casts out thus verifying Jesus' statement, "And I, if I be lifted up from the earth, will draw all men unto me." 2 He sees the lie vanish, no matter where it seems to be.

On the other hand a faith Scientist, believing that there is a person who needs healing, will try to deal with a person, who, he thinks, has a separate mind of his own.

In that case, to be true to himself, by not doing to another what he would not have another do to him, the faith Scientist would not treat another person without first having his consent. But this is only because he has personalized his sense of being, is not alone with consciousness, and is hampered accordingly.

Jesus was always alone with Mind, and therefore did not have to ask consent to be God-like; he insisted on seeing his good everywhere present.

*"Mind, imbued with this Science of healing, is a law unto itself, needing neither license nor prohibition; but lawless mind, with unseen motives, and silent mental methods whereby it may injure the race, is the highest attenuation of evil."* 3

**"UNFORGIVABLE SIN":** The sin against the Holy Ghost is the attempt to tamper with the truth of Christian Science and to turn it to one's own material advantage. This can be done only at the expense of what is accepted as another person, "*taking the livery of heaven*" 4 and preying upon others.

The refusal ever to admit a "third" is the perpetual insurance against all sinning and sin.

**OLD AGE:** Old age is the belief that man had a beginning and that God sets a limit on his days. This is a mental illusion, for today even the human mind itself, through its advanced thinkers, says that there is no law that compels man to die; and that his body is

renewed completely every seven years - possibly oftener.

False education has heretofore taught otherwise, so mortal man has died in obedience to his mental acceptance and not be-

1 Ps. 127: 2. 2 Jno. 12: 32. 3 Mis. 260: 28. 4 Mis. 19: 18.

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cause of his physical condition. The physical always remains the obedient servant of the mortal.

Old age and death will disappear with the acceptance of the truth that man never began and never ends. Life is continuous and has no death process.

**DEPLETION:** Depletion is the acceptance of a mind apart from the one Mind. This acceptance is the murderer, thief, adulterer, fornicator and breaker of each of the commandments.

**NO TIME ELEMENT:** Time does not intervene between right knowing and the result of that right knowing. Mind and thought are one - instantaneous and spontaneous. There could not be a right thought, if Truth were not present from which to evolve it. There is no time element involved in demonstration, - hence Jesus' instantaneous work.

**CORRECTING THE LIE:** A lie left to itself grows by accretion because it is the negation of the truth. Truth being infinite, the negation, of necessity, must continue to accumulate more lies, not because of any capacity of its own for thinking, but because it is the negation of that which is infinite.

A lie never corrects itself, any more than two times two as five never corrects itself. The truth alone corrects a lie by reversing the lie and showing forth the truth right where the lie is masquerading as the truth.

A lie reversed is the truth. "*The greatest wrong is but a suppositional opposite of the highest right.*" 1 There is no negation without that which it contradicts. The *Mind*-photographer spontaneously reverses the lie, finds the presence of good as the only presence, and thus causes "the wrath of man" to praise Him.

**ONLY ONE IGNORANCE:** In a mathematical problem there may be two mistakes about two times two, but there is only one ignorance responsible for both mistakes. Yet you have to correct both mistakes. It is the same truth that corrects them both.

Every mistake of the human mind is exactly the same mistake. It may appear as two or as many, but *one* malicious mind is all

there is to the mistake. This mind holds within itself each mortal or lie, as distinct and individual, even as the thought of God is individual and complete in all its infinity of variety. Therefore it must be corrected individually and cannot be lumped, as it were, with so-called similar errors.

Metaphysically, there are no two cases alike, for every claim of evil is but the negation of the truth, and since Truth, God, cannot think two thoughts alike, neither can evil, error have two thoughts alike. The fact that it seems to do so, is only part of

1 S. & H. 368: 1. 2 Ps. 76: 10.

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the lie or picture which evil paints by declaring "I am true," whereas, in reality, evil is only a lie about truth.

**THE PARABLE OF THE SOWER:** In the parable of the sower, Jesus spoke of some of the seed that "fell by the wayside, and the fowls of the air came and devoured it up" 1

The human mind, being the lie about divine Mind, automatically contradicts every statement of Truth, not because it knows enough to want to do so but because its nature is that of a lie about Truth. Evil's opposition to truth is always present with the mortal; consequently, every statement of Truth is at first rejected. This rejection constitutes the "fowls of the air," which came and snatching at everything, "devoured it up" and lost it.

This explains why a person, having seen some higher unfoldment of Truth, and having enthusiastically presented it to another, sometimes loses the vision to his own great discouragement.

This would not happen, if the truth, before being presented, had been made one's own, this is, proved by demonstration.

Loss comes through failure to know that Truth is everywhere present and everybody already knows it.

**THE MORTAL AND THE IMMORTAL:** What connection is there between the mortal and the immortal?

Exactly the same connection that there is between "two times two is five" and "two times two is four," or between any lie and the truth about which it is the lie.

It is self-evident that there can be no lie about anything, if the truth about it does not exist first. Because this is so, a lie is merely the misstatement of a fact. A lie is not something of itself, nor does it have any substance or mind of its own. It borrows all from the truth about which it is the lie, and misstates it.

You could not have any misstatement about two times two un-

less there were first the two times two about which to be mistaken. The "two times two is four" is always right. It is what the lie or ignorance says about it that is wrong.

The mortal, likewise, is the misstatement or lie about the immortal, the lie about being. That which Being is conscious of, constitutes the immortal, and the mortal is only the lie about it.

The connection, then, between the mortal and the immortal is that one is the negation of the other. The immortal or conscious being, must exist right where the mortal seems to be, and it is to the immortal that Truth appeals and with whom it works. "That [is] the true Light, which lighteth every man that cometh into the world" 2

1 Mark 4: 4. 2 Jno. 1: 9.

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Perhaps as illustrating, in a degree, the point of the relationship between the mortal and the immortal, we might use the illustration of a tangent drawn to a circle. This illustration explains, as well as any human simile can, the illusive relationship of the mortal to the immortal.

A tangent to a circle is a straight line drawn so that it touches the circle, but does not cut it. At the point where the line touches the circle, is it the circle, or is it the line? The circle is already a fact which cannot be changed or interfered with. Therefore any line drawn to it could not be the tangent at the point where it touched the circle, but would be the circle.

The tangent would be that which departed from the circle. If it did not touch the circle, it would not be a tangent. So the mortal touches the immortal, only instantly to depart in a divergent direction, even as a lie touches the truth only to depart instantly from it.

The further the line of the tangent departs from the circle the greater its divergence from the circle.

So it is with the mortal; the further he wanders off on the tangent of human belief, the further is he from the reality of being. His only hope of redemption lies in reversing the negation, thus returning to his starting point, his own conscious existence and there finding his oneness with Being, and building on that.

**CHANGE OF LIFE:** Change of life is the continuous unfolding of the infinity of Mind; the eternal operation of the one law controlling and governing every action and function of the entire universe, including the human body to the minutest detail. Do

not say there is no change of life, but acknowledge the infinity of unfoldment and welcome it in ever more glorified form.

**EARTHQUAKES:** Earthquakes, as they are now interpreted, could not appear if it were understood that, "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." <sup>1</sup> Earth can no more quake in a fearful sense than can the multiplication table. Earth is the substance of Mind and is as stable and as eternal as Mind.

Mind makes its own adjustments of all pressure and substances harmoniously and perfectly. What Jesus did with the waves of the sea must be done with the earth's formations. They must be seen as always under Mind's control.

**TORNADOES:** Tornadoes are the lie about the winds, as earthquakes are the lie about the earth. So understood, they are controllable.

1 Ps. 24: 1.

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**DEBT:** Debt is man's eternal indebtedness to God for his being. God, likewise, is indebted to man for His entity. Without His expression, God could not be.

When understood in its true sense, the finite sense of debt disappears in the oneness of God and man, and the abundance and completeness of that oneness.

**ECONOMY:** Economy is the perpetual balance of Principle and its idea. The most economical thing known is the multiplication table. It is never wasted, never presents itself as too much or too little. It is always in its place, always giving of itself freely, and receiving the right return for its use.

True economy is true reflection. It is *be*-ing. It is making every moment count as the man of, the activity of, Mind. Rudyard Kipling caught a glimpse of this when he wrote:

"If you can fill the unforgiving minute  
With sixty seconds' worth of distance run,  
Yours is the earth and every thing that's in it,  
And - which is more - you'll be a man, my son!"

**TRUE RELIANCE:** To lean upon one's "own understanding" means to be consciously confident of oneness with Mind. The false sense of this is the belief that there is an understanding apart

from the one Mind. "Lean not unto thine own understanding," 1 means lean not upon human belief, but upon the understanding that you are one with intelligence which is always to be relied upon. Trust in your "own understanding." Have confidence in what you know Mind to be.

**MIND HEARS AND ANSWERS:** The fear that God will not hear is old theology. "His ear [is not] heavy, that it cannot hear." 2

Mind hears and answers because it is omnipresent Principle, just as the principle of numbers hears and answers aright, never failing you.

Rightness is oneness with Principle, whether in numbers or in being. It cannot but hear.

Asking is the recognition of and communion with Truth. It is Mind which enables you to ask, as surely as it is Mind which fulfills.

"I the Lord will hear them; I the God of Israel will not forsake them" 3

**TRUE NEED:** Mind is equal to every need, because a need is not really a need in the sense of something lacking. It is a need in the sense of the inevitable necessity for the right operation of law. No demand could be, without the supply being simultaneous-

1 Prov. 3: 5. 2 Isa. 59: 1. 3 Isa. 41: 17.

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ly present. The supply is the corollary of the demand and is inseparably one with it. How could Mind, then, fail to be equal to every occasion? The occasion is but the law of supply and demand operating, both specifically and infinitely. One could not be without the other.

**SUPPLY:** Because the law of supply and demand is one and this one is embraced in the one Mind and its activity, no demand outruns supply, and *vice versa*. There is nothing beyond or outside of Mind's control.

**LAW OF RELAPSE:** The so-called law of relapse is the belief that the law of progress can be voided, that it can cease. It is the belief of the negation of the law of progress, the suppositional opposite of it. It needs only to be reversed in order to be found as the presence of the truth itself. Just as progress is a Mind law, so its suppositional opposite is also mental, a mistaken sense of direction, not a material thing to be changed.

The law of relapse has no relation whatever to relapse, as a physician views relapse; as a return to a former condition of sickness. Sickness is never involved in the belief of the law of relapse, only hypnotic suggestion.

**LAW OF REVERSAL:** The law of reversal is, like the law of relapse, a mental lie rather than a material one. A lie, of course, is never material although sometimes appearing as such. It is the suppositional opposite of the word of Mind, which does not "return . . . void." <sup>1</sup>

The belief of a law of reversal is the hypnotic suggestion that the word of Mind can be reversed and made to produce something contrary to intention. Like two time two is four the word of Mind stands immovable and eternal, and there is no malicious mind to make any hypnotic suggestion.

**HYPNOTISM:** Hypnotism openly operates as mentality, never as materiality. Its suggestions come as a *belief* of materiality, not actually as matter *per se*, but as a *belief* of it.

So-called material life, being a false sense, is a belief of hypnotism. It must be handled, therefore, not as materiality to be destroyed, but as mentality to be corrected.

Mind knowing nothing outside itself, operates only in its own realm. Therefore, hypnotism is a mind-lie, not a matter-lie. It is destroyed by being so understood.

In its final analysis, as in a belief of a law of relapse or a belief of a law of reversal, evil operates as pure evil mind without any pretense of being so-called matter.

1 Isa. 55: 11.

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**POISON:** Poison is the belief, first, that there is matter; second, that matter holds within itself the issues of life and death.

The belief of limitation is the one and only poison, and its only antidote is the understanding of the infinity of being.

All material belief is poison, hence the statement of medical authority, that every cell contains within itself the poison that is deadly to itself. This is the denial that cell, as the activity of God, is emitting life in infinite energy and purity.

The true sense of poison is the law of God, destructive to all that is unlike good. It is Spirit, it has no opposite.

**MONOTONY:** Monotony is the belief that Mind is not infinite, and therefore that there is a cessation of unfoldment and anticipa-

tion. Infinity can never terminate, or it would not be infinity.

The necessity of heaven is infinite unfoldment. There could be no heaven without it.

**TRANSPORTATION:** Transportation is the process of getting from what is called one place to what is called another. It is a broad term, and is interpreted in continually changing form - yesterday as the prairie schooner; then as the pony express; then the train; then the aeroplane - tomorrow what?

Interpretations may change, but not the idea, transportation. Jesus saw transportation as instantaneous accomplishment, "and immediately the ship was at the land wither they went." 1

**THE "-ISM" OF BELIEF:** Every *ism* is the belief that there is more than one Mind. No *ism* is based upon Principle. Human belief is always *ism* in whatever form it appears, good, bad, or indifferent.

This includes all that appears as Socialism, Fascism, Nazism, Communism, Pacifism, and so forth. The truth about all these is that God is the one and only Mind and maintains His own idea directly, even as He clothes the lily and cares for the sparrow, to use the Bible similes.

**PARABLE OF THE SPARROW:** Jesus' statement that not a sparrow falls to the ground, without your Father's knowledge, means that the thought of Mind, being eternally one with Mind, can never be separated from what Mind is.

Therefore, no sparrow ever falls to the ground. That is merely the hypnotic illusion which, *reversed*, declares the ever-presence of Mind and its infinite care and protection. "For he shall give his angels charge over thee." 2

**EVOLUTION:** Evolution is the infinity of Mind, unfolding in all its glory as Mind, not matter.

1 Jno. 6: 21. 2 Ps. 91: 11.

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The human concept of evolution as matter changing its forms and character is similar to the belief that two times two can change form and evolve as three times three. *"To sense, the lion of to-day is the lion of six-thousand years ago."*1

The finding of fossil remains that show similarities of structure proves only the similarity, not the identity of the creature.

The human belief of evolution fails utterly to account for consciousness, whereas Divine evolution deals only with consciousness and its infinity of unfoldment.

**IDEA VERSUS IDEAS:** Mrs. Eddy often uses the plural word "ideas," instead of the singular, "idea." Writing as she did, for the whole of mankind, she was compelled to express her discovery in such terms that "the wayfaring men, though fools, shall not err therein." 2

To have held to the singular form might have limited the mortal to his own finite concept of one, whereas the need was to free the concept so that a fuller sense of being could appear.

But the true concept is one - One Principle and one idea.

**"WHY HAST THOU FORSAKEN ME?":** "My God, my God, why hast thou forsaken me?" 3 Human belief has always held that Jesus' statement was his final agonized cry, his last sorrowful reproach before succumbing to death. This is exactly the opposite of what was actually the case. Had he yielded to death, he could not have overcome death. It would be impossible to admit two times two as five and expect the right answer. It would have been equally impossible for Jesus to have admitted being forsaken by Life, God, and then to have risen from death.

Jesus repudiated the hypnotic suggestion of evil that his God had forsaken him. His words were a rhetorical question: How could "My God," infinite Life and good, possibly forsake His own expression of Life and good! The utter impossibility of such a thing was so clear to him that he abandoned once and forever every semblance of belief in materiality. He "yielded up the ghost," 4 the ghostly unreal belief in any mind or substance apart from God, Spirit.

This is the exact opposite of the theological teaching on the subject. Such teaching, to be consistent, would have to declare that a mathematician could believe that two times two is five and at the same time work out his problem. Jesus never yielded to mesmerism. That is why he conquered. He did, however, face the argument, the suggestion of human belief, but reversed it, thereby winning the "crown of life." 5

This is prefigured in the twenty-second Psalm, which has been called the Messiah's Psalm. It begins with Jesus' cry upon the

1 Rud. 8: 4. 2 Isa. 35: 8. 3 Matt. 27: 46. 4 Matt. 27: 50.  
5 Rev. 2: 10.

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cross, and depicts his experience: "they pierced my hands and my feet." 1 "They part my garments among them, and cast lots

upon my vesture." 2

Then the Psalm takes on a tone of confidence and praise. "For he hath not despised....the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard." 3

Jesus knew full well the real significance of this psalm. The opening words (by which each psalm was known) brought the whole picture before him in its relation to himself, and he was using them as calling the claim by name in his final denunciation of it.

He knew he had arrived at the point that "when he cried unto him, he heard." 3

**FRIENDSHIP:** Mrs. Eddy characterized a false sense of friendship as "*the great and only danger in the path that winds upward.*" 4 She pointed out that a mistaken sense leads its believer to the acceptance of something apart from God, because it brings in the fatal "third." This is the "enmity against God: for it is not subject to the law of God, neither indeed can be." 5 A "third" destroys Mind as All-in-all. Is not that the enmity to good?

Finding God as the one omnipresent friend insures the infinity of friends and friendship.

God can never forsake His own idea, for without His idea He would lack being. Hence His eternal interpretation of Himself as friend.

**"THE PUBLICANS AND THE HARLOTS":** The reason Jesus said, "the publicans and the harlots go into the kingdom of God" 6 ahead of the self-satisfied theologian was that the publicans and the harlots, being active in their work, would push vigorously on to the end of their path, to the conclusion that there is no profit in their sort of life.

Thoroughly disillusioned and dissatisfied, they would be ready to turn to what alone was left to them - the right direction - and expressing the same vigor would win the race of right.

On the other hand the self-satisfied ecclesiastical thought is not even awake, because of its self-righteousness.

Jesus' parable did not indicate that he placed publicanism and harlotism ahead of ecclesiasticism. He referred only to the *activity* of the one as preferable to the self-satisfaction and inertia of the other. "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of they mouth." 7

1 Ps. 22: 16. 2 Ps. 22: 18. 3 Ps. 22: 24. 4 Mis. 9: 29. 5 Rom. 8:7.  
6 Matt. 21: 31. 7 Rev. 3: 15, 16.

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**I CAN AND I AM:** "*I can is the son of I am,*" was a statement made by Mrs. Eddy to a friend. To infinite Mind, the All-in-all, there is no impediment or opposition. Then the only corollary to I am is *I can*.

Jesus proved this, "What things soever he [the Father] doeth, these also doeth the Son likewise." 1

Hence the metaphysical impossibility of such terms as "I can't," "I will try," etc. Such an expression is not the son of Mind, I AM.

**BUILDINGS:** What appears as buildings or structures is simply the infinity of variety of Mind appearing as structure in ever more varied forms. To interpret it materially is to limit the unfolding, whereas, seeing Mind as all construction, all beauty, all outline opens up limitless possibilities of architecture and engineering.

**SCIENCE, THEOLOGY AND MEDICINE:** Science, theology and medicine are the "*three measures of meal,—that is, three modes of mortal thought.*" 2 The attitude of the human mind toward its three modes of mortal thought, science, theology, and medicine, is most interesting.

The mortal demands from its minister of theology what it wishes to hear. To-day the minister who preaches the truth as he sees it is in danger of being replaced by some one who will preach what his congregation demands.

Of its physician the patient demands what he likes to hear. If the physician were to tell his patient what he knows about medicine and disease, he would quickly find himself with a sadly curtailed practice.

No one regrets this attitude of the human mind more sincerely than the honest minister and the honest medical practitioner; but each feels powerless to go against the current of human belief.

The human mind's attitude towards its academic man, however, is the exact reverse of this. It expects its scientists to tell the truth about their researches and deductions, regardless of what the individual himself believes, and regardless of what any one else may believe.

In consequence, the scientific investigator is always free to express candidly and freely what his research has led to. He is expected to state honestly what his reason has deduced, even though he may not wholly understand or believe it.

To-day the material scientist declares that matter is a mathematical formula. If however, he really believed it *in his heart*, could he turn to medicine as a remedy? His reason compels him

1 Jno. 5: 19. 2 S. & H. 118: 19.

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to state the fact, however, and eventually that will carry such conviction to him that in his heart he will believe it. When he does, he will find himself in accord with the declaration in Science and Health, that "*All is infinite Mind and its infinite manifestation, for God is All-in-all.*" 1

Then he will be able to lead the human mind out of its darkness of materialism to the threshold of Christian Science, where the solution of every difficulty will be found.

**INDIA:** May not spiritual good come out of India, or the Orient? Did not the "wise men from the east" 2 typify the superior wisdom and spirituality of the East, and are not those countries to-day showing forth a great spirituality? We hear this question repeatedly.

A tree is known by its fruits.

India and the East to-day exemplify the fruits of the teachings in those countries.

Civilization as typified by the Christian world to-day is ruling mankind. It is purely the product of the teachings of Christ.

Do the results of the teachings of Confucianism, Brahmanism, Buddhism or Mohammedanism, compare at all with the results of the teachings of Christ?

No.

Then, why should one assume that something exalted and spiritual should come from teachings that have always resulted in such gross materialism and lack of progress as is shown in the nations that have followed other than Christian teachings?

It may be argued that failure to follow their own teachings has produced the sordid conditions we see to-day in the eastern countries. But a like failure to follow the teachings of Christ in their completeness has not prevented his followers from being leaders in the world in every respect.

Had the "wise men from the east" 2 been truly wise, they would have been wise enough to have avoided Herod entirely; and the consequent massacring of the children "from two years old and under" 3 would not have occurred.

Eastern philosophy is materiality in its finer essence, hypnotic suggestion. That is why no "good thing" 4 can be expected to come out of the East.

It is absurd for the people of the Occident to look to the Orient for the slightest spiritual enlightenment. "*Surely the people of the Occident know that esoteric magic and Oriental barbarisms will neither flavor Christianity nor advance health and length of*

days." 5

1 S. & H. 468: 10. 2 Matt. 2: 1. 3 Matt. 2: 16. 4 Jno. 1: 46  
5 Mis. 29: 24.

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**"By their fruits ye shall know them," 1 stands as the test for all time. No teaching can escape this test; no nation can escape it.**

**The signs and symbols of the East, whether given by so-called "Masters" or whomsoever, are but the signs and symbols of the human mind imitating the divine. They are no more conducive to benefit the human race than is any hypnotic influence.**

**Materialism is always hypnotism. It was not the wisdom of the magician, but the wisdom of Moses that finally expressed itself as the ability of Moses; serpent to destroy the magician's serpent.**

**The wisdom of Christ, of Christian Science, destroys the so-called hypnotic wisdom of the magic-working East.**

**A YOUNG CHILD: A young child must be treated "*mainly through the parent's thought*," 2 because the parent is the thinker for the child until the child takes upon itself its own independent thinking. Indeed the child is at first simply the parent in embryo. When the child begins to do its own thinking, it must be dealt with independently.**

**Thinking is the parent, and what appears as the parent's thought is the child. Until there is demonstrated the ability to think, there is no responsibility. Therefore, that which is doing the thinking is the parent, and is the one responsible for the error, and in consequence is the claim needing to be reversed.**

**The whole belief of parent and child is the hypnotic illusion about God and man, and must be negated through the understanding why there is no malicious mind.**

**ANCIENT HISTORICAL ANALOGY: The analogy between the ancient rulers of the world, the Chaldeans and Egyptians, and Christian Science and so-called mental science, is most illuminating. In tracing the history of these two ancient powers, the Chaldeans and Egyptians, and examining their writings, their hymns, and their prayers, one finds a striking difference between them.**

**The Chaldean ascribed everything to an *external* God. His God was not something *in* himself, but something outside of himself, something infinite, to which he ascribed all glory and power.**

**On the other hand, the Egyptian addressed everything to a God *within*. He prayed to his own exalted sense of his limited**

self.

The offspring of the Chaldeans were the ancestors of Abraham, who went out from his father's house, out of "Ur of the Chaldees,"<sup>3</sup> into a land that he knew not of, that he might worship God after the dictates of his own conscience. He founded a race consecrated to this idea, thus prefiguring the Pilgrim Fathers and America.

1 Matt. 7: 20. 2 S. & H. 412: 29. 3 Gen. 15: 7.

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The descendants of Abraham became two kingdoms, the kingdom of Judah and the kingdom of Israel. The kingdom of Judah was composed of the tribe of Judah and a portion of the tribe of Benjamin. The kingdom of Israel consisted of the other ten tribes which were later known as the "lost tribes" or the "lost sheep of the house of Israel."<sup>1</sup>

The descendants of Judah, or the kingdom of Judah, are today known as the Jews of the world. The kingdom of Israel, or the ten lost tribes, is the Anglo-Saxon world represented by America and the British Empire.

The descendants of the Egyptians are still the inhabitants of Egypt, and Egypt can scarcely be thought of a nation at all. Could there be a greater contrast?

Another very important distinction between these two peoples is the fact that the Chaldeans were a war-like race and the Egyptians a peaceable, agricultural race. The Chaldeans brooked no interference while the Egyptians were placid and non-resisting.

The human concept of good would argue that the peaceable race of Egyptians would be the one to prosper and be of importance in the world. History shows, however, that this was not the case.

It is the descendants of the Chaldeans who are virtually the rulers of the world, spiritually, intellectually, financially--in every way.

Surely a lesson is to be drawn from this--the lesson upon which Christian Science lays so much stress--that God is never *within*.

If God were *within*, then God would be less than that which He was *within*. In other words, God would not be God at all. Without God, without infinity, there could be no progress, for there would be nothing.

The Chaldeans discerned this truth. The Egyptians had no concept of it whatever. The result was that the Chaldean went forward with no limit to his unfoldment, while the Egyptian lost

his important place in the world.

Analogously, there is a wide gulf, impossible to bridge, between Christian Science and every belief claiming to operate mentally.

Christian Science *alone* insists that Principle is never *in* man, but that man is the idea of Principle; and that, while they are eternally one in the sense of their inseparability as Principle and idea, they are never one in the sense that one is the other, or that one is in the other.

By contrast, mental science of every name and nature teaches that God is *in* man. This means no God. Such erroneous teach-

1 Matt. 10: 6.

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ing must eventually vanish, as the Egyptians as a nation have vanished.

One is true, the other is false.

The Christian Scientist wars against everything unlike good. He knows that the proof that Christian Science is Science – exact knowing - rests with him. He does not sit down meekly and let evil walk over him. He does the "walking" 1 as Jesus did.

**EDUCATION:** Education is not teaching something to ignorance. It is bringing to light the intelligence that is omnipresent. It is the sun unfolding the flower in loveliness and beauty.

It is the constant joy of anticipation.

"Inferiority complex" is the lie that God, as the one infinite Mind, or intelligence, is not infinite. Could this be? Is there a single spot where there is less than all intelligence?

Ignorance can never be enlightenment. The ignorance that says that two times two makes five always remains the same ignorance.

Enlightenment, otherwise called education, leaves ignorance to itself, and goes forward with what *is*, thus "swallowing up" 2 what *is not*.

The teacher imbued with this understanding of education reaches the end of his teaching year rested, not wearied, by his work.

**EVIL ONE:** All evil is wrong thought, the negation of right. Two thoughts alike would not be two, but one. Therefore, every wrong is individual, one.

The right, or the Christ, which is the reverse of the negation - being also one - is to be applied specifically to correct the one

negation. There is, then, no possible duplication - there are no two treatments alike; there is no repetition.

Each treatment is specific and exact.

This applies to treatment as arguments. With the spirit, Jesus healed the multitude with a word. The spirit is illumination without argument, and "*all whom your thoughts rest upon are thereby benefited.*"<sup>3</sup>

**NO LOOKING BACKWARD:** Paul said, "For if I build again the things which I destroyed, I make myself a transgressor."<sup>4</sup> By this he meant, if one looks backward to a negative or false sense of things already destroyed, he accepts to that extent, the belief that a lie *has* existed, and thus mars the tablet of his mind and makes himself a transgressor.

If a lie has ever existed to be destroyed, it can exist again; thus its final destruction would be impossible.

1 Matt. 14: 25. 2 2Cor. 5: 4. 3 My. 210: 10. 4 Gal. 2: 18.

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Would any one think of talking about his childish ignorance? Then why indulge in gossip about things once corrected?

**DEATH:** What is death? The word "death," as here used, means that dying or passing on of the mortal and the necessity for a funeral.

The so-called mortal is the presence or activity of malicious mind just as the immortal is the presence or activity of divine Mind.

Because divine Mind is Life, its presence is manifested as immortal man, the deathless man, as exemplified by Christ Jesus. In contradistinction to this, stands the man of death, portrayed by the mortal.

What is called the birth of a mortal is the birth of death. The one and only purpose of this birth is to perpetuate death. The mortal is the mouthpiece of the mind that is death, whose seeming life is but a phase of death, whose every thought is limitation, finiteness, materiality.

Paul declared, "to be carnally minded is death; but to be spiritually minded is life and peace."<sup>1</sup>

A funeral seems to be the culmination of the mortal sense of life, but it is no such thing in reality. It is merely the appearance, in a clearer form, of the death that constitutes the mortal.

Materia medica will tell you that which is supposed to create the mortal is venereal poison, and that it is only a ques-

tion of time until this poison, instead of producing life, will bring about death.

The mortal had no prior state of being, no perfect state, from which he fell. Two times two as five never fell from being four. The five never had a perfect state, so far as two times two is concerned. From the beginning, the mortal was "*conceived in sin and brought forth in iniquity.*" 2 The lie begins at the moment of its conception. The end of it is the understanding of the truth about which it is the lie.

A funeral is not understanding; it is merely a phase of the mortal sense of life, emphasizing such life as death. Christ Jesus overcame death. He did not let it overcome him. Paul declared death to be the "Last enemy that shall be destroyed." 3 If it is a friend and something to be desired, would Paul have designated it as an enemy?

Thought cannot be without its expression. A funeral is the expression of limitation, of finiteness. A funeral, being but a phase of the mortal sense of life, does not touch the mortal in the slightest, so far as his mortality is concerned.

The mind of the mortal is the same after his funeral as before. His sense of body has not changed in the least, for the mortal

1 Rom. 8: 6. 2 S. & H. 476: 16. 3 1Cor. 15: 26.

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can never be separated from his body. A moment's separation would result in total annihilation, for without expression thought vanishes. A false sense can disappear permanently only through a right sense.

After the experience of death, the mortal finds himself with both his body and his mind as material as before. Science and Health says, "*Mortals need not fancy that belief in the experience of death will awaken them to glorified being,*" 1 for they "*awaken with thoughts, and being, as material as before.*" 2

Finding himself no nearer harmony than he was before, the deluded mortal may perhaps be more ready to start on the path of intelligence, Mind. In this way the experience of death may prove profitable, but death itself does not help him.

The wrong answer to a problem does not, in and of itself, aid the pupil. Only as the pupil turns from the mistake to the truth, does he profit.

What is the body that friends think they bury? Friends bury their belief of a body. Their belief of it has no relationship whatever to the body of the deceased. He has his body with him. He cannot lose it, any more than he can lose it in a dream.

What becomes of the disease that brought about death, you may ask? Does one still have that to contend with, or is he free from it?

The disease which apparently consummated its work in the funeral, and fulfilled its purpose and promise of "I can kill you," has proved itself a liar, and by so doing has killed itself.

When a lie is seen as a lie, its power to hold the mortal in its clutches is gone. When death is found to be unreal and powerless, because of the ever-presence of Life, the specific lie which claimed to produce it, no longer masquerades as an entity.

Does this apply to diseases other than the particular one that seemed to cause death?

An illustration may answer this question. When the earthquake and fire occurred in San Francisco in 1906, sick people in homes and hospitals forgot their ailments in the greater calamity. It is recorded that for months after that experience, sickness in San Francisco was virtually unheard of.

Under the influence of great excitement or shock, freedom has come to many a sufferer, after medical attention has failed to free him. Two thoughts cannot be entertained at the same time, and since all there is to any mortal is thought, it follows that if he becomes absorbed in one, he is free from others. A great shock or exciting experience spontaneously does this.

The experience of death, of course, is the most dramatic experience the mortal can have, consequently the awakening from that experience is all-absorbing. It does not leave him quite

1 S. & H. 291: 9. 2 Mis. 42: 9.

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where it finds him. For the moment, at least, he will experience a greater degree of bodily freedom than before, but that freedom having been obtained through a *belief* called dying, has no permanency until *belief* is replaced with understanding.

A permanent sense of health was not gained by all of those who were temporarily freed by the San Francisco earthquake and fire. Many, in a few months, drifted back to their old habits of thought.

In order to know what life is after death, it is necessary to consider certain fundamental facts. The proper deductions from these facts will be correct, like that of any mathematical deduction.

Because the mortal is not destroyed by dying, his concept of being is identically the same after death as before. He will entertain the same limited sense of things, the same concept of

life and action. His sense of his body is as material as before. His mode of locomotion is the same. In fact, his whole sense of being is the same.

If that sense were suddenly and completely changed from a material to a spiritual sense of existence, his whole consciousness of being at the moment of death being material, he would spontaneously lose his cognizance of being and automatically cease to be conscious. That would mean unconsciousness, in other words, non-entity, extinction—which is impossible to one who has once been conscious of being.

Therefore all things must appear as material as before death. The so-called law of gravity, not having been overcome by dying, "here" will be the only place there is to the person we say has died.

But there is no possible communication between the living and the dead, because they are entertaining opposite states of consciousness – the one, of having died, the other, of having not died.

When the mortal realizes that heaven is not attained by dying, any more than is hell, he will abandon his former ideas that death ushers in a spiritual state of being, and will face the fact that life must still be lived.

That one step in rationality will aid tremendously in lightening the mortal's burdens. He will see, to a degree at least, that heaven is attained only through understanding, and not through dying.

By this statement, "For we brought nothing into this world, and it is certain we can carry nothing out,"<sup>1</sup> Paul did not mean that death would take one back to a babe-condition of consciousness. Conception is the beginning of the mortal sense called the mortal. The mortal sense may add lie to lie, but it never begins

<sup>1</sup> 1Tim. 6: 7.

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a second time. It goes from its conception to its final destruction through understanding, either here or hereafter.

Death is merely a phase of its career, and that phase may occur many times under varying changes of belief. "*Death will occur on the next plane of existence as on this, until the spiritual understanding of Life is reached.*"<sup>1</sup>

Nothing is gained by superstitious thinking, by feeling that the experience of death is awesome or mysterious. We know by deduction what must be after death just as positively as we know what we can "now."

Death cannot change anything except religious beliefs and medical theories and the varying doctrines attached to such beliefs.

**CHRISTMAS:** Christmas is the realization of infinite good as the one Spirit, a Christ Mass of oneness, "*a feast of Soul and a famine of sense.*" 2

**EASTER:** Easter is Christmas enlarged to deathless good, infinite Life. Easter is Jesus' demonstration wholly. Christmas is the Virgin Mother's day entirely.

**THE EATING OF MEAT:** The eating of meat is like the eating of anything else. It is the assimilation of Mind as substance.

When Jesus had raised the damsel from the dead, he "commanded that something should be given her to eat." 3 He also said, "I have meat to eat that ye know not of." 4 "My meat is to do the will of him that sent me." 5 Jesus had fish ready cooked for his disciples after his resurrection.

The negative of this "eating of meat" is interpreted as the killing of one mortal creature that another may live. One sense of eating, however should not be exaggerated above another. It is the whole concept of "meat," not the meat itself that is wrong.

**EASTERN POISONS:** There are no actual differences between the beliefs attached to tea, coffee, opium, whiskey or tobacco. All are taken as drugs; theine, caffeine, narcotine, alcohol, nicotine. All are poisons, introduced from the East.

Because one is seen more plainly than another to be detrimental to the moral sense, this does not change the fact that all, metaphysically, are equally so. All must be reversed as injurious drugs and so rendered innocuous.

Spirit alone stimulates or soothes as required.

**INSURANCE:** True insurance is the understanding of Mind as eternally maintaining its own idea. The negation is interpreted as financial protection. Its justification may be that it has an unselfish motive and is regarded as a form of investment for the protection of others, thus imitating Love.

1 S. & H. 77: 9. 2 My. 263: 6. 3 Mark 5: 43. 4 Jno. 4: 32. 5 Jno. 4: 34.

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**NO HALF-WAY COURSE:** There is no half-way course.

In Christian Science, as in mathematics, a thing is either right

or wrong.

Every belief founded on finiteness, materiality, is wrong.  
"Divine Science is absolute, and permits no half-way position in learning its Principle and rule--establishing it by demonstration." 1

**MAJORITY:** In the realm of belief, the majority of belief rules. However, one on the side of Truth, of understanding, is always a majority against belief, because knowing supersedes belief.  
"One with God is a majority." 2

**DISCONTENT:** Discontent, interpreted correctly, is the destruction of all unlike good. Discontent with evil is contentment with right. The negative of this is disbelief that God is the one and only guide and belief that there is an influence apart from Mind.  
"Now this self-same God is our helper . . . and guides every event of our careers." 3 "In all thy ways acknowledge him, and he shall direct thy paths." 4 This alone is contentment.

**TRUE SENSE OF BODY:** "The orange just eaten, of which only the pleasant idea is left." 5 - an illustration Mrs. Eddy used in earlier editions of Science and Health - perfectly expresses what body, and all that you cognize, should be to you - the full aroma, or consciousness of all things as Mind, with no limitation, as matter, accompanying it.

"SO BE IT" 6: Insistence upon the truth of Being, upon the specific affirmation of the presence of Mind, with reference to the particular point involved, should never be abandoned until the corporeal senses respond, "So be it!"

Jesus meant exactly this when he said, "Though he will not . . . give him, because he is his friend, yet because of his importunity he will . . . give him." 7 In other words, never stop until you win - until you realize that God is the only presence.

**CRUCIFIXION:** Crucifixion is the insistence on the *isness* of Truth. Jesus allowed himself to be what is called crucified because that appealed to him as the only way whereby he could show forth that life, not death, is God's way; that the body has no life of its own to surrender; that although body expresses Life, it is not Life.

Crucifixion of the flesh, however, can make the false sense of body seem a greater reality to one who has not Jesus' unique problem to face. So why do it?

1 S. & H. 274: 23. 2 Mis. 245: 29. 3 Un. 3: 27. 4 Prov. 3: 6.  
5 S. & H. 100<sup>th</sup> Edit. 277: 25. 6 S. & H. 100<sup>th</sup> Edit. 411: 2. 7 Luke 11: 8.

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**Christian Science glorifies the overcoming of all death, not the crucifixion of the flesh but of the fleshly belief.**

**CONFUCIUS:** Confucius taught, "Without error there could be no such thing as truth!" - the exact reverse of the fact. Truth *is* and error is the lie about it, not *vice versa*. All human philosophy makes Truth dependent on a lie, the reverse of true philosophy.

**JESUS' PURPOSE:** Jesus' purpose in the world was to show that Christ is never out of the world. "Lo, I am with you always." 1

Jesus' mission was not to correct anything, but to bear witness to the truth. Abandon the idea that Jesus came to save sinners. He proved that there are no sinners to save, by proving that sin has no power.

**OVER PRODUCTION:** Because Mind is all, all have Mind and can use it limitlessly. There is no such thing as over production. That argument is the nonsense of human belief.

Because production is Mind-operation, not matter-operation, supply and demand eternally balance.

Could there be an over supply of the multiplication table?

**ATONEMENT:** Atonement is oneness with intelligence. It is knowing all.

**CIRCUMCISION:** Circumcision is taking every thought back to the one *is* and so finding it purity itself, the bringing to light of that which *is*.

**THE PASSOVER:** The Passover is the understanding that the negation is but the negative interpretation of the positive Truth. This transforms it.

**GETHSEMANE:** Gethsemane is not a struggle between the human and the divine, not an unwillingness to follow in the divine way. Rather is it a possible uncertainty of what the divine way may be.

Gethsemane is never reached until there is no human desire left on the point involved.

**NUMBERS:** Numbers are a state of consciousness, and yet how practical, useful and substantial, for example, is a "two"! That is because it is a mind-sense and not a matter sense.

**BUSINESS:** Business is the eternal activity of Mind and its idea. Man is the business of God - God being busy, active. Business is the law of supply and demand. Man is the demand and God

is the supply. This oneness is the one business, and includes all business: hence business is always successful.

1 Matt. 28: 20.

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**THE COMMANDMENTS:** The Commandments are all in one and one in all, all for one and one for all - one *isness* from which all is, in perfect agreement.

**THE HEALTHY SINNER:** "*The healthy sinner is the hardened sinner*" 1 because there is no separation between what the hardened sinner knows and what he does.

The distance between understanding and performance measures the punishment.

Good can punish error only when good is present. If there is no knowledge of musical harmony, a discord does not jar, in other words, punish.

Punishment is in exact proportion to the understanding that is present and disregarded.

So it is with good. With no knowledge of good, there is no knowledge of error as error, and therefore nothing with which to punish. Hence, God punishes sin "*only as it is destroyed, and never afterwards;*" 2 and the "times of this ignorance God winked at." 3

Understanding, once present, permits no escape from right.

**A FATAL BELIEF:** Belief that death is inevitable and a friend, is fatal to all demonstration.

All evil is embraced in the expectation that death will finally occur. Death must be mastered through unselfishness, not yielded to.

Life lived fearlessly through understanding masters death.

**"AN IMPROVED BELIEF":** "*An improved belief cannot retrograde*" 4 because when once a truth is understood, that understanding reigns as consciousness ever after. It has substituted itself for the error, leaving no error to retrograde.

When two times two is understood as four, no mistake about it survives.

Because you do not yet know the whole of the multiplication table, you do not lose what you do know of it.

What is known is known forever. Hence, "*Neither disease itself, sin, nor fear has the power to cause disease or a relapse.*" 5

**SEX:** Sex is quality. God includes within Himself all quality, hence all sex. Therefore, all being expresses all sex. No incompleteness exists, hence no looking for completeness outside of oneness with Mind.

The understanding of this is true marriage, the solution to all problems of lust.

1 S. & H. 404: 15. 2 '01 13: 24. 3 Acts 17: 30. S. & H. 442: 19.  
5 S. & H. 419: 10.

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**NEW CHILD:** With the abandonment of human child-bearing, increasing numbers will not stop being manifested for all that is seen now as a "*new child*," 1 will, with the purification of thought, be seen in its true sense as the complete man of God everywhere present.

There will not be less creation but the infinity of creation will open to one's vision.

Because one on God's side is a majority, the understanding of this will banish all fear of race suicide, and race effacement.

The right-knower will live on, not needing to be born. He will out-weigh in the power of his understanding all human beliefs in the necessity for numbers of mortals.

Mrs. Eddy declares, "*Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned; and man, not of the earth earthly but co-existent with God, will appear. . . . Mortals can never understand God's creation while believing that man is a creator. God's children already created will be cognized only as man finds the truth of being. Thus it is that the real, ideal man appears in proportion as the false and material disappears.*"<sup>2</sup>

**LIGHTNING CALCULATOR:** The lightning calculator is a good illustration of the natural and normal function of Mind.

All calculating is mind-operation, answering the most complicated problem instantly.

Mind knows the answer at once because the answer always accompanies the question. The roundabout method called figuring, which, although wholly mental, is only in a degree acknowledged as such, is clumsy and needless. Why not go directly to Mind and find the answer instantly?

**SECOND SIGHT:** Second sight, like lightning calculation, is seeing without the slow process of doing it through a *belief of eyes*.

All sense operation is mind activity. There is no limit to it.

**Why then limit it?**

Second sight is no more spiritual than what is called ordinary seeing, for it sees everything just as materially, but it is far more normal. It unlimits its belief of distance.

**THE STELLAR UNIVERSE:** The stellar universe, with its admitted millions of trillions of stars, is but the human mind's feeble attempt to express the infinity of Mind in its own definition.

1 S. & H. 463: 7. 2 S. & H. 68: 30.

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No term can express infinity, nor is infinity in the heavens alone. It is the infinite "here." *"The astronomer will no longer look up to the stars, – he will look out from them."*<sup>1</sup>

**"THE SECOND DEATH" 2 :** The second death means the funeral.

The first death is the mortal sense of life, in other words, being carnally minded, believing that death is inevitable. The funeral, or second death, is the culmination of the first death.

Those upon whom the second death hath no power are *"only those who have washed their robes white in obedience and suffering."*<sup>3</sup>

"Suffering" means not painful experience, but suffering Truth to reign as consciousness. Obedience means being one with good, with that which is. The funeral cannot occur to such understanding: but, without understanding, the "second death" occurs on any other *"plane of existence as on this."*<sup>4</sup>

**REINCARNATION:** Reincarnation in its true sense, is seeing God manifest as definite man in all His infinity of being. Jesus said, "he that hath seen me hath seen the Father."<sup>5</sup>

Reincarnation is not substitution, but manifestation - the incarnation of good. "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."<sup>6</sup>

**ENVIRONMENT:** No bodily condition is essential to health any more than the Roman numeral "two" is essential to numbers. The Chinese "two" works just as well.

Any condition accepted as healthful will prove to be healthful. *"What is now considered the best condition for organic and functional health in the human body may no longer be found indispensable to health...and man will be found normal and natural to changed mortal thought, and therefore more harmonious in his manifestations than he was in the prior states"*

*which human belief created and sanctioned." 7*

Why concern oneself about theory, except to correct all human theory with understanding.

**NO MEDIUM FOR EVIL:** Evil can play no tune on you - find no answering response to its suggestions - unless you supply the string, the thought upon which to play. If you supply no strings tuned to the chord of evil, it can do nothing.

A room may be strung with wires but a vibrating response to any chord introduced into that room will occur only when they are tuned in unison. "The prince of this world cometh, and hath nothing in me." 8

1 S. & H. 125: 28. 2 Rev. 20: 6. 3 S. & H. 572: 1. 4 S. & H. 77: 9.  
5 Jno. 14: 9. 6 2 Cor. 5: 4. 7 S. & H. 125: 2. 8 Jno. 14: 30.

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**BINDING EVIL:** What you "bind on earth" 1 is what you reject as consciousness through the understanding of what consciousness really is.

What you "loose on earth" 1 is what you find consciousness to be and make your own.

What is false is always false, and what is true is always true. *Always* includes heaven and earth.

**MESMERISM:** Mesmerism in its tenacity of belief, is well illustrated in the action of a snake mesmerizing a bird. When the snake's gaze is fixed, the snake will not move any more than the bird. You may hammer the snake over the head, but until it has accomplished its purpose and swallowed its victim it will not desist unless actually killed.

Mesmerism has to be destroyed, seen through, or it destroys its victim.

**CONCEIT:** Conceit is identical with deceit. Conceit is the belief that one possesses more than another. "*Conceit cannot avert the effects of deceit.*" 2 "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." 3

**RESURRECTION:** The resurrection of Jesus was lied about immediately. "The chief priests" 4 and "the elders . . . gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept." 4

The suppositional opposite appeared instantly on the heels of Truth. Why? In order to cloud the truth and prevent the

spreading abroad of the fact that Jesus had overcome death.

Had this fact been allowed to permeate human belief, it would soon have destroyed death. But the lie, the negation, *unreversed*, was accepted.

The same lie is at work with regard to Mrs. Eddy, and for the same purpose, namely, to destroy confidence in Christian Science. But because there is no personality in Christian Science, no lies about a person have any weight.

**REPRESSION:** Repression arises from thinking that things are material and that it is righteous to refrain from something or other.

It is true that restraint may be more righteous than indulging in wrong, but of itself it will never save. To rise above all material desire is the "*acme of 'well done'*" 5 in Christian Science.

God is the law of total repression to all unlike Himself, and that repression includes within itself the understanding that there is nothing to repress because man has all.

1 Matt. 16: 19. 2 No. 2: 24. 3 1 Cor. 8: 2. 4 Matt. 28: 11, 12, 13.  
5 Mis. 355: 6.

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**MOSES' STAFF:** Moses saw his rod, when cast upon the ground, turn into a serpent, and upon being picked up, turn again into a staff.

This proved to Moses that matter in any form, animate or inanimate, was merely a human belief and that he was really dealing every instant with Mind.

This realization was truly a staff upon which he could lean.

**TRANSLATION OF SCIENCE AND HEALTH:** The translation of Science and Health into a foreign tongue can never be wholly successful. No translation, however accurately done, will satisfy the reader, except for a limited time. As he grows in understanding, the words used to translate Science and Health will no longer satisfy his advanced sense. He will constantly require a better and better word to convey the meaning.

That is why Mrs. Eddy allowed Science and Health to be translated and published provided only the English appeared side-by-side with the translation.

Eventually, all that will satisfy any reader will be the "untranslated revelations," 1 which, Mrs. Eddy tells us, "*We are indeed privileged in having.*" 1

**CHRISTIAN SCIENCE AND PAGANISM:** Mrs. Eddy opposed the pre-

senting of Christian Science, except under certain conditions, to a pagan nation, because she knew that the human mind, unrestrained by any Christian teaching, would turn the allness of Mind to its own end, and enthrone the *human mind* as God, thus perverting the whole of the ethics of Christian Science.

The human mind does this perverting even in what are called Christian nations. How much more, then, must it do so in pagan nations.

**"EVERY THOUGHT" 2:** To bring every thought into obedience to Christ is to see that every thought and act is based on the allness of *is*, on that which is Truth. In this "all" there is no material sense.

**THE OUIJA BOARD:** The Ouija board shows how matter, so-called, is the substratum of mind, which simulates Mind. The hand that writes is expressing the thought of the one malicious mind, although no one present in the audience may be consciously thinking about what is being written. That mind includes within itself everything that any mortal knows, and it can be reproduced by any mortal who allows himself to be a medium for it.

A medium or mind-reader can reproduce anything that is known to that mind.

1 My. 179: 29. 2 2 Cor. 10: 5.

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True Mind-reading is oneness with the one Mind and is the reverse of so-called mind-reading. The one is understanding; the other belief.

The radio and all radiation is a phase of mind-reading. The picking up of voices will continue, for there is no limit. Whatever has been, is now, and can be reproduced. We may possibly some day pick up the waves of Jesus' voice delivering the Sermon on the Mount.

**MATTER'S IMITATION OF MIND'S ONENESS:** Unity of matter is being very interestingly established by present day physicists.

By means of radio-activity the constituent elements of aluminum, mercury and so forth known as electrons and protons, have been rearranged until the resultant product emerges as an entirely different chemical substance representing quantitatively greater or less energy as the case may be.

This proves that matter, in whatever form, is but varying aspects of the basic unit, energy, since electrons and protons

may be resolved into mathematical formulae expressing energy solely.

It is also significant that the one constant factor used in all physical experiments is the speed of light, 186,000 miles per second, a speed beyond which the modern physicist says is impossible of attainment.

"And God said, Let there be light: and there was light." 1

This holding to light as the foundation of all material knowledge will ultimately lead the materialist from matter to Mind, to the Light to which John referred when he spoke of the "Light which lighteth every man that cometh into the world." 2

*"Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit." 3*

The material sense of light, with its finite limit of speed, is the counterfeit of the instantaneous operation of Mind; but the use of light, even as humanly conceived, as the constant by which all else is measured is a beacon that tends to lead mankind from the darkness of material belief into the radiance of Spirit, because man will push his query from material phenomenon, measured in terms of light, to the nature of Light itself, and will find that Light can be but one thing, consciousness.

**TRUE POLITICS:** True politics is the manifestation of the government of Mind. It is the orderly operation of Principle; that whereby the law of Principle is known. The negation, which

1 Gen. 1: 3. 2 Jno. 1: 9. 3 S. & H. 209: 25.

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must be reversed, is the give and take of human belief, trying to have its own way.

This false sense is hypnotism.

**ERRONEOUS SENSE OF PEACE:** Pacifism, in the sense of opposition to any form of force in settling disputes is the negative of the true "peace . . . which passeth all understanding." 1

Mind is the all-force, the all-power. It forever disputes the assertion that another power can exist. This is the "war in heaven," 2 a war that is settled by the force of Mind's allness.

It is not serving the ends of genuine peace to array oneself against war as war. It is a crying of "Peace, peace; when there is no peace." 3

The human misinterpretation of war will cease only as the true war in heaven is demonstrated.

To inveigh against war is to make something of war – something apart from God and His allness. It is assuming that there is a force apart from Mind; it is not finding "war in heaven." Its practical effect is to aid and abet the most evilly disposed who acknowledge no force but matter.

Until all men come together "in the unity of the faith" 4 war may be interpreted as answering "a fool according to his folly," 5 in the only language he can, or will understand.

**MOTIVE:** The motive is the mother of any act and governs the result.

*"The twelve tribes of Israel with all mortals, - separated by belief from man's divine origin and the true idea, - will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science."* 6

The motive is the spirit of the act. With the right motive there is no fear.

Note how the widely divergent motives, as given in the Bible, which animated the mothers of Jacob's sons in desiring their children, were the determining factors in their sons' characters, and also note Jacob's prophecy concerning his sons, and you will discern the importance of motives.

Science and Health in the Glossary interprets the meaning of the thought typified by the twelve tribes which grew from Jacob's sons.

To every erroneous belief, or name, there is the true definition; hence every name or word has a true positive and a false negative sense.

The phrase "false negative" exemplifies the rule in grammar and mathematics that two negatives make a positive. *"Material*

1 Phil. 4: 7. 2 Rev. 12: 7. 3 Jer. 6: 14. 4 Eph. 4: 13. 5 Prov. 26: 5.  
6 S. & H. 562: 11.

### "CLEAR, CORRECT TEACHING"

*man is made up of involuntary and voluntary error, of a negative right and a positive wrong, the latter calling itself right."* 1

**NO PERSON:** It is more important to know that there is no *person*, than to know that there is no disease, because without person to express disease, there can be no disease. Finding God as the only Person, robs evil of any person upon whom or through whom to act, and leaves all disease and sin without entity.

**FANATICAL CONCENTRATION:** The ability of fanatical Oriental natives to walk on white hot stones without injury to their feet comes from the concentration of their thought upon what they are doing, to the exclusion of all fear in regard to it.

Because two thoughts cannot command attention at the same time, a complete absorption in one nullifies the effect of another and proves that matter is not matter, but mind in disguise.

The ability to render inoperative the human belief of law is illustrated, also, by the Hopi Indians' evident immunity to the bites of rattlesnakes.

**TRUE REJOICING:** "Your names are written in heaven" 2 because good is the only reality. In this statement, Jesus was uttering a warning to beware of gloating over any human sense of gratification in matter or in the human sense of good in any guise.

Good exists for one and all, and is omnipresent, eternally. This fact is cause for rejoicing. Each will interpret it according to his need.

**"SLEEP ON NOW" 3:** Jesus told his three disciples to "Sleep on" because he had reached the point where it no longer mattered to him whether they watched with him or not.

When first he found them sleeping, after he had asked them to watch with him, disappointment robbed him, for the moment, of his clear vision of the best course for him to follow. He had to go back and again quietly work it out alone with Mind. When the same thing occurred the second and the third times, he knew that he must go forward, regardless of what appeared as the failure of his disciples, and leave the result to God.

Jesus stood as the personal exemplifier of Mind but not as the scientific explanation of that exemplification. His work was to show forth Mind. The work of Science and Health is to set forth the Science of his work.

It might be stated in modern terms, that Jesus performed the laboratory experiments and Mrs. Eddy wrote the accompanying textbook explaining them.

When Jesus decided to rely wholly upon Mind, he could say to his disciples, "Sleep on now, . . . . Rise, let us be going." 4

1 S. & H. 491: 7. 2 Luke 10: 20. 3 Matt. 26: 45. 4 Matt. 26: 45, 46.

## **ANSWERING SOME QUESTIONS**

**THE FIRST STEP:** Mrs. Eddy insisted on the healing of sickness because it is the first step in Christian Science, and, as she says,

the easiest one. It is the easiest, because the human mind admits that the body is, in large measure, subject to its mind's control.

The healing of the body is the line of least resistance in the operation of Mind-power. The mortal is frequently willing to be slightly sick, just enough to get attention, but not enough to hurt. If uncomfortable enough, he is eventually willing to allow his body to be healed – to give up his belief of pain in matter – but his pleasures in matter he wants left undisturbed.

The healing of sin is a more difficult matter, in belief, until it is realized that there is no mind to resist good.

**VALUE OF EXPERIENCE:** The genuine Christian Scientist rejoices in every experience as an opportunity to express what he understands. He knows that every painful experience is the good of Truth appearing but negatively interpreted – a challenge to his understanding. He would not therefore avoid any experience nor allow one to leave him, until, like Jacob wrestling with the angel, he has wrested all possible benefit from it.

*“Experience”* itself, to him, *“is victor”*. <sup>1</sup> He knows that good is ever-operative and he proves it. Each experience comes at the right moment to confer the greatest blessing.

**HUMAN NEED:** *“Divine Love always has met and always will meet every human need”*, <sup>2</sup> because there is never a human need. It is always a divine need, or it could not exist.

For the same reason, *“Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual”* <sup>3</sup> – because there is no physical realm.

There exists only the realm of God, and the terms *human* and *physical* are negative interpretations of the omnipresence of this one realm of good.

Good never “works anything out”. If it is not already worked out, it never will be worked out. All good is already the fact and needs no working out.

**DESIRE AND FULFILMENT:** To want is to imply lack. The mind that wants something believes that it is denied what it wants.

Mind being all, has all and knows its own allness. This is the explanation of that greatly misunderstood passage in Scripture, “For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.” <sup>4</sup>

The mind that wants is never the Mind that has.

Want cannot exist without satisfaction. The cause wants its effect, and the effect wants its cause, which means fulfilment.

<sup>1</sup> Mis. 339: 6.   <sup>2</sup> S. & H. 494: 10.   <sup>3</sup> S. & H. 427: 23.   <sup>4</sup> Mark 4: 25.

## **"CLEAR, CORRECT TEACHING"**

**SAINT AND SINNER:** Saint and sinner are familiar theological terms that need clarifying.

The mortal can advance only from the point of experience to which he has already risen, be it high or low. Hence, to-day is the all-important moment, not yesterday. "*That to-morrow starts from to-day and is one day beyond it, robes the future with hope's rainbow hues.*"<sup>1</sup>

Yesterday can neither damn nor praise. Regrets are worse than futile. To-day holding all, the future holds all possibility. It is not linked with the past save in human belief. Man is not chained to it but is free to go forward from his immediate point of experience into fullness of understanding and joyousness of life.

One is "saint" or "sinner" in proportion to his willingness to grasp his opportunity to act and think rightly from the standpoint of *now* and not because he has done or left undone certain things in the so-called past.

"The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth." <sup>2</sup>

**THE ONE M.D.:** God as the one M.D., as the one everything else, will always appear in the language best understood. This one M.D. can appear as a physician, or in any way that will most enlighten you. But, remember, it is Mind, and Mind alone, that is appearing. If your desire is for material methods, then it is futile to call the appeasing of such a desire the one Mind appearing. Name it correctly malicious mind and reverse it.

**IMITATION:** The discovery of Christian Science opened the door for every human belief to use what it calls "mind."

Because Christian Science has brought the truth of all things to light, imitations of the works of Christian Science spring up in ever-increasing numbers. "For wheresoever the carcass is, there will be the eagles gathered together." <sup>3</sup> Where the substance is, there will the make-believe be.

But, like Jesus, the Christian Scientist would not interfere, even if he could, for no matter how health, or wealth, or whatever it may be, is objectified, it all bears witness to the declaration of Christian Science that health, wealth, and all good are omnipresent. Then "Forbid him not." <sup>4</sup> Sooner or later all will have to learn that understanding, not emotional belief nor philosophical theory, permanently satisfies and insures the continuance of good.

1 Mis. 339: 7. 2 Ezek. 33: 12. 3 Matt. 24: 28. 4 Mark 9: 39.

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**CONCEPTION:** Human relationship has nothing to do with the conceiving of a child. That is merely the process humanly agreed upon as the method of the new child's appearing. The consensus of opinion agrees on a certain process; so it operates. But do the first Bible story of "dust" and the second of a "rib" actually differ in essence from the third, an egg?

All are mythical nonsense.

As a matter of fact, if human opinion agreed upon *any* other process, however ridiculous, it could produce children, as readily as by the present idiotic method.

Eliminate matter, as material science has done, and what is left of this poor mind or its theories of birth?

The sooner materiality is discarded with all its foolishness about children, the sooner will the omnipresence of God appear as the infinity of being, in all its multiplicity of living variety, instead of the numerical multiplication of more and more death-doomed mortals.

**"ON THE RIGHT SIDE" 3 :** The disciples "caught nothing" 4 although they fished all night.

After Jesus' resurrection, the disciples went back to their old habit of thought - fishing materially, instead of casting their net "on the right side." 3 When finally they did cast them on the right side, they caught abundantly.

The right side is the side of Mind, not matter.

**ATTACKS ON MRS. EDDY:** Every attack on Mrs. Eddy as a person, is working "a far more exceeding and eternal weight of glory" 5 to the Christian Scientist who may be tempted to cling to the personality of Mrs. Eddy, or to believe that she, or any other person, sustains Christian Science.

Such attacks force him in his bewilderment to turn from Mrs. Eddy's personality to Mind, where alone he can find rest.

This confusion about Mrs. Eddy's rightful place in human thinking will go on until there is not a Scientist who will not gladly leave Mrs. Eddy out of Christian Science. He will prove his deep love and respect for her by doing as she did, that is, by proving the allness of God.

He will then find that he does not revere Mrs. Eddy less, but more, because the only love worth while is the love that goes and does likewise. "Imitation is the sincerest flattery." Jesus said, "If ye love me, keep my commandments" 6 - in other words,

do as I have done.

**THE IMMACULATE CONCEPTION:** The immaculate conception as understood in Christian Science has three phases: first, the Virgin

1 Gen. 2: 7. 2 Gen. 2: 22. 3 Jno. 21: 6. 4 Jno. 21: 3. 5 2 Cor. 4: 17.  
6 Jno. 14: 15.

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Mother's conception of the fact that God is the only Father; second, the "little book" 1 Science and Health, bringing out the impersonality of God as both Father and Mother; and lastly, as wholly immaculate, the individual understanding through pure reason, of the truth presented in Science and Health.

In this final phase thought is led directly to Mind, its own source, where, in communion with Mind, each one, no longer looking to person or book for his understanding, but to his own oneness with God, finds true being for himself.

This is the acme of immaculateness "without sin unto salvation." 2

The Christian Scientist verifies his conclusions with his Life charts, the Bible and Science and Health. He does not look to those books for his conclusions; but in these books he finds verification of them.

**THE DRAGON:** The dragon, materiality, stinging itself to death, is exemplified through matter's own mouthpiece, the material scientist, when he declares that there is no matter, as such.

What could better sting materiality to death than this teaching of its own votaries that there is no matter.

If there is no matter, there is no material sense. This wipes out all materiality of whatever name or nature.

**PHYSICAL AND MENTAL ILLS:** There are no "physical" ills. All ills are "mental" ills.

Man is not a combination of physical and mental states. He is wholly a state of consciousness and all that he cognizes must come to him as consciousness; otherwise he could have no awareness of anything.

All "ills" whether called physical or mental are a false state of mind and must be destroyed through the *understanding* of what Mind is, and not through *faith* or *belief*.

**EVIL NEVER IN CONSCIOUSNESS:** The erroneous expression, "I must get that wrong thought *out of* consciousness or it will never dis-

appear" is based on a false sense of what evil is.

Neither good nor evil are ever *in* anything. Evil is as impersonal as good, because it is the negation of good. God, being infinite cannot be *in* anything, neither then can evil be *in* something.

God operates as the Mind of His own idea and evil masquerades as the mind of the mortal.

Hence the necessity to reject evil *as* consciousness, not to get it *out* of consciousness. To refuse it place as consciousness, as mind, by the acceptance of what really is consciousness is to destroy evil's seeming reality.

1 Rev. 10: 2. 2 Heb. 9: 28.

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If evil were *in* consciousness it could never be gotten *out* of consciousness.

**ORGANIZATION:** Organization is the eternal oneness of Principle and its idea. It is the communion of God and man with no medium intervening between them.

In the unfolding of this true sense of organization, the first erroneous sense to disappear is ecclesiastical organization because it is this false belief which poses as the oracle, or medium of God and presumes to dictate to man. It lays down rules as to how he should think and act.

Playing upon man's highest sense of right and attempting to tamper with that, ecclesiasticism becomes the most dangerous form of organization and consequently it is necessary to dismiss it first.

Ultimately, all sense of finite organization must vanish before the infinity of Mind and its idea - the one organization.

**CHRISTIAN SCIENCE VERSUS COMMON SENSE:** It is true, as has often been said, that C. S. stands for common sense as well as for Christian Science, but this is only insofar as there is agreement upon the definition of what constitutes common sense.

The term common sense is too apt to be a catch-phrase used as an excuse to justify the gratification of whims and personal desires. It is easy to use it to justify indulgences whether in sleeping, eating or caring for the body.

The victim of suggestion prefers to justify his failure to live up to his highest sense of Principle rather than to struggle with the temptation to lapse from it.

As ordinarily used, the phrase "common sense" is little more than another way of acknowledging the wiles of evil to ensnare

the mortal from along the path of least resistance.

In its true meaning common sense is Mind-sense, the sense of Mind that is everywhere present.

**PAST AND PRESENT PRESENTATION OF CHRISTIAN SCIENCE:** Because of the law of progress, the verbal interpretation of Christian Science to-day may seem quite different in some respects from that of the past.

When Mrs. Eddy began teaching, Truth had to be stated in language that could be understood at that period. Later on, the same was true of Mr. Kimball's statement, designated by Mrs. Eddy as "clear, correct teaching." The thought of each succeeding day demands a more impersonal interpretation because of the enlightenment that has followed Mrs. Eddy's tremendous accomplishment.

In consequence, the progressively scientific thought of the world demands progressively idiomatic language.

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Today, with Principle enthroned as Leader, there is unlimited freedom in the manner of speech, so that the completely impersonal and purely scientific interpretation is taking on new forms of speech by which to express the same fundamental concept.

**ERRONEOUS INFLUENCE:** Can the thoughts of those who have passed on influence those who have not passed on?

Mrs. Eddy answers this question in the statement, *"In Science, individual good derived from God, the infinite All-in-all, may flow from the departed to mortals; but evil is neither communicable nor scientific."* 1

This is a definite statement that evil is not communicable because it is not entity. Mrs. Eddy, however, does not say and does not intend to imply that evil *as a belief*, as the suppositional opposite of omnipresent good, does not operate hypnotically under one phase of belief called "here" as well as under another phase called "hereafter."

Dying changes nothing but minor beliefs, and the longings and desires of one who has passed on are neither more nor less real than they were before he passed on. Therefore, the belief that wrong thought has power to influence any one from anywhere, must be destroyed, as a belief, as definitely in the case of those who have passed on as in the case of those who have not.

This statement of Science and Health awakens mankind on this very point, by showing what is reality or truth, thus opening men's eyes to the claim of the unreal or false.

The remedy lies in the realization that the one Mind is the only Mind and that there is no malicious mind either here or hereafter. This realization prevents all belief of thought transference or mortal mind influence either from any one here, or from any one in the so-called "hereafter."

**ASKING FOR HELP:** Science and Health says, *"If students do not readily heal themselves, they should early call an experienced Christian Scientist to aid them. If they are unwilling to do this for themselves, they need only to know that error cannot produce this unnatural reluctance."* 2

Why? For the same reason that when you have a mistake that you cannot find in a problem in mathematics, and which you have diligently tried to discover, you often find that if you put it away for a time and forget it, you will, when you return to the subject, usually see and correct the mistake instantly. Or another person, new to the problem, might discover the mistake promptly for you.

1 S. & H. 72: 23. 2 S. & H. 420: 4.

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The mesmerism of the association of ideas operates, in such a case, as mental darkness hiding the light of Truth and preventing the correction.

"An experienced Christian Scientist" is that state of thought that is oneness with intelligence and appears in any language most helpful, whether as a person, a book, or in any other way, but always as a direct *"impartation of the divine Mind to man."*<sup>1</sup>

Unwillingness to partake of this "impartation" is itself all there is to the so-called malicious mind and to the unwillingness to ask for help.

**CHRISTIAN SCIENCE VERSUS MENTAL SCIENCE:** No greater difference could exist than that which exists between Christian Science and mental science.

Christian Science is the action of divine Mind appearing as the Mind of man, and as such, supplying all completeness and satisfaction.

Mental science is the supposed action of one mind influencing another mind, whether for so-called good or for so-called evil. It is always predicated on the assumption of two minds, which is the diametrical opposite of Christian Science predicated on the basis of one Mind and its idea as All-in-all.

Mental science declares, from a personal or limited stand-

point, that everything is mental and then attempts to deal with everything mentally but without the purification gained by first establishing as the one basis, pure consciousness as wholly apart from finite sense.

Without this step, mental science, even though using the terms that seem to mean spirituality and good, must stop short of the actual spiritual realm because limitation has been set up as the source of thought.

Christian Science without limitation, is based wholly on the allness of God as the one Mind.

**THE PARABLE OF THE TRUE NEIGHBOR:** In the parable of the good Samaritan, Jesus emphasized the fact that the good deed itself – the binding of the wound and the caring for the wounded – and not a person, is neighbor to the one who fell among thieves.

Is it not the one good, the one Mind, that is the source of every good deed or impulse? Jesus said, "Why callest thou me good? There is none good but one, that is, God." 2

Because every good thought is one with God, the one neighbor is always God, not a person, although it may appear as a person.

With this understanding of what neighbor really is, there could be no unfriendliness or complaining of neighbor. "Love thy neighbor as thyself" 3 is synonymous with loving thy *Self*, the Self of thee, thy God.

1 S. & H. 68: 29. 2 Matt. 19: 17. 3 Mark 12: 31.

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**"THE CRIME WAVE":** The unbridled license that to-day characterizes the behavior of so many men and women under forty and which frequently reaches the point of violence and crime, is not surprising when the human mind is analyzed.

From the middle of the year 1914 to the close of 1918 every expectant mother in the civilized world was probably torn with the greatest mental anxiety, fear, despondency and often hatred. Human belief admits that this state of mind on the part of the mother produces disastrous effects on the unborn child.

The explanation of the fact that the same lawless conditions may be found among slightly older people, those born before the war, is that these were at their most impressionable age - from eight to sixteen years - when hatred and the madness of killing were at their zenith, when the value of life and property was held to be negligible.

It is only the omnipresence of good, in spite of all human belief, that prevents conditions from being vastly worse.

The remedy for this lawlessness and lack of self-discipline is the same remedy that is applied to sickness or to sin.

By reversing the negative appearance and seeing Truth present in its stead, you prove that the negative is not something apart from the real. Hence the Great War is seen, by reversal, to have been the activity of infinite good destroying all unlike itself. *"The greatest wrong is but a suppositional opposite of the highest right."* 1

The correct understanding of what the period of 1914 - 1918 actually represents would prove the greatest blessing that could come to any young person.

All erroneous belief is hypnotic suggestion, and its destruction is the understanding that there is no mind apart from the one Mind to exert any mental influence.

As the understanding of the scientific infinity of good appears more clearly, inevitably the suppositional opposite or negation appears side by side, and *"the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion."* 2 This oblivion is the translation of the negation, matter, back into its positive, Spirit, divine Mind.

**THE ENGLISH LANGUAGE:** The genius of the English language lies in its spirit. This spirit is often intimated rather than openly defined. In no other language is such freedom of interpretation permissible in order to convey the spiritual significance of words.

A metaphysician uses a word in whatever sense best conveys his meaning.

The word *body*, for instance, has been used in three distinct ways in this class elucidating Christian Science.

1 S. & H. 368: 1. 2 S. & H. 97: 23.

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First, as the embodiment of Mind; as that which shows forth all that God is. In other words, it has been used as denoting the body of God, and so is synonymous with the man of God.

Second, the word *body* has been used to signify the communication between God and His idea, man. In this sense, it is the language whereby God is known to His idea, hence synonymous with Holy Ghost.

The third sense in which the word *body* has been used is as substance. In this sense, body means God, the substance or body of all that is.

*Spirit*, likewise, is a word that is used to express more than one concept. Spelled with a capital S, it means isness, essence,

hence God. Spelled with a small s, it indicates the spirit of God meaning the idea or man of God. Lastly, it is used to signify the appearing of God to man: the Holy Spirit or communion between God and man. In this sense, it means the universe, God's interpretation of Himself to His own idea.

**WATER NOT A GOOD ILLUSTRATION:** The relation of a drop of water to the ocean does not adequately express the nature of man's relationship to God. A drop of water is actually a part of the ocean for if you were to take every drop of water out of the ocean, you would destroy the ocean.

This would reverse the true relationship and make the drop independent of and more important than the ocean.

God, without man, would be expressionless, but that is quite a different thing from man's being greater than, or independent of, God. God must be first, as cause; and man must be second, as effect. Neither can be without the other. If you could take enough drops away from the ocean to destroy it, the ocean would be gone.

Such a simile, therefore, does not express the scientific relationship of God and man, where one cannot be without the other.

Only in the sense that a drop of water and the ocean are one in their chemical constituents is it possible to use them as similes to express the fact that God and man are one in being, in essence. This is the only sense in which Mrs. Eddy compares them.

The best finite illustration to express the relationship of man to God, is the relationship between the ray and the sun because these can never be separated. The sun manifests itself as ray, not rays, never separable from the sun as the origin of light.

**AFRAID OF BEING AFRAID:** The expression "I am afraid of being afraid" is frequently voiced because it is not understood that conscious fear never produces what is feared. This suggestion of the fear of fear must be met and dismissed with the declara-

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tion of Jesus, "Get thee behind me, Satan; thou art an offense unto me." 1

Regardless of the extent of your conscious fear, it has no power to hurt you. Conscious fear and sickness are both effects and effect never becomes cause and it never produces anything.

The one all-inclusive fear, the belief that malicious mind *is*, must be destroyed through the understanding that God is the only Mind and that there is no malicious mind.

Remember, it is "*the good which the material senses see not*"

that *"is the only absolute good:"* and it is *"the evil which these senses see not"* that *"is the only absolute evil."*<sup>2</sup>

The true Christian Scientist never loses sight of this and consequently is not tempted to judge from the standpoint of the senses. He is in no danger, therefore, of losing his sense of security. *"Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncondemned, it is undenied and nurtured."*<sup>3</sup>

**WHY THE NEGATION:** The question is sometimes asked to-day: "Why is so much stress laid upon seeing evil as the negation of good rather than upon thinking of it as the suppositional opposite of good as was formerly done?"; especially in view of the fact that Mrs. Eddy does not treat evil in her writings as a negation merely.

This last statement, however, is not correct. Mrs. Eddy does treat evil negatively all through her writings. This is evident when those writings are read understandingly. In her very first edition of Science and Health, on page 426 she made this enlightening statement on the subject, *"Meeting the affirmative to disease with a negative neutralizes the positive belief and its effects upon the body, making disease become negative to harmony, and introducing the Science of being."*

What could be more positive than this declaration that the understanding of evil as the negation or negative interpretation of Mind is the "introducing [of] the Science of being."

In this statement, Mrs. Eddy uses the affirmative and the negative on both sides of the question. She shows how disease in its affirmative statement, "I am sick," must be met with the negative, "I am not sick" in order to neutralize the positive belief of being sick and the effect which this statement has on the body. By so doing, disease is shown to be the negation of harmony, and, when reversed, the very presence of good itself.

Evil must be seen negatively - not as an entity in itself. As the negation of good, it is, when reversed, real and true; but as entity, evil would be power and could not be destroyed.

1 Matt. 16: 23. 2 Mis. 299: 15. 3 S. & H. 448: 5.

### ANSWERING SOME QUESTIONS

**LAW THE BASIS OF THOUGHT:** Because divine Principle is law, the entire operation or activity of Principle, to the minutest detail, is the operation of law. The negation or suppositional opposite of Principle, malicious mind, must operate the same way, but always as a *belief* of law and not as law itself.

Mortal man is sick according to so-called law. He dies according to so-called law. He breathes, acts, functions in every respect according to so-called law. He is born according to it. He calls these beliefs of law "laws of matter," or "laws of nature." He subdivides them into physics, astronomy, chemistry, etc. but always bows his neck to the yoke they impose upon him.

These beliefs of law, all borrowed from the one law that is God, are the negation of that divine law which operates eternally for the grandeur and perfection of man. Because of this false claim of law it is essential, in every case that the material sense of law be replaced with the law of divine reality, for every claim is a claim of a broken belief of law.

In its final analysis, this spurious belief of law operates as hypnotic suggestion, pure and simple. It appears as a so-called law of wish, rule, influence, etc. Paul said, "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." 1

Paul was awake to the claim of false law and nullified it with his understanding of what law really is, - the presence of the one Mind - the reality of law.

**MORAL SIN AND SICKNESS:** If you were to ask the religionist whether a continued departure from the moral code could produce sickness, undoubtedly he would answer with a positive affirmative, because he believes that the moral code is the law of God, and that the breaking of the law of God inevitably brings punishment.

But if you were to ask the medical man the same question, he would be just as positive that it is not the breaking of the moral code that causes disease, but rather the breaking of the law of matter or of nature.

How does Christian Science answer the question? Christian Science shows that sin is the *belief* of life, substance, and intelligence in matter, which is the *one* and *only* sin, embracing within itself all evil, all false belief.

One product of this sin is the belief that there is intelligence in matter for pleasure, which belief of pleasure frequently ultimates in what is termed moral sin.

Another product is the belief that there is intelligence in matter for pain, ultimating in what is called sickness.

1 Rom. 8: 22.

belief of intelligence in matter for pain are children of the same parent, which is the belief of intelligence in matter as the basis of all experience.

Self-evidently one effect cannot become the cause or the origin of another effect. Therefore, the belief of intelligence in matter for pleasure can never produce the belief of intelligence in matter for pain. Thus, Christian Science shows that it is impossible for any indulgence in pleasure in matter to produce sickness or pain in matter. In other words, a moral lapse cannot cause sickness.

Hence, Jesus' reply to the question "who did sin, this man, or his parents, that he was born blind? . . . . . Neither: . . . . . but that the works of God should be made manifest in him." <sup>1</sup> He did not attribute sickness to moral delinquency but to the belief in a mind apart from God, which belief is merely the negation of the presence of God, and which negative, reversed, declares His presence, "the works of God . . . . made manifest."

The question naturally arises, then: Why is sickness so often healed when, through Christian Science, a case of sin is healed? The answer is, that sin is a greater error or ghost than sickness for the reason that the mortal loves his sin and clings to it, but is afraid of his sickness and wants to rid himself of it. In other words, his biggest ghost is his pleasure in matter. Healed of the bigger error, the lesser error or ghost also frequently disappears. This is not, however, because of any relationship between the two in the sense that the one produces the other, but because freedom from the greater error so uplifts thought that the victim is spontaneously freed from the lesser error.

Licentiousness, as a *moral* wrong, does not cause the brain to become diseased. Continued depletion of the nerve energy is the belief that causes the diseased brain.

Intemperance, as a *moral* wrong, does not cause a cancerous condition of the stomach, but, in belief, alcohol eats away the lining of the stomach and produces death. And so on. From the standpoint of human belief, the medical diagnosis is nearer right than the theological conviction, which attributes disease to God's punishment of sin.

Science and Health says, "*Neither disease itself, sin, nor fear has the power to cause disease or a relapse.*"<sup>2</sup>

Mrs. Eddy was truly brave when she wrote those lines, for it appeared as if she were taking away the theological barrier against sin. Fear of God's punishment was regarded as the supreme moral weapon, but Mrs. Eddy could not jeopardize her statement of the truth of being by yielding to a compromise between scientific reality and erroneous human dogma.

<sup>1</sup> Jno. 9: 2, 3.   <sup>2</sup> S. & H. 419: 10.

## ANSWERING SOME QUESTIONS

The belief in life, substance and intelligence in matter is the one sin and embraces within itself all belief in pleasure and pain. It is impossible to escape the inevitable deduction, that if you believe there is intelligence in matter capable of giving pleasure, you cannot escape the conclusion that there must also be intelligence in matter able to produce pain. However, the one does not produce the other; but to believe in the one is to encourage belief in the other.

Likewise, *conscious* fear does not produce sickness, for both conscious fear and sickness are the products of the one fear, which is belief in a power apart from God, the fear that is inherently one with the belief of limitation and death, which is the opposite of the assurance and confidence that is Life. It was this fear, as cause, that Job referred to when he declared "the thing which I greatly feared is come upon me." 1

The Bible says, "Be not afraid of sudden fear." 2 Be not afraid of the fear that is effect; but, be awake to the all-embracing fear - to the acceptance as real of that mind that is fear itself, and is the suppositional opposite of the one Mind which is confidence and understanding.

**EXPLOITATION:** No Christian Scientist who continues to exploit Christian Science - to use it for his own material gain - will progress in his understanding of Christian Science.

One must be unselfish in order to be spiritual. There is nothing to Christian Science except spirituality.

Exploitation may seem to prosper for a season, even as will-power seems to prosper, but in the end both are doomed to failure. The "house," 3 the human heart, is left empty and desolate. "God is a Spirit: and they that worship him must worship him in spirit and in truth." 4

**STRUGGLE:** The struggle of the mortal for understanding and freedom is like the butterfly's struggle to free itself from its chrysalis. It is the fierceness of the struggle that forces the lovely coloring of the butterfly to appear. The struggles of the mortal force beauty of character, unselfishness of purpose, and the glory of accomplishment.

**GOING FORWARD:** Christian Science is the continuation of the ascension. Christian Science goes forward with the heritage left by Jesus.

The Christian Scientist is not thinking of being resurrected or of ascending. He knows that he has already ascended from a belief in matter's reality; this is true ascension.

There can be no repetition. The resurrection is accomplished;

the ascension is finished. Going forward in the fullness of the

1 Job 3: 25. 2 Prov. 3: 25. 3 Luke 13: 35. 4 Jno. 4: 24.

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joy of being, is all that remains. “Be of good cheer; I have overcome the world.” 1 “It is finished.” 2

All good is. You cannot create one iota of good. It is already present. In reality all see it because in reality all are Christian Scientists. There are none to be made. It is no longer a case of “Know the Lord,” 3 for they all know Him “from the least of them unto the greatest of them.” 3

**THE EVER RISING ENTRANCE POINT:** People coming into Christian Science, come in at the point of highest experience to-day. They do not have to traverse a path already trod. They come in at the eleventh hour and receive the full “penny,” 4 the full understanding of good.

Then why assume that something is useful to another that is no longer of value to you? Where you are, at that point are all, with you.

Did not Jesus say, “Where I am, there ye may be also”? 5 The child is air-minded to-day because his world is an air-minded world.

Each one is at the point of the experience of the most advanced.

So is it with the Christian Scientist. One has no more than another. All are at the same point of opportunity. This must be acknowledged or there will be no growth.

**THE ATTACK ON THE JEWS:** Present-day Germany’s attack upon the people of Jewish blood is perfectly consistent with her attitude during the World War, when she lent herself to the forces of evil in their effort to destroy the English language.

That purpose, the Herod of this age, would have destroyed the “young child,” 6 Christian Science, by rending from it its garment, the language in which Science and Health was written and the only language in which its deep spiritual significance can be fully expressed.

The “little book” 7 of the Revelator is Science and Health spiritually understood.

For its own preservation, materialism must always seek to destroy that which would destroy it.

Christian Science represents spiritual Abraham in whose “seed shall all the nations of the earth be blessed.” 8 It is the

destroyer of all materialism through the understanding of Spirit as All-in-all.

The Jew represents material Abraham, human intellectuality triumphing in material knowledge. By virtue of his leadership in material science, the Jew, with Steinmetz and Einstein as

1 Jno. 16: 33. 2 Jno. 19: 30. 3 Jer. 31: 34. 4 Matt. 20: 9.  
5 Jno. 14: 3. 6 Matt. 2: 9. 7 Rev. 10: 8. 8 Gen. 22: 18.

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among well known examples, is fast destroying matter, as matter, by reducing it to a mathematical formula.

Germany, who typifies sheer materialism, must inevitably array herself against everything that would destroy matter, whether the destruction be accomplished by the process of mental definition or through spiritual understanding.

Having failed in her first effort, at the time of the World War, Germany is now making a second attempt by the persecution and suppression of the Jew.

Failure must follow this effort as surely as it did the first, because "*progress is the law of God.*" 1

**PROHIBITION:** Prohibition having once been acknowledged as an integral part of the meaning of the Constitution of the United States of America, remains that forever.

Spirituality is the prohibition of all materiality.

The repeal of the Eighteenth Amendment, instead of taking prohibition out of the Constitution, has but served to call the attention of all to its presence there.

Sheer legalism is no longer the compulsion operating to protect the descendants of spiritual Abraham, those true Americans who have built this nation and are sustaining it against the hypnotic effects of alcohol.

Prohibition of all materiality is enshrined in the heart of America. Its national motto is "In God we Trust."

Acceptance of prohibition is no longer due to outward compulsion but to inner approval.

God's law is never repealed. It can no more be reversed than can the vision that once sees that two times two is four, be repudiated.

*"Progress takes off human shackles."* 2

**PATRIOTISM:** The human, or false sense of Love, is vividly portrayed in an oft-quoted expression, "My Country - right or wrong - my Country." Such sentiment - upholding one's coun-

try in wrong - is not patriotism; it is but a parody on real love of one's country. Could divine Love ever be wrong? Then could real love of one's country ever be expressed in upholding it when it is wrong? It could not. Hence, such sentiment is not love.

**POSITIVE AND NEGATIVE:** The electric battery with its positive and negative poles, illustrates, in certain respects the concept of positive and negative as these terms are used in Christian Science.

In the battery, the fluid in which the positive and negative poles are immersed, conveys the electron from the positive to the negative pole.

1 S. & H. 233: 6. 2 S. & H. 256: 1.

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The positive pole always gives, and the negative always receives.

In other words, the negative is nothing of itself, but derives all from the positive. It is simply the positive in reverse. But the same fluid and the same wire govern both. It is in their functions that they are diverse.

Both are necessary to make the complete circuit and to produce the light which is the result of bringing the one to the other.

**VIBRATIONS:** True vibrations are not electrical waves: they are thoughts passing from God to man, and forever expressing the infinity of good.

No vibration could be disturbing; for the purity of Mind is the entire insulation of Mind, and purity being all the *is* there is, vibrations of good are the only vibrations.

**THE CONCORDANCES:** The Concordances to Science and Health and to Mrs. Eddy's other works exemplify the infinite compassion of Love. They are the epitome of the fact that nothing is hidden that shall not be revealed.

The human heart has nothing for which to be more grateful than for the fact that the Concordances make easily available the most enlightened statement on every subject dealt with in Christian Science.

The Concordances are second in importance only to the Bible and Science and Health.

**POSTULATES AND PLATFORM:** The "*postulates*"<sup>1</sup> of Christian Science are the self-evident truths of Christian Science, and should be

familiar to every Christian Scientist.

The *“platform”*<sup>2</sup> of Christian Science is its working basis.

Both postulates and platform are essential tools for daily work, charts that bring out the *“beauty of holiness, the perfection of being, imperishable glory”* and show them as *“all . . . Mine, for I am God.”*<sup>3</sup>

**AMERICA:** America, spiritually understood, is the outward evidence of man’s individual oneness with God.

America, in that sense, is not a nation defined by territorial boundaries but is the spiritual idea of Mind everywhere present.

America typifies the yearning of the heart for spiritual reality, *“whose branches run over the wall.”*<sup>4</sup> *“As the hart panteth after the water brooks, so panteth my soul after thee, O God.”*<sup>5</sup>

The *“Pilgrim Fathers”* were the *“Separatists”* who separated themselves entirely from bondage to ecclesiastical and political

1 S. & H. 288: 21. 2 S. & H. 330: 8. 3 S. & H. 253: 2. 4 Gen. 49: 22.  
5 Ps. 42: 1.

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formulas and founded what is called America, as Abraham founded Israel by going out from his *“father’s house, unto a land that I will shew thee,”*<sup>1</sup> forsaking all for the highest sense of good.

The Puritans, on the contrary, did not wholly separate themselves from their old affiliations. They still clung to an ecclesiastical mental unity with the old theology and still looked to an intermediary in the form of the ordained minister between themselves and God, even in the conduct of government. So they could not be wholly single-minded in their purpose.

It was not the Pilgrims who indulged in the Salem *“burnings,”* it was the Puritans. The Pilgrims had no part in them.

It is not the Puritans, but the *Pilgrims* who are the real *“fathers”* of America. *“Come out from among them, and be ye separate,”*<sup>2</sup> expresses America as the spiritual idea of Mind.

America is synonymous with individualism. Had individualism not been the objective of the Pilgrims, they would soon have been forced to admit that there is no freedom and success without it, as the following historical data show.

At first, the Pilgrims felt that community interest, rather than individual interest, in crops would better serve their ends, for the moment. But they quickly learned, as Governor Bradford records in his *“History,”* that collectivism was doomed to failure. Complete individuality was essential for true spirituality and

prosperity - as it always must be.

Beardsley, in his work, "The Builders of a Nation," brings this out clearly on page 265:

"Until the spring of 1623, Plymouth Colony had been upon a communistic basis. The houses of the settlers were individual property but the crops were raised in common for their general consumption. The results, however, did not justify the continuance of the scheme. 'At length,' wrote Bradford, 'after much debate of things, the Governor (with the advice of the chiefest amongst them) gave way that they should set corn every man for his own particular, and in that regard trust to themselves; in all others things to go in the general way as before . . . . This had very good success; for it made all hands very industrious so as much more corn was planted than otherwise would have been by any means the Governor or any other could use, and saved him a great deal of trouble, and gave far better content. The women now went willingly into the field, and took their little ones with them to set corn, which before would allege weakness, and inability; whom, to have compelled would have been thought great tyranny and oppression!'

The Plymouth governor moralizes upon the failure of a scheme which, in theory, had seemed so attractive, but which in the end

1 Gen. 12: 1. 2 2 Cor. 6: 17.

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had militated not only against self-interest but self-respect; 'The experience that was had in this common course and condition, tried sundry years, and that amongst godly and sober men, may well evince the vanity of that conceit of Plato's and other ancients, applauded by some of later times; - that the taking away of property, and bringing in community into a commonwealth, would make them happy and flourishing; as if they were wiser than God. For this community (so far as it was) was found to breed much confusion and discontent, and retard much employment that would have been to their benefit and comfort . . . .

Upon the point of all being to have alike, and all to do alike, they thought themselves in the like conditions, and one as good as another; and so, if it did not cut off those relations that God hath set amongst men, yet it did much diminish and take off the mutual respects that should be preserved amongst them. And would have been worse if they had been men of another condition. Let none object this is men's corruption, and nothing to the course itself. I answer, seeing all men have this corruption

in them, God in his wisdom saw another course fitter for them.”

Man, as God’s idea, is necessarily individual.

America, negatively interpreted, in other words, viewed materially, is the final expression of this individualism seen as human government.

The negative is as individual as is that which is negatives and cannot be changed. The attempt of evil to change America from individualism to collectivism, and all that goes with that theory, is destined to failure. The breath of America is freedom, which means individualism.

To surrender its Pilgrim heritage, would be to sell the birth-right of America. But this can never be done, for *it is America*.

Mrs. Eddy emphasizes individualism thus: *“Is not a man metaphysically and mathematically number one, a unit, and therefore whole number, governed and protected by his divine Principle, God?”*<sup>1</sup>

This individualism, this oneness is America.

All forms of government ownership are subtle attempts of evil to thwart this individualism. Government, like Principle, exists because of its citizen, or idea. It does not and cannot exist alone. Then government’s ownership, possession and being must be shown forth as the owning, possessing and being of its man, its citizen.

If government owned and man did not, there could be no ownership expressed and government would fall.

Man, individually, owns all as idea. He does not own it collectively any more than he owns the multiplication table collectively. This in no way interferes with the inevitable combination

<sup>1</sup> Pul. 4: 7.

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or merger of like businesses - expressing the one business in which all can be owners, but only as individuals, never as government ownership.

Government has no place *in* business, as such, any more than God is *in* man.

Man is the business of God and shows forth God’s business in individual ownership, expression and unfoldment.

He needs no interfering with, and will brook none.

Man’s diadem is his eternal individuality as the expression of the one infinite Mind. America means this and Christian Science, as exemplified in Science and Health, declares it, and so epitomizes spiritual America, epitomizes the culmination of all the good that has gone before.

The true sense of what the Pilgrim Fathers, America – Christian Science - really means, may be expressed, “unto me every knee shall bow.” <sup>1</sup> “And the Gentiles shall come to thy light and kings to the brightness of thy rising.” <sup>2</sup> “And the nations

of them which are saved shall walk in the light of it.” 2

**MRS. EDDY’S PASSING ON:** The question is frequently asked: Why did Mrs. Eddy pass on? Why, with her clear understanding of the Science of being, should she not have demonstrated continuity of living, here?

One, with even a slight grasp of Christian Science, has no doubt of Mrs. Eddy’s understanding of Life, for he knows that Christian Science could not have been discovered and promulgated had a single link been missing in the spirituality of the discoverer.

Then Mrs. Eddy’s death involves a deeper and more far-reaching reason than that of an ordinary death.

The metaphysician understands why it was as imperative for Mrs. Eddy to disappear as she did, as it was for Jesus to disappear in the ascension.

Jesus stands as the personal embodiment of Truth. In his own *person* he expressed the Truth completely; and he declared, “I am the way, the truth, and the life; . . . he that hath seen me hath seen the Father.” 4

These two statements reveal what Jesus exemplified as his mission to the world.

The human mind accepts Truth in gradation, first personally, then impersonally.

Therefore, to understand God, the human mind has to see God first expressed as a person, before it can conceive of Him impersonally as Mind. Consequently, Jesus had to appear in a personal form that could be recognized as the very presence of Truth.

1 Isa. 45: 23. 2 Isa. 60: 3. 3 Rev. 21: 24. 4 Jno. 14: 6, 9.

### “CLEAR, CORRECT TEACHING”

After Jesus had thus presented God, overcoming every sense of limitation and death, and declaring, “Be of good cheer; I have overcome the world,” 1 he disappeared in what has been called the ascension.

However, before this final disappearance he said, “It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you . . . . Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he

will shew you things to come.” 2

Jesus understood that permanent help could not come from a finite person, that the spirit of truth alone could save mankind.

Then the question arises, What constitutes the Comforter, the spirit of Truth that will not speak of himself?

To “not speak of himself” implies complete impersonality; and the only impersonal way in which Truth can so appear, intelligently, to the mortal, is in the form of a book.

Is not a book, apart from its paper and ink, merely thought expressed, without personality or materiality?

Then a book is the obvious way for “the Spirit of truth” to appear.

The Revelator saw the “mighty angel” holding “in his hand a little book open” and his counsel was to “take the little book,” “Take it, and eat it up,” 3 meaning thereby to make its message your own.

Science and Health typifies the angel’s book. It is the way in which the impersonal Christ, Truth, comes to this age.

Mrs. Eddy is not Science and Health, but mortals were unwilling to separate her in their thinking from Science and Health. This attitude, on the part of her followers, forced her to disappear, in order that Science and Health, unfettered by any sense of personality, could be accepted as the impersonal presentation of Truth to man.

To the next question which naturally follows: Why could Mrs. Eddy not have ascended as did Jesus? There are two answers:

First, the ascension, which presupposes man to be material and under the necessity of ascending out of matter into Mind, was accomplished for all time by Jesus. Therefore, there is no necessity for the repetition of that proof.

Since Christian Science declares and demonstrates that there is no matter, it leaves no matter from which to ascend.

Second, the human mind, in its present phase of materiality, insists upon knowing, not only when the mortal appears, or is born, but, more important to that mind, when and how the mortal dies or disappears.

1 Jno. 16: 33. 2 Jno. 16: 7, 13. 3 Rev. 10: 1, 2, 8, 9.

## ANSWERING SOME QUESTIONS

Had Mrs. Eddy disappeared in any way other than in the traditionally accepted manner called death, the human mind would have been stirred to its depths in opposition to Christian Science. It would have declared Christian Science to be a fake, and Christian Scientists frauds, for saying that Mrs. Eddy had

miraculously disappeared.

Christian Scientists would have been accused of trying to make Mrs. Eddy a second Christ; this would have arraigned the entire Christian world against Christian Science. Furthermore, public officials would have insisted that a crime had been committed.

Mrs. Eddy had to leave to the world an interpretation of her disappearance that human belief could admit was proper and legitimate.

She did this by appearing to die and be buried.

However, the fact remains that Mrs. Eddy gave up her sense of life, as it is called, because of the demand of the hour, which was ignorance of her followers, as well as of the rest of mankind. She did it just as willingly as did Jesus. He purposely allowed the crucifixion. It enabled him to overcome the grave and to disappear in the ascension.

Mrs. Eddy permitted herself seemingly to die in order that Christian Science might ascend from the confusion of being attached to her personality, into its rightful status of impersonal Truth.

Through a clearer understanding of Christian Science, it is now seen that Jesus never actually gave up his sense of life, and it will eventually be seen that Mrs. Eddy did not die. The willingness to believe that she did die is purely hypnotic illusion, and is the mesmerism that encourages the one who believes she did, to do likewise.

Mrs. Eddy forewarned against regarding her as a personal leader when she wrote, *"He that by reason of human love or hatred or any other cause clings to my material personality, greatly errs, stops his own progress, and loses the path to health, happiness, and heaven."*<sup>1</sup>

If a person is accepted as a leader because of his discovery of a truth and subsequently appears to fail in any way, his followers are immediately cast into an abyss of doubt as to their own ability to demonstrate the full measure of the discovery. With that uncertainty as a premise, failure is assured.

Accepting Mrs. Eddy instead of her discovery, as leader, must inevitably result in discouragement; for the one who is led can never rise higher than his own sense of his leader. A fountain can never rise higher than its source. *"Hence, a finite person is not the model for a metaphysician."*<sup>2</sup>

<sup>1</sup> Mis. 308: 5.   <sup>2</sup> Mis. 308: 31.

**PART TWO: THE "GRADUATE" COURSE**

**the whole of "Whoso Readeth Let Him Understand," from the above-cited book  
pages 383 through 569, bottom numbers and as referred to on page 164 of  
THE FOUNDING FACTS, etc.**

**(page numbers for Table of Contents refer to those bottom numbers)**

**"The only reason Mrs. Eustace and I had for wanting to attend [Mr. Kimball's]  
class, was our desire to learn more about the handling of malicious mind."**

**(OV 944)**

***"Mrs. Eddy says, 'Sometimes I seem to hear the voice of the Father like this - My  
child, there is nothing in mortal mind to fear, not even the educated thought that  
knows what it is doing. But these different claims must needs remain until thou  
art not afraid. They are here only for thee to learn that they cannot harm. When  
this is learned, their mission is accomplished and away they go.'"***

**(OV 945) (also published in BB 188-89)**

**“The student who heals by teaching and teaches by healing, will graduate under divine honors, which are the only appropriate seals for Christian Science.”  
(Mis 358: 4-6)**

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## **PREFACE**

**On three dates in November and December,  
1938, meetings of Christian Scientists who have  
been through class with me were held in Los**

Angeles, San Francisco, and San Jose. The subject under consideration at each meeting was "Malicious Mental Malpractice." Those attending had been requested to study thoroughly Mrs. Eddy's writings on this all-important question.

Stenographic reports of the three meetings, together with articles resulting from the amplification of points brought out there, form the subject matter of this book.

A correct understanding of malicious mental malpractice is necessary in order to meet the myriad perplexities of evil appearing today in the form of sin, sickness, limitation, and world conditions.

Mrs. Eddy has declared: *"Where all students have failed is in not knowing how to handle animal magnetism."*

I have used quotations of statements which I believe are rightly attributed to Mrs. Eddy. Although their exact language does not appear in any of her published works, they are so pertinent and accurate in expressing Christian Science that no better words could be found in set-

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ting forth and emphasizing the genuine metaphysics of this subject. The quotations have been given to me at different times by reliable friends, as coming from Mrs. Eddy, and I have not hesitated to use them.

(Signed: Herbert W. Eustace.)

In her Vision of September 10, 1887, as recorded in Files of the Library of Congress, Mrs. Eddy said: *"After I had seen my way in Truth, I had to go back to teach them the error . . . I then thought the Truth - the Truth as applied to sickness was all that is necessary . . . Step by step I began to learn that the remedy of SIN must be searched out . . . The arguments to heal sickness caused by the fear of physical beliefs would not heal the suffering caused by the fear of SIN. I have been*

*learning the remedies for SIN through suffering that the fear of SIN has imposed . . . When you think you have mastered disease on a physical basis you are mistaken. You have got to learn that it must be healed on the basis of SIN causing it . . . All the beliefs of SIN and their methods of destroying the peace of mind, filling the body with disease, administering poison through mind with more effect than the doctors could administer it through matter, have to be met and overcome through divine Science by every mortal here or hereafter.”*

**Note:** Remember when Mrs. Eddy uses the word “SIN” as here, she is not referring to anything of the corporeal senses but is referring to the one SIN pure mental iniquity, *malicious mental malpractice*. This in conformity with her own statement in Mis. Ws. 299:16, “*The evil which these senses see not is the only absolute evil.*” - H.W.E.

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“WHOSO READETH

LET HIM

UNDERSTAND”

Jesus

INTRODUCTION

The key to this book is simple but profound. Because God is the one Mind He must and does embrace within Himself the reality of all that *is*. Man is the essential effect that this one God is cause to and just as there is only one God so there is only one man. Since self-evidently you are not God, you must be the effect of God and the one effect. Your dealings as this one man are always with God and with God alone.

This leads to the inevitable fact that, what appears to you as persons, places and things “over there” or “out there” is not there at all, but right where you are, “here.” Also since

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**God *is*, and is all that is, now is all the time there is and consequently there are no years or times in the commonly accepted meaning of these words. It is all “now.”**

**Peoples, races, nations, prophecies, dates, all the so-called formulae of the human mind are really of no vital moment because they are all part of the dream belief called the mortal sense of existence. This is not in reality an existence but a dream belief that, rightly translated, disappears only in reappearing in its true sense as the light of Truth.**

**Bible history, like all so-called human history, does not record periods of time but as Science and Health points out “states and stages of consciousness.” When understood correctly it presents unfoldments of reality proceeding from the lesser to the greater. The Biblical record of creation illustrates this. First the clearing of the vision, then the discernment of the lesser or simpler phases of Mind gradually unfolding to the higher, until finally the recorder declared the whole as God and man in His image and likeness. There were not six days of creation but clearer visions of the one fact of God’s allness. The remainder of the Old Testament is the clarifying vision of that which is real uncovering and destroying that which is unreal.**

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**The conclusion is that you can never be deceived into believing that you are dealing with anything but Mind, the one God. Thus your communion with God is your being and all that you behold is God interpreting Himself to you.**

**With this in mind it will be possible to solve every problem, in other words to understand every problem (place it where it is seen as already worked out) and thus find the solution.**

After the opening chapter of the Bible which declares God and man as All-in-all, up to the statements of Jesus, the recorded declarations of absolute Truth uncontaminated by human belief are few and not easily discernible. As Jesus said, All that ever came before me are thieves and robbers; but the sheep did not hear them." He did not mean "persons" but conditions of thought. All had previously been in the realm of belief but Jesus spoke and demonstrated the truth dealing only with Spirit, hence the disciples' surprised exclamation "What manner of man is this, that even the winds and the sea obey him!" and his own declaration "As I hear, I judge; and my judgment is just."

Christian Science, through Science and Health, has given to the world the actual truth and science of Being--one God and one man

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and God's eternal interpretation of Himself to His man, appearing as the entire harmonious universe and forever showing forth Father, son and Holy Ghost, the unity of good, the trinity of wholeness.

This then is the key: one God one man, one cause one effect. The effect's relationship, as always, is with cause, never with effect. To start from cause is to start from God. To start from effect, is to start from the one evil.

A statement made by Mrs. Eddy in the Christian Science Journal of August 1890 on the subject of malicious animal magnetism is significant in connection with the issue of this book. In that article she says, "It is my impression that at least a half century will pass away, before man is permitted to render his public verdict on some of the momentous questions that are now agitating the world. Also, the discussion of malicious animal magnetism had better be dropped until Scientists understand clearly, how to handle this error--until they are not in danger of dwarfing their growth in love, by falling into this lamentable practice in their attempts to meet it. Only patient, unceasing love for all

mankind—love that cannot mistake Love’s aid  
—can determine this question on the Principle  
of Christian Science.”

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Virtually, “a half century,” has elapsed since Mrs. Eddy wrote these words, and the one thing that now makes the presentation of this subject in a public way permissible and wise is that evil is now being understood by the Christian Scientist as wholly impersonal and as a state of mind. It is no longer thought of as having anything to do with matter—or with false mentality—both effects, but entirely with malicious mind—“the dragon,” the cause or basis of evil. In other words, evil is dealt with as a belief of consciousness, which when understood in its true sense as the negation of divine Mind and *reversed* is found to be divine Mind. This understanding eliminates all hatred and fear of persons, places and things, and so prevents Christian Scientists from “dwarfing their growth in love by falling into this lamentable practice in their attempts to meet it.” The time is here when this question can be happily understood and God seen as the All-in-all.

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**THE  
UNSEEN FOE**

**“Where two or three are gathered together in my name, there am I in the midst of them.”**

In this statement Jesus did not mean that he personally was present, but that the I, the one Mind - his Mind - was present, for Mind is omnipresent. In Mrs. Eddy’s words, *“This beautiful presence all around us is the substance of every good which we could possible desire,*

*yea, infinitely more than we are capable of desiring. 'Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love Him.'"*

Our meeting this day holds a world of promise, is fraught with tremendous hope and filled with far-reaching possibilities, for where two or three are gathered together in the name, the

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understanding of Christ, Truth--the truth about being--there God, the one Mind, is found expressing Himself guiding and directing His own activity.

In eighteen eighty-nine, to her March class, Mrs. Eddy said, "We, today, in this classroom, are enough to convert the world if we are of one Mind." On another occasion she declared, "A small group of wise thinkers is better than a wilderness of dullards and stronger than the might of empires."

Have you ever contemplated the meaning of a gathering of real Christian Scientists--real metaphysicians--with one accord, in one place, with one Mind: the accord, the accord of Mind; the place, the presence of Mind; and that Mind, God? What cannot right knowing, devout prayer, accomplish? Mind is All-in-all and there is no limitation to the love and blessing it showers upon its own idea.

But as Christian Scientists you are not and cannot be deceived into believing there is any value or virtue in "numbers." You know that God and His idea is one and all, and you know the term numbers--anything more than one--is merely a figure of speech implying the infinity of Mind and its expression. Infinity is always

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*one* and the idea's oneness is with its Principle and never with idea.

Numbers carry no importance in and of themselves for you realize, as Mrs. Eddy states, the Christian Scientist is "alone with his own being and the reality of things."

Evil builds upon and glories in numbers for they deny oneness when not understood. Christian Science builds on oneness alone, one God, one man, and the eternal communion of Father and son.

Mrs. Eddy is said to have once told a class, *"You may falsely think that something stands between you and your heart's desire, and so go through life here with that desire unfulfilled, but it is not so. Deny it, and you will find yourself free; and good will begin to flow to you and you will see clearly that nothing can stand between you and your own. Lean on God. Trust Him. Understand Him, and He will give you foresight, wisdom, and a capacity to execute His will, and show forth His name."*

Nothing can thwart the power of right knowing to bring to light the millennium, the understanding of man's eternal oneness with good.

Realizing this, how naturally then would Mrs. Eddy declare, *"To affirm anything is to assert its possibility--to assert it even in the face of*

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*all contrary evidence,"* and also, *"by affirming that to be true, but which to all human reasoning or sight seems not to be true at all, you can bring it to pass."* What can oppose Mind? Does not the allness of Mind make every affirmation of truth instantly available? Of course it does.

What a wealth of achievement this knowledge offers us. Think of it! By affirming that which is true we can bring it to pass. Of course, as metaphysicians, you know the bringing of it to pass simply means the beholding of that which already is. And has not Mrs. Eddy also declared that, *"When you reach out to the beyond for the real, you instantly express it?"* The heart's desire sees its fulfillment in this

understanding, this scientific statement of fact. Think what it means to be able to affirm anything that is true, and to know that your affirmation is the seeing its actual presence, and that not an instant intervenes between affirming that which is true and seeing it, and that even when all human reasoning declares it otherwise. Mind speaks and it is done. As the Psalmist said, "Who is so great a God as our God?"

What a vista of success and achievement is unfolded to each one through this promise of oneness with all good! But best of all is the certainty and assurance which comes from the

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scientific understanding of why the affirmation of that which is true not merely states its possibilities but actually brings it to pass, in other words sees it as right here.

Before considering the important subject of the meeting, malicious mental malpractice, the unseen foe, let us be admonished by Isaiah: "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn," so that our communion with God may truly be the partaking of that bread and wine referred to by Jesus as typifying the understanding and inspiration of Spirit, the eternal unity of divine Principle and its idea, man's oneness with God. And as the Revelator declared "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."

The metaphysician knowing he consciously is, is assured that consciousness must be, or he could not consciously be. From this it follows that consciousness *is*. He further knows that that which *is* is necessarily all that is. There could be nothing outside of that which *is*, for, of course, that would be *is not*.

Therefore, this *isness* must include within itself all being. There is nothing outside of it. It is all-inclusive; it is all Life; all intelligence; all

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**Truth; all substance; all power; all Love, the one and only Mind from which alone all thought proceeds.**

**Such knowing is not obtained from a book. The Bible and Science and Health take you to their source - the one Mind - and in your oneness, you communion with the Mind of those books, you realize what Christian Science actually means. You are not a Christian Scientist because of person. It is a matter of no moment to you whether human belief says there is or is not another Christian Scientist. To you, God is Christian Science and therefore you are the Christian Scientist. You are the man of God, and as such, you are the voice of God - the word of God - and all that you are ever aware of is your oneness with God - God communicating Himself, His will, to you, His own idea.**

**You never deal with anything but God, for God is infinite and you could not deal with anything outside of the infinite. You could not be aware of, in other words cognize anything unless it came to you as consciousness. Coming to you as consciousness, it actually comes as your God to you. Then you are always dealing with your God, your Mind. You know that. Therefore, you know that if you turn from this one God, this one cause, and look to what you think**

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**is effect, instantly you become a mal-practiser of Christian Science, because you are introducing, or attempting to introduce something besides All - God and His man.**

**Mrs. Eddy, you doubtless have discovered, has written analytically and completely on the subject of malicious mental malpractice, and all that the term implies, stressing minutely the importance of understanding what it is and what**

it is not. You must have become convinced that nothing is more important than the understanding of this specific subject, malicious mental malpractice, which, in its final analysis, is revealed as the sum total of iniquity, the complete negation of divine Mind. Through its exposure comes the understanding which is the key to the destruction of everything that assails and hurts mankind.

Whether good or bad, the name given to any claim is of small moment. What is important is to know whence it cometh and whither it goeth, what its origin and what its purpose. That is all the metaphysician is concerned with. And it does not concern him in the sense of distressing him. Far from it. He knows that, since all true thought comes from God, its only purpose is to interpret good. Therefore whether good appears positively or negatively, the metaphysi-

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cian, like Jesus, knows he is dealing with God only. Hence the promise Jesus gave: “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.”

The metaphysician’s conversation is in heaven. He insists upon finding every word to be of *heavenly origin*, in spite of any distorted meaning. His first and essential duty is to translate every word back to its origin which is God. Take for instance, the words malicious, mental and malpractice. Malicious means with deadly intent; mental means in the realm of mind; malpractice means wrong practice. Hence the complete meaning is a wrong or evil practice in the realm of thought, with a deadly motive and with the sole intent of destroying through a mental process.

Now, how could such a combination of words with such a purpose be associated with God?

The principle of numbers is the law of annihilation to every thing in numbers contrary to itself, not because it knows anything which is contrary to itself, but because its ever-presence

is the law of spontaneous destruction to every mathematical mis-statement. In exactly the same way, God, the divine Principle of being, is the omnipresent law of total destruction to

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all unlike Himself, to every mis-statement or misconception about Himself. God thus becomes the one destroyer, the one divine Mal-practitioner *to all evil*, and His intent is deadly -- to annihilate every vestige of evil and belief in evil. As Jesus said, “I came not to send peace (to evil) but a sword.”

Science and Health points out that “The greatest wrong is but a supposititious opposite of the highest right.” Thus, every wrong borrows its seeming presence and activity from right, from God. When viewed correctly, the negation or suppositional opposite is welcomed, for as reversed, the lie of the corporeal senses is also automatically reversed.

The point should again be clearly established and emphasized that as a metaphysician each one must realize that to bring in a third, immediately makes him a mental malpractitioner, a wrong thinker, for there can be only God and His idea. Furthermore, it makes him a malicious malpractitioner, because malicious means deadly, finite, and the attempt to bring in a third and have something besides Mind, is to finitize Being. That is the cause of all evil.

Do not think you can turn away from what you know Being to be, the one Mind and its idea and the eternal communication or commun-

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ion between them without becoming a malicious malpractitioner. It is not possible. Therefore if you should attempt to do this, all that Mrs. Eddy has said about malicious mental

malpractice spontaneously becomes that which you are accepting as your mind. Arouse yourself and ask, "What responsibility have I as a Christian Scientist. If it seems no more than to go dreaming along from day to day, why abandon the old church Christian faith?"

Christian Science is not mere faith. To be sure it includes faith, but rather is it understanding, -- understanding which demands as Science and Health says, "Absolute consecration of thought, energy, and desire." You may put off practising what you know. You may "go the way of all flesh," as mortals have been taught, but all problems will still be waiting to meet you "up the road." There is only one way in which to work out the science of Being, and that is the way of understanding.

This understanding is the Messiah, or Christ. As Peter said, "There is none other name under heaven given among men, whereby we must be saved." Then is it not foolish to imagine that malicious mental malpractice is something that does not concern you and does not have to be dealt with? You must realize that it, and it

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alone, appears as the so-called law of reversal, claiming to have the power and the will be reverse everything of God and with the avowed purpose of crucifying the truth in your thinking. You must see that it is the one and only thing to be dealt with and defeated.

Now we have reached our main subject. In order to present it with a clear sense of its great importance to our welfare, as well as to the welfare of our entire world, I am going to quote for you several statements of Mrs. Eddy.

The first was published in a little pamphlet called *Historical Sketch of Metaphysical Healing*: -- "*I regard some of my students' seeming blindness on this question of a perniciously directed mental influence, with great pity.*"

A statement from *Miscellaneous Writings*: "I am astounded at the apathy of some students on the subject of sin and mental malpractice,

and their culpable ignorance of the workings of these--and even the teacher's own deficiency in this department."

One from Miscellany: "The only incentive of a mistaken sense is malicious animal magnetism, -- the name of all evil, -- and this must be understood."

Another from an early edition of "Retrospection and Introspection": "Doubters of the

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existence or the evil of mental malpractice, sneerers at the probability of its method, will at no distant day have their eyes sharply opened."

Lastly from the second edition of Historical Sketch and one that should open the eyes of every Christian Scientist to this subject of malicious mental malpractice: *"If any honest Christian Scientist can be deceived into believing that it is chance, not direction by malicious minds which are at work--that ignorance instead of sin is what he has to meet at all times--this error prevents him from understanding enough of the question to insure his own defense, and leaves him in the power of animal magnetism--perhaps temporarily relieved of this suffering, rejoicing in a hope of freedom which he afterwards finds to be in vain."*

It should always be remembered that when Mrs. Eddy is quoted as stating a metaphysical fact, that which seemed to be the voice of Mrs. Eddy was really the voice of the authorship or authority of Science and Health. Now, what was the voice of that authority? Was it not the voice of Mind? You know that Mrs. Eddy did not create the *truth* of Science and Health, but she became God-like enough to put self aside and let Mind inscribe the truth of Being. No human belief could have written Science and

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Health, and you whole-heartedly subscribe to her own statement in that book, "No human pen nor tongue taught me the Science contained in this book, Science and Health; and neither tongue nor pen can overthrow it."

Consequently, when Mrs. Eddy states a *scientific fact*, take it as gospel. If you do not understand it for the moment, do not be disturbed. Ponder her statements. Ask yourself whether your understanding of Christian Science is sufficiently developed to establish those statements metaphysically, and if your understanding does not confirm them immediately, you will find that further unfoldment will establish their truth.

In that last quotation it is wisdom saying to you that if you "*can be deceived into believing that it is chance,*" circumstance, condition, education, environment, heredity, anything rather than "*direction by malicious minds which are at work,*" or if you can be deceived into thinking that it is "*ignorance instead of sin*" that you have to meet at every point, then this error will prevent your understanding enough of the question to insure your own defense, and will leave you in the power of animal magnetism, in belief.

A statement like that from the discoverer and founder of Christian Science, calls for your con-

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secrated thought. You must ask yourself, "What am I doing? Am I drifting along, accepting the suggestions of evil that I am without a position, or without money, or home, or husband, or wife, or health, anything desirable, because of chance—because of circumstance, or am I awake to the realization that it is the deliberate '*direction by malicious minds*' at work?" Consider also how often the temptation comes to believe that it is ignorance, not sin, that has to be met at all times. Let us see why these suggestions come and at the same time remember, that malicious mental malpractice and ignorance are always one not two, and are always *sin*.

**You know that God could not be cognized unless He were shown forth by the Christian Scientist. In the same way evil would be unknown unless it were voiced by what appears as a malicious mental malpractitioner. But if you think that in any way means there is *a* person involved, you lose the real sense of metaphysics. It could appear as a billion persons, and does to human belief, but does that make it *a* person? And yet, you must recognize, before you set about destroying it, that it actually seems to be presented to you perpetually as person, even though it may reach back, over a long period of time in building the argument which is finally**

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**directed against you, as in claims of heredity, disposition, traits, and so forth.**

**Do we not all have to plead guilty to the fact that we have been idly dreaming? Did not Mrs. Eddy declare, *“I am astounded at your ignorance of animal magnetism. Your enemies are working incessantly, while you are working not as you should.”* Which one of us, when something contrary to good is presented, does not immediately begin to think “Well, where did this come from? What brought it about? Some circumstance, some condition, some chance?” Anything instead of seeing that it is always the result of *“direction by malicious minds which are at work.”***

**But you also realize that if you were to seek the so-called minds at work, your efforts would be futile, and you would become totally lost. Why? Because evil expressed in all its multiplicity of human beliefs negating the infinity of variety of divine Mind and its expression and rapidly changing from one belief to another. It is these malicious beliefs or minds at the dictation of the one evil, which are doing the constant pounding, though you may, if not keenly awake, think it is your own volition. It is this malicious argument going on incessantly, that causes Christian Scientists to bow down to the**

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lies it presents and believe among other arguments that they cannot heal, that is to say cannot see God as All-in-all. Paul admonished, “Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.”

In other works wake up by knowing you are awake and why, and that as a Christian Scientist you cannot be made to believe that it is chance, circumstance or any other thing that is at work instead of malicious mind. Then you cannot be prevented from handling the claim and destroying it, whatever it may be called.

Mrs. Eddy has told us that if we do not awaken and begin to handle malicious animal magnetism, our cause will be lost, rendered wholly unavailable, – the cause of Christian Science – the cause that you love more than all else. But even though consecrated to this cause – to one God and His idea – and loving it with your whole heart, are you awake to and intelligently handling the negation of this cause—malicious mind? If not, do you realize what is preventing you? It is not your self. Perhaps malicious argument is saying to you, “I have no time; or I cannot do it; or the press of home

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duties, or the stress of business prevents my devotion to the cause with my whole heart.” You must know, however, that in reality, there is no mind to voice such untruths since there is only the one Mind.

Consider the terrific turmoil going on in Europe, – the “judgment of the nations” that is typified by the King’s Chamber, in the Great Pyramid! In this turmoil you are seeing in a

degree what constitutes this judgment. These are your nations, are they not? Are you going to allow such conditions to continue without turning your attention to them?

Mrs. Eddy is reported to have told some friends that if we did not destroy the belief in malicious mental malpractice and meet its mesmerism, we would go along another 1900 years with the world sunk in blackest night. She also declared that it had tried to overcome her, but she had withstood it all for 40 years, and that now we must do it. Unless it is done, the cause of Christian Science will vanish.

Is this "withstanding" accomplished by indolence, or by the searching out of an easier way to spiritual achievement? Do you think you can do it by turning, perhaps, to the countless foibles and fables of human belief which offer quick means of securing wealth and happiness? Be-

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ware the silly rubbish of so-called superfine metaphysics that is flooding the earth, seeking as the Bible points out to deceive, if possible, the very elect. All of such things mean nothing to the Christian Scientist. God has already done all. Jesus declared, "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." What Jesus declared as imperative for him to do cannot be less imperative for all to do.

It is not a question of whether you became interested in Christian Science because you were healed or because you saw its truth, the fact is you vigorously continued its study because of your deep love of Truth. What do you think could rob you of that earnest enthusiasm? Nothing. And nothing has robbed you of it. Then what has *seemed* to do it? It is this malicious argument that has tried to foist itself upon you as your mental volition and act as your Ego, your I. Are you going to allow it to continue? Are you going to allow yourself to be controlled, or are you going to turn on the light of intelligence and destroy the whole lie that proclaims

that malicious evil can make for you a “rule” or “law” of any kind?

You thoroughly understand the uselessness of handling effect. You do, however, recognize the

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wisdom of first seeing, for instance in a case of cancer, the truth about cell, how God embraces within Himself, all that cell means, that there is nothing outside or apart from the *isness* that is all that is, and of finding cell right where it always is--the very presence of God, in the kingdom of heaven, perfect, indestructible, expressing obedience, orderliness and truth and everywhere present. But having discerned this to your complete satisfaction you instantly see that is but a minor step, and if you stop there as Jesus said, you are an unprofitable servant, for that is only doing that which it is your duty to do--so you immediately proceed from that point to the realization that diseased cell is not the claim. Disease cannot argue. Disease has no intelligence. How could matter, whether called tubercular germ, cancer, or any other disease, argue? You know it has no intelligence wherewith to argue. Then what is doing the arguing? It is sin, malicious mind, malicious mental malpractice, through its so-called malicious mental malpractitioner. That is the real claim every time.

Mrs. Eddy told a member of her household that, *“in the beginning it was easy to handle sickness, but now we are handling sin.”* Is that not exactly what we are handling? What else

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could this subtle argument be that seem to take possession of you as your mind and makes you voice its lies? It is the unseen foe, the sin of sins. You must recognize it as sin instead of

ignorance or some discordant thing, or real healing cannot result.

By that it is not meant that it is unnecessary to reassure yourself that there is nothing wrong, in belief, as a thing. The claim may seem to be some *thing* wrong, but you instantly recognize that that is not the real trouble, so you do not give it any standing, but instead you discern that it is hypnotic suggestion that must be destroyed. Effect no longer deceives you, it is so-called cause that must be dealt with.

Are you whole-heartedly ready to accept this conclusion? Are you ready to grasp it and vigorously fight back with the truth? Most assuredly you are. You forcefully declare "I will destroy the belief that there is malicious evil that can operate as malicious minds and make spurious laws claiming to govern and control me, for malicious mind cannot think or act, it borrows, as the negation of God, all from God and so as reversed declares God's presence." If you do not do this, you will lose the whole purpose of metaphysics. Metaphysics does not deal with

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things in the physical realm, so-called, but keeps all in the realm of mentality.

You cannot play with your understanding of Christian Science. The time for trifling has passed. No wonder Mrs. Eddy is reported to have said to a friend, "*This hour is the acme of hate against Love, and Love alone can meet it.*" Are you willing to allow your world to fall into destruction? Or are you going to settle the question instantly and declare, "This testimony halts right here. My thinking stays on one side and one side only, the side of God." Then remember, "*To affirm anything is to assert its possibility*" and that when you affirm that which is true, although human reasoning and sight may say it is not true at all, you will bring it to pass. Why? Because it is already the fact.

Do you believe that? If you do not, why do

**you say, “I am a Christian Scientist and I believe Mind is All-in-all”? Are you afraid to trust Mind or to use your own authority, afraid to stand and declare on the side of Mind, and believe with your whole being what you affirm?**

**This continual argument of “sin” has nothing to do with you. It is something entirely apart from you. It is the argument of malicious mental malpractitioners, or so-called malicious minds, the voice of evil, trying to make you, too, bear**

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**false witness. Are you going to counteract this argument with Truth, and claim, as Mrs. Eddy points out in Miscellaneous Writings, “full exemption from all necessity to obey a power that should be and is found powerless in Christian Science.”**

**What you have accomplished up to now, is only a beginning. You must continually enlighten yourself on the whole subject. Like Mrs. Eddy, let nothing prevent your fighting, not only “40 years” but until all malicious mesmerism vanishes under the light of understanding. If you, like our Leader, have to cross the Red Sea, step bravely forward, and it will divide as of old, and you will go through on dry land, rejoicing every step of the way.**

**You do not have to uncover evil in one sense of the word. It is uncovered. Science and Health states, “Truth is revealed. It needs only to be practised.” But if you go on accepting these arguments of malicious mind, thinking that they are your own thought, you are powerless to cope with them. Assert the power of Mind, this Mind that is God, this Mind that is your Mind, and begin to feel that you can see as already brought to pass whatever is true. Evil argues persistently and vigorously. You cannot be less persistent or less vigorous.**

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Jesus taught that asking was pre-requisite to seeking, and seeking to finding, and drove home this lesson with the story of the man who besought his friend at midnight to give him bread. “I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.” We find Mrs. Eddy pleading similarly for consecrated and resistless effort, many times throughout her teachings. In Miscellaneous Writings she says, “Are we duly aware of our great opportunities and responsibilities? Are we prepared to meet and improve them, to act up to the acme of divine energy wherewith we are armored?” Why not put yourself on the positive side of that which you wish to carry, and see that the only thing that is trying to stop you is this malicious mental malpractice, with its incessant argument on the negative side.

Have you ever stopped to ask yourself how that East Indian who was on Robert Ripley’s “Believe It or Not” radio program, walked over a pit of red hot coals, heated to 1200 degrees Fahrenheit? He had performed a similar feat in England in 1935, with a temperature of 800 degrees. Of course the belief that enabled him to do it was just a changed material belief.

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As Christian Scientists, we understand it as a form of self-hypnotism. In his talk over the radio after his performance, he said that it was his faith in God and in himself, that gave him the power. It is obvious what the East Indian is believing his God to be. Nevertheless, whether or not he did it through hypnotism, the fact remains he did it, and the question is, how? His utter consecration to his purpose, largely through the elimination of fear of the fire, was what enable him to walk unscathed over the hot coals. As an example of true metaphysical understanding, we have the joyous demonstration of the three Hebrews, Shadrach, Meshach, and Abednego, who proved the power of real

**Mind-understanding to nullify the false sense of fire.**

**If consecration to his task could make the performance of the East Indian possible, think of the possibilities of consecration to the understanding of the allness of the Mind which says, "Son . . . all that I have is thine."**

**Do we pass these things by? Are we like the travelers in the parable of the man who fell among thieves? Those who saw the man, with one exception, passed by on the other side, just missing the lesson to be gained had they stopped to unsee the lie and to profit by it. Is not that**

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**what we too often do? Do we see these things and straightway forget them, or do we pause and ponder and become more consecrated in Christian Science?**

**When you commence the study of mathematics, you do not stop at the multiplication tables, you go right on to a complete understanding of all mathematics. That is the natural and normal thing for a mathematician to do. Why should there be any difference in acquiring the understanding of Christian Science? Should you not just as normally go straight through to the ever-present kingdom of heaven? You would were it not for one thing, and on thing only, malicious mental malpractice.**

**Why have we not awakened long before now to what is confronting us, - this one evil with its dogged insistence challenging our every act? It makes no difference whether it is a question of closing a deal in business, or healing a case of disease. That deal or that case would be spontaneously finished the moment it presented itself, were it not for this insistent claim which dares, in belief, to intervene and say to you that the presence of Truth can be reversed, delayed, defeated.**

***"When you reach out to the beyond for the real, you instantly express it."* That truth is**

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self-evident. Who ever heard of looking to the principle of numbers for two times two is four, and not instantly expressing it? The “beyond” is Mind, that which is beyond all mortal sense, all limitation. When you reach out, beyond all limitation, to Mind for the real, you instantly express it. Mrs. Eddy continued her statement, *“But because you are still in matter, in belief, and subject to the laws of matter, in belief, that absolute Truth outlines itself to meet the present need.”* In other words, it spontaneously appears to you in the language you can best understand.

Then why not expect it to appear? Why think it extraordinary that God can raise the dead, or give you perfect bodily health, or that He can give you all the money you need? He gives you everything. Why should you question it, when there is no such thing as matter, and you are not looking to matter, but to Mind, dealing with Mind, knowing that Mind is All-in-all? When you stop to think, you know that it is absurd to doubt or question. What then, makes you doubt or question? To that there is but one answer. It is malicious argument, daring to suggest that you have lost your faith and confidence in God, that you no longer trust your ability to heal and to heal all dis-ease. You know, however, that the healing is already there, that in reality there

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is nothing to heal but something of God to see, and that what you say, as the voice of God, stands fast, and cannot be reversed.

What is there to stand between you and Mind, and its spontaneously appearing to you? Nothing. Then you say, “It is not I that doubts, it is the suggestion of evil trying to substitute itself for my I; it is malicious mental malpractice, operating as malicious mental malpractitioners.”

Mrs. Eddy warns us in *Miscellaneous Writings*, that “Large numbers, in desperate malice, are engaged day and night in organizing action against us. Their feeling and purpose are dead-

ly, and they have sworn enmity against the lives of our standard-bearers.” They are attempting, by their arguments, to weaken the Christian Scientist’s confidence in his ability to show forth God. Evil is afraid of the standard-bearers, for they stand as God’s law of truth to evil, saying “Thou shalt surely die.” Then is it not malicious mesmerism that is raising its head against you to voice its lies? Who is a standard-bearer in Christian Science, except the one who knows something of himself? Because you know something, of yourself, in knowing *why being is*, you are the standard-bearer.

From a study of Mrs. Eddy’s writings, on the

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subject of malicious mental malpractice, it becomes apparent that no matter under what guise evil may appear, it is never anything but malicious animal magnetism. There is only one way for you to free yourself from becoming the servant of sin, from lending yourself to malicious mental arguments and that is, as Proverbs states it, “In all thy ways acknowledge Him, and He shall direct thy paths.” In all ways start with cause and cause, God, will take care of effect.

You remember the statement of Mrs. Eddy, in her early Science of Man, *“Do not think to deceive yourselves by deceiving others, for Wisdom will call you into judgment for all you think and act, and the tribunal before which your true position is tried and proved, is the demonstration that you are able to give of healing the sick, after learning the Principle upon which this is done, and the only one by which you can succeed to the most marvelous instances of cure.”*

Do you want to heal? Do you want to have the kingdom of God right here? Nothing can limit your power. You alone could limit it by listening to the malicious arguments of the mental malpractitioner instead of knowing that God is the one and only Mind.

When the warning is given, *“Do not think to deceive yourselves by deceiving others,”* does it

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not mean that we must save ourselves from this deception by insistently seeing the reality and everpresence of God and His idea and thus healing the sick; in other words by consistently correcting the lie with our declarations of Truth? Then go out, as it were, “into the highways and byways” and do this healing and so prove what you know. Why not? The lies presenting themselves as consciousness are many and each one must be taken back to the Father’s house and there found correctly. This means taking the things of God and showing them unto the creature. Then, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

Every Christian Scientist must understand and does understand that when the word “heal” is used in Christian Science it does not mean to heal someone or something, for there is nothing to “heal” with God as All-in-all. Thus healing in Christian Science simply means conscious oneness with God, and the efforts to bring about this oneness are not based on its absence but are merely the refutation of the negation and the translation of it back to its original fact of good as all the *isness* there is.

You know that every thought and every act will be brought into judgment. Can you be a

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mathematician without facing tests on every rule? The understanding of Christian Science demands no less. Then why make excuses? Why think that anything, as a test of your sincerity and understanding, can take the place of healing the sick and heavy laden?

In *Miscellaneous Writings* it is stated, “Less teaching and good healing is today the acme of ‘well done;’ a healing that is not guesswork, - chronic recovery, ebbing and flowing, - but instantaneous cure. This absolute demonstration

of Science must be revived.” If you are not healing, not seeing and feeling God as All-in-all, get immediately into your “closet,” and there alone with Mind, ask what is stopping you and arouse yourself to resist this hidden mental foe which declares you do not understand God.

The incessant argument is that you cannot heal, - that you cannot know God - that you do not know how to heal - how to understand Him. Then the argument continues, calling its lies laws of matter, of nature, anatomy, physiology, heredity, hygiene, theosophy, spiritualism, astrology, false theology and so on; also laws of wish, rule, inclination, desire, hatred, anger, endless would-be laws. All these are simply the negation of divine Mind and its activity, and melt away under the lens of Truth.

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Thus evil argues incessantly. Are you accepting its argument? You know that nothing can stop you from healing, because whatever you affirm that is true, even if *“to all human reasoning or sight it may not seem true at all,”* still it will come to pass. It could not be otherwise since “All is infinite Mind and its infinite manifestation” as Science and Health declares, and since good *is*, not will be.

To you, body means embodiment. You do not think of body as just a conglomeration of atoms, weighing a certain number of pounds. You think of it as the full interpretation of Mind to you. In your healing work in Christian Science, consider carefully this statement which Mrs. Eddy made to some friends: *“What thou needest to know is that mortal mind has translated the body and its functions into matter, and immortal Mind, gives back the original with the functions, preserved and harmonious, but not as not in matter, but as and of Mind.”* By the phrase, *“not as not in matter”* is meant that Mind does give back the original body and its functions, preserved and harmonious, in that which may seem to you to be matter, but which is really Mind. There can be no limitation, because all is Mind, not

matter at all.

You may think good appears materially as

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health, security, position, and other seemingly advantageous conditions. However, regardless of the appearance, you would not be aware of even a sense of good if it were really material, if it were matter as such. Affirm on the side of that which is true, and the true will supply you with all good, and will give back the original, free from limitation; in other words, will give back body, not without functions, but with *“its functions preserved and harmonious, but not as not in matter, but as and of Mind,”* in the positive language that you can best understand.

Compel yourself to stop doubting, quibbling and questioning and begin to work. Exercise the will of God. It will operate every time, for *“Whenever you reach out to the beyond for the real, you instantly express it.”*

That which is real, that which is true, is not in the process of coming; it is already here. That applies not only to health, but to the fulfillment of all good, regardless of the need or the occasion. The answer is here - present every moment. Then reject with equal insistence, the perpetual lying insistence of the mental malpractitioner, that evil is the reality. You are not afraid to use the will of God. As the man of God, the voice of God, you declare, “Here I stand, and evil has no power.”

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**“So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”**

Because I have brought out so strongly the necessity of using your “will” in facing the work that lies before you, I would like to repeat to you a little poem, called “Consecration.” This poem is anonymous, but Mrs. Eddy evidently thought highly of it, because she asked to have

it published in The Christian Science Journal of October 1900. Obviously it is not wholly metaphysical, but it is easy to comprehend why she thought it worth publishing, for it is filled with the right understanding of will power, and is worthy of your most thoughtful consideration.

### CONSECRATION

Laid on Thy altar, my Lord divine,  
Accept my gift this day for Jesus' sake;  
I have no jewels to adorn Thy shrine,  
Nor any world-famed sacrifice to make.

But here I bring within my trembling hand  
This will of mine - a thing that seemeth small,  
And only Thou, dear Lord, canst understand  
How, when I yield Thee this, I yield mine all.

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Hidden therein Thy searching eyes can see  
Struggles of passions, visions of delight,  
All that I love or am, or fain would be -  
Deep loves, fond hopes, and longing infinite.

It hath been wet with tears and dimmed with  
sighs,  
Clinched in my grasp 'til beauty it hath none.  
Now, from Thy footstool, where it vanquished  
lies,  
The prayer ascendeth, O may Thy will be  
done.

Take it, Oh Father, ere my courage fail;  
And merge it so in Thine own will that e'en  
If in some desperate hour my cries prevail  
And Thou give back my gift, it may have been

So changed, so purified, so fair have grown,  
So one with Thee, so filled with peace divine,  
I may not know, or feel it as my own,  
But gaining back my will, may find it Thine.

Notice how in gaining back (your) will, you

**“may not know, or feel it as (your) own, but find it Thine.” You find God’s will as your will. Use it then. Do not act as though you were helpless, but use this will of God, and you will be**

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**turning directly to God, and God alone, to find out what His will is. You will never deal with effect, but will always start with cause. You know to begin with effect, is to yield yourself to the enemy of mankind and aid and abet the wilfulness of evil, malicious mental malpractice and its tools. You first start with God, divine Mind, and find Him the source of all that appears. You cannot then malpractise but will bless mankind. This is what is meant when Science and Health says, “Your true course is to destroy the foe, and leave the field to God, - Life, Truth, and Love, remembering that God and His ideas alone are real and harmonious.”**

**May I now leave with you a statement of fact and an exhortation from Mrs. Eddy’s Miscellaneous Writings: “Christian Scientists cannot watch too sedulously, or bar their doors too closely, or pray to God too fervently, for deliverance from the claims of evil. Thus doing, Scientists will silence evil suggestions, uncover their methods, and stop their hidden influence upon the lives of mortals. Rest assured that God in His wisdom will test all mankind on all questions; and then, if found faithful, He will deliver us from temptation and show us the powerlessness of evil, - even its utter nothingness.”**

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**HOW MALICIOUS  
MENTAL MALPRACTICE  
SEEMS TO COME  
INTO BEING**

**In order to understand in a practical way the subject of malicious mental malpractice – the negation or suppositional opposite of**

**Christian Science practice - it is necessary to understand its suppositional origin, just as it is essential in order to understand Christian Science to know: firstly, that there is God; secondly, what God is; and thirdly, to know what He is God to and the laws by which He operates. No Christian Scientist would think it possible to intelligently continue his study of Christian Science without first being well grounded on these fundamental points.**

**In order to think and act with unbounded confidence, the Christian Scientist knows that he must have a reason for the faith that is with-**

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**in him and that that reason can only be completely satisfied as every step in the process of establishing its structure is taken intelligently. Thus in proving that God is, he starts with that which he knows of himself without any external testimony, namely his own consciously being, and from this he instantly is assured that he could not consciously be if Consciousness were not first the fact. Thus he establishes that Consciousness *is* and from this isness he goes on to find that Consciousness is All-in-all, since there could be nothing outside of that which *is*. He further learns that this Consciousness, being all, embraces within itself all being, with all that this term implies.**

**Thence he goes on to discover that this Consciousness, in order to be Consciousness, must be conscious of something and he names that something that Consciousness is conscious of, idea, man or any term that he chooses whereby to express effect. The term or name is unimportant but whatever term is used it means that whereby Consciousness is made known . Because this Consciousness is necessarily Mind, Intelligence, that which knows, it expresses Itself as law, order and so forth.**

**The student of Christian Science continues this reasoning until there is not the slightest doubt or question left in his mind that not only**

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is there God, but that He must, in order to be God, embody within His own infinity all Life, Truth, Substance, Being, etc., together with that which He is God to, with His accompanying laws. Being All-in-all, His Allness must necessarily include all. This Allness means Oneness and therefore there is nothing apart from Him. He is both noumenon and phenomenon, God and all that God is God to. The Christian Scientist knows he cannot understand God without this sound foundation, which gives him a reason for the faith that is within him.

In exactly the same way, in order to comprehend this subject of malicious mental malpractice, he must see just what it is, how it arises in belief and all that there is to it, or he will not understand it, and be able to handle it, for as Mrs. Eddy states in Miscellany, “. . . we cannot do more than we are nor understand what is not ripening in us.” What man is is always what he understands and that is what he can use and prove is his own.

The let us look at this subject of malicious mental malpractice simply and intelligently.

First how does it come into seeming being? Given the fact that God is, that Truth is, there instantly arises, by implication, the suppositional opposite of it, just as with the presence of any

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intelligent statement, there arises, by implication the ignorance with regard to that statement. The ignorance is merely the false, in contradistinction to the fact. A lie is not anything of itself. It is the negation of the truth. No mind is required to suppose a lie. It appears as the result of the law of opposites, coming as the negative accompanying the positive suppositionally, and spontaneously disappearing with the acknowledged presence of the real or posi-

tive – in other words being “clothed upon” by the reality.

This supposable condition exists not because of a so-called mind supposing it but by virtue of the law that every truth includes, within itself, by implication the concept of its own opposite. This is the law of opposites. To illustrate this point, is it not obvious that *is* being is, because its “seed is in itself,” alone determines itself, and so implies that anything outside itself, outside that which *is* must necessarily be *is not*? In other words every truth by virtue of its own *isness*, hence allness, carries within itself the contradiction of the lie about itself.

Thus we get malicious mind as the suppositional opposite of divine Mind in all its minutiae, and yet without the faintest real existence of

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itself. We call it malicious because that which it negates or is the suppositional opposite of is the Mind that is infinite Life or good. It is necessarily mental because all supposition is mental or mind with a small m. Everything that the one Mind is, in all its infinity of perfection, the suppositional opposite must simulate in exact opposition. The suppositional opposite has no ability independently to declare itself, but by its very nature it automatically falls in line as the negation of that which *is* and it borrows its entire suppositional presence and action from that which *is*, even as any lie depends for its existence on the presence of the truth about which it is the lie.

Just as Mind *is*, and is all that is, hence One, in the realm of the positive, just so malicious mind is suppositionally all that is and is one in the realm of evil or the negation. Further, just as divine Mind, the one Spirit, has that whereby it is shown forth, which we call spiritual being or spirituality, so malicious mind has that whereby, in belief, it is shown forth, viz., material being or materiality, which of course must be and is just as mental as the offspring of supposition would necessarily be. This material being or

**materiality appears as, and is called, mortal man, place, or thing, but it is never more than the**

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**erroneous or suppositional opposite concept of that which divine Mind and its divine man, place and thing is, wholly pure and perfect.**

**By means of this so-called suppositional mortal man, place and thing, malicious mind appears to act and operate and it can never act or operate except as such mortal man, place or thing, since cause, whether genuine or suppositional, must have its effect whereby to proclaim itself.**

**But does this mean that malicious mind has any power of its own to harm anyone? No, for its entire presence and power being a suppositional presence and power it merely declares the real presence and power of that about which it is the lie and so, when reversed, testifies to the ever-presence of divine Mind. To use Mrs. Eddy’s statement in Unity of Good, “The use of a lie is that it unwittingly confirms Truth, when handled by Christian Science, which reverses false testimony and gains a knowledge of God from opposite facts, or phenomena.”**

**However, this negation or suppositional mind must by its very suppositional opposite nature, assume in belief all that God is, together with all His power, authority and law whereby to act, etc. It usurps the role of God and claims to be very Mind and therefore to be your mind,**

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**thinking and acting for you to the minutest details of your daily life. It uses the lie about every law and activity of God as its “law” of activity and does this all with the suggestion that “I am of God for God made me; in fact I am God, Truth.” We have seen, however, that the only sense in which God “made” it is in the sense that**

God through His *isness* must imply His suppositional opposite *is not*. The *is not*, by its reversal declares *is* and thus shows forth God's absolute allness both negatively and positively so that God may truly be All-in-all.

Having now seen just how malicious mind arises as supposition, we can readily go on to following it through in all its seeming complications of evil and yet without giving to it one atom of power or reality of its own, but ever turning all back to the one Mind from which all is.

One point should be consistently borne in mind and that is that the supposed channel or avenue whereby malicious mind seems to appear is never of any moment in the final analysis, that it is but the puppet of the supposition it is expressing, even as the divine man of God is in reality nothing of himself but is that whereby God is seen and known. In handling malicious mental malpractice it is so-called cause that is always dealt with, never so-called effect.

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The foregoing is preliminary or introductory to the pages which follow, where these points will be repeated in many different ways, over and over again. It seems eminently sensible, however, before going thoroughly into the subject of malicious mind and its so-called malicious mental malpractice, to fortify one's self with the clear understanding as to just how malicious mind originates in belief and what it signifies. Then at no point in its uncovering will it be thought of for one instant as being anything but the suppositional opposite or negation of that which *is*, of God and His allness, and therefore as that which, when reversed, declares the allness of good.

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**DEFINITION  
OF  
"BEAST," "FALSE PROPHET," "DRAGON"**

**One good way to understand the manner in which malicious mind operates, appearing always as effect, is to study what John had to say on this subject in the Book of Revelation. This book was dictated to John by Christ Jesus, and may therefore be taken as a statement of absolute metaphysical fact. John recorded it in symbols; but as soon as these symbols are translated into ordinary speech they will be found to be very enlightening.**

**According to John's allegory, there were two forces of evil which claimed between them to rule the world and to be able to destroy anyone who did not worship them. The first, a physical power, was called by John "the beast," and the second, a mental power, was called by him "the false prophet." These two terms stand, for ma-**

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**teriality and for mentality. But according to the allegory, and this is the point to be noted, neither of these two phenomena has the slightest power of its own. They have "great authority" only because it has been given to them by the third figure in the allegory, the "dragon."**

**John defined the dragon as "that old serpent, called the Devil, and Satan, which deceiveth the whole world." The dragon is therefore a hypnotic mental deceiver, or in other words, malicious mental malpractice. It is the insistent mental argument that appears to the Christian Scientist and says, "God is not all. You have a separate mind of your own, and I can manipulate this in such a way as to make you believe in both the beast and the false prophet, my servants who owe their power only to me."**

**These two servants of the dragon, the beast and the false prophet, stand for the whole of the apparent world. The beast is the belief in many bodies, and the false prophet is the belief in many minds. Many bodies means limited bodies: and all that the term implies in the way of sickness, death, lack, laws of physiology, etc., comes under this heading. The belief in many minds is the other aspect of this same belief in limitation**

and produces religions, governments, fears, and

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all forms of good and evil mentality. Between them, these two symbols make up the sum total of outward manifestation, or effect, through which the one evil, or dragon, operates.

In the same way that God, the one cause, always appears to you as effect, in the language that you can understand, so in the same way the dragon, the supposititious opposite of God, appears to you as effect also. Remember, however, that it never is effect. It appears only *as* effect, and is always, really, the same old dragon. Allow yourself to be misled, and handle either the beast or the false prophet, physicality or mentality, instead of the dragon, hypnotic suggestion, and you will be helpless before it.

Suppose, for instance, you see a man lying in the street with a broken leg. No one is responsible for this appearance; no one invented it or put it there. It came there through the beast, the idea that there are a lot of separate, limited bodies all obeying various laws of growth and destruction; and no one invented the beast either. The beast came there through the dragon; and the dragon “antedates man”, because it is exactly as old as the reality of which it seems to be the reverse. As Mrs. Eddy so clearly points out in *Retrospection and Introspection*, “Sin existed as a false claim before the human concept of sin was

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formed; hence one’s concept of error is not the whole of error . . . The sinner created neither himself nor sin, but sin created the sinner.”

There was a time, when you were beginning your study of Christian Science, when it was enough to attack the beast. It was enough to declare there was no life and substance in matter

to produce a complete healing; the man in the street got up and walked away, quite happy. This, however, was strictly dealing with effect; it did not touch the basic lie, and the beast could appear in a different way tomorrow: the mortgage could be foreclosed, or the tire could blow out and wreck the car.

Obviously, a struggle of this kind would have no end to it, no matter how conscientiously and earnestly the Christian Scientist continued to deny the reality of matter. This watchfulness was enough in the beginning, as a knowledge of the rule of fractions is enough when you are studying fractions; but it did not touch the fundamental point. There was no final victory because it was an effect that was being fought, not a cause.

The effect, in spite of the multitude of its ramifications, is a comparatively simple, open thing. The cause, the dragon, on the other hand is extremely subtle. It stands in the holy place

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and calls itself “Mind,” “my Mind.” Naturally it does this. It is imitating the one cause, the one Consciousness, the one Mind, and anything it can do to convince you it is your mind it will naturally do. It claims for itself infinite subtlety and strength, as the suppositional opposite of the one Wisdom and Strength, and it will use all this to persuade the Christian Scientist it is his mind.

His business, of course, is to reverse it, because, reversed, it really is his Mind. Unreversed, it is nothing at all, and all the names given it are only the names of a supposition. But it is a supposition that claims for itself “the power and dominion” as long as it is believed in as something real.

Now suppose, instead of the beast, materiality, making its appearance in the guise of a broken leg, we have the false prophet making an appearance instead. The claim of the false prophet is that the world is full of people - men, women, and children - who are thinkers, and that their minds can operate on each other or on

themselves for good or evil. In this case, it does not exhibit a man lying in the streets with a broken leg, as the beast did. It appears perhaps as a man working hard mentally to destroy forces which, he has been told by an ecclesiastical body, are trying to destroy the church.

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Now, to believe in this man’s mind is no better than to believe in a leg that can be broken. To believe in the existence of that church, a church that needs protecting, is no better than to believe in the street accident. These two attempts at destruction have no force in themselves. They are merely two different external aspects of the fundamental lie, the beast and the false prophet deriving their power exclusively from the dragon. As long as one spends his time mentally arguing with either of these two effects he can do nothing, because they are only effects and not the cause of the trouble. “Lay your axe at the root of the tree.”

The supposititious opposite seems to follow the truth exactly. What seems to be is patterned exactly after what is; and, as one gets a clearer understanding of what *is*, he gets a clearer understanding also of the way the suppositional opposite seems to follow it, imitating it exactly.

The reality is as follows: “There is one cause, or Mind. There is one effect, or idea. God is the one Mind; I am the one effect. A proper synonym for what I call ‘myself’ would be ‘the awareness of God.’ There is nothing else *to* me. What I see all around me, all the things I am conscious of as persons, places, things, governments, minds, etc., are the varying ways in which Con-

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consciousness, or God, appears to me, taking the language I can best understand but always appearing to me in a perfect and unlimited manner. This language appears as effect, as other ideas like myself. It is never effect. It is the presence of God appearing to me, Consciousness appearing to that which is conscious only of It.”

Now, the imitation, the suppositional opposite, patterns itself exactly on this reality. It does not invent some new kind of arrangement for itself, but claims to appear in exactly the same way, as though the false creation were a shadow superimposed upon the real one and fitting it exactly. (Of course you understand this. There is no shadow, there is no superimposing, and there is certainly no creation, either imaginary or real, since God does not create but spontaneously *is*. You know that this is true.) It is as though the dragon, the supposititious lie which claims to wear the garments of Truth, (that is, to be true) came to “you” and said, “I am cause. I am your mind and you are my effect, conscious only of me. I appear to you in the limited, dying language that is suitable to me. This language appears to you as effect, as persons, places, things, governments, minds, etc., but it is never effect. It is my presence appearing to you.”

Now supposing, just to carry on the symbol-

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ism, the “dragon” could make a survey of the steps leading to its own destruction. (Apparent destruction, of course. It is only an apparent dragon, after all.) The steps might run something like this: “I had you fooled for a long time. I made you think, when I appeared as effect, that it was a real world you were seeing, a world that was really made up of men that died and laws that killed and an endless, unending round of birth and decay. Then you began to find out that it was not a real world, that it had no actual substance at all; it was only a kind of hypnotic illusion, not solid reality, and that what was really occurring was something quite different. But

still I had you. You wasted your strength by fighting not against *me* but against the way I was appearing as effect. The reason you did this was because you did not understand then the word 'Consciousness.' You thought in a manner that was still theological rather than scientific. You thought that God was a Creator and He had made a perfect creation full of ideas, sons and daughters of God, made in His image, of which you were one out of many. You did not understand why Mrs. Eddy said, 'The Christian Scientist is *alone* with his own being and with the reality of things.' You thought, instead rather, that there were a lot of consciousnesses reflecting

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God, instead of understanding that there was one Consciousness, appearing in infinity of variety but always One.

"Now, because you did not really understand about this One, although you admitted it theoretically from the days of Moses onwards, you did not realize in a practical way that the suppositional opposite, me, was one also. You thought that my effects were the lies; death, destruction, limitation, etc. Not at all. I am the lie, the only lie. You can reverse the way I am appearing to you as effect all you please, but that will not reverse me. I will still go right along, calling myself your mind, and all the arguments you lavish on effects (so-called), although true in themselves, will not affect me in the least.

"But I am now badly frightened. Since you have discovered that what you have been calling 'creation' is really God appearing to you, you have discovered also that the false creation is really only me appearing to you. You have taken me out of my hiding place. You are paying no more attention to my beast and my false prophet, all the physical and mental manifestations that are no more than the branches of a tree. You are laying your axe at the root. You are giving me your sole attention and calling me by my real

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name, and I don't like it at all. I am in great anguish, knowing my time is short.”

Now, to drop the suppositional and get back to the real. What is the 'real name' of what you have been calling evil? Obviously the real name is God, since there is no other realness. The real name of death is Life. The real name of a mistake is Truth. Death could not be destroyed except by calling it by its real name, neither could the dragon be destroyed except by ceasing to misunderstand it and by seeing it instead for what it really is. This obliterates what has been called “dragon” and leaves in its place what has always been there, the name God. Nothing is destroyed, because there is nothing to destroy: destruction is a kind of symbolism. What is done is to see it correctly; and because the awareness of God is all that there is to one he cannot very well do anything else. The apparent warfare with the dragon is simply the finding of one's own identity with God; and it ends when the Christian Scientist is finally and practically able to call the “dragon” by its real name.

**ANALYSIS OF THE APPEARING  
OF  
MALICIOUS MENTAL MALPRACTICE**

The claim of malicious mental malpractice should be examined just as a claim of sickness is, to find out what is involved. As a belief of cells in involved in a case of cancer, a belief of tubercles in a case of pulmonary disease, and a belief of too much or too little sugar is a case of diabetes, so in analyzing malicious mental malpractice and its effects it is necessary to understand how the claim seems to arise. Therefore let us discuss again briefly the origin or basis of malicious mental malpractice. While

**this has been carefully analyzed from another angle in a previous article, nevertheless the reiteration and amplification of important points should prove helpful and cannot be repeated too often.**

**To begin with, evil appears in its cruder forms**

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**as isolated cases of suffering or wrong doing. But because it is the negation of God, it must negate God at every point and in every respect. To the mortal advancing to a clearer sense of God, it necessarily seems to present an ascending scale of evil.**

**In Science and Health, it is stated that Adam, evil “begins his reign over man somewhat mildly, but he increases in falsehood and his days become shorter.” In other words, evil begins mildly, endeavoring if possible to hide its nature. Science and Health also states that the serpent, subtlety, evil stands as “The first lie of limitation.”**

**The supposition that God is not All, which of course accompanies any sense of finity or limitation, would necessarily be the first supposition. From that suppositional basis, the whole suppositional structure of evil or negation of God moves forward - always keeping pace in its unfoldment with the advancement of that which it negates.**

**Thus the divisions of evil - “the beast” and “the false prophet” spontaneously appear; first, as dead matter, which is the most inanimate, nonintelligent and outwardly harmless form of evil. Second, in the more animate form, as “living matter,” appearing as both good and bad, whether as mortals or as things. Third and**

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**lastly, as pure evil mentality, eliminating matter entirely but again emerging in two forms, good**

and bad, the good masquerading as harmless in order to hide its real nature, but the bad appearing in its true nature, as evil mentality.

In this final appearing of evil as the “false prophet,” matter as such disappears, and mentality is seen to assume all power. At first it appears mildly in its operation of mind-control promising to bring about the betterment of conditions through the action of one mind over another, e.g., New Thought, Therapeutic Suggestion, etc., etc. Finally, it surrenders all pretense of good, and is found operating in the true nature of “the dragon,” the “last infirmity of sin,” as Science and Health points out, showing its real purpose and character as the suppositional opposite of divine Mind, using mental means to produce every form of sin, sickness, distress, limitation, destruction, and finally death, but also sinking “its perpetrator into a night without a star.”

These last two phases of evil have been classified in Christian Science phraseology as ignorant or sympathetic mental malpractice, and malicious mental malpractice.

Whether appearing as animate or inanimate matter as the “beast” or in its final form of mali-

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cious mental malpractice as “the false prophet,” the whole of evil is animal magnetism, “the dragon” of Revelation. Science and Health declares that “Animal magnetism or hypnotism is the specific term for error, or mortal mind.” This name designates its animal or bestial nature and its mind operation or influence, in contradistinction to the spiritual or holy nature of divine Mind and its activities.

It must never be forgotten that the nature of animal magnetism, whether appearing in its guileless forms of matter, or in its more easily discerned and truer nature as destructive mentality, is always the same malicious mental malpractice, the “son of perdition,” “The great dragon . . . that old serpent, called the Devil, and Satan, which deceiveth the whole world,” always

ready to devour those who are not awake to its sinister nature and purpose, which is to bring about their death and destruction.

Let us delve a little more analytically into this claim of evil as the negation of good. Evil being a negation or supposition - purely a mental state, every conclusion drawn by it is a suppositional conclusion, and never the fact, although it always appears in one of matter's various divisions. It must be remembered that matter is

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as Mrs. Eddy calls it, a "misstatement of Mind," and a misstatement is a mind activity.

As a result of the mental admission of limitation, matter appears as the evidence of limitation, of finiteness - matter with all of its so-called divisions, and sub-divisions, and with the entire theory of evolution which is simply one belief added to another belief, borrowing from and claiming to reverse everything of God the source of all being. In the end it actually borrows or negates Mind, and operates as evil minds, capable of doing, as evil, everything that divine Mind does, as infinite good - thus it counterfeits God's presence, Christian Science practice and practitioner, with its malicious malpractice and malpractitioner. Every step of so-called evolution is a belief or mental step which must in the end be scientifically reversed and replaced with the truth.

Notice how, in belief, evil ensures the so-called increase of its mortals as Science and Health points out, "by the parent's mind, through self division," and builds up this self division step by step until it calls its belief a new child. This child in turn is put through a series of further beliefs until it ends in that which it calls death, only, however, to find it is not really death, but merely a continuance of belief which goes on

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indefinitely, until destroyed by spiritual understanding.

In handling a case of disease you do not ignore the various beliefs involved - anatomy, “laws” of matter, nature, materia medica, etc., but you take every one of them back to the kingdom of heaven by reversing them and you there find them all, in their true sense, as the activity of God.

You go on from there to discover that the real claim is a vicious mental determination on the part of evil to harass and finally destroy its victim through mental means, that is to say, through hypnotic suggestion. Now at last you have cornered the lie and can correct it.

In the realm of matter, through its various “laws,” evil builds its claim by first creating sickness and finally death. In exactly the same pernicious manner, it builds up its claims of malicious mental malpractice, but instead of operating as matter and “laws” of matter, it now acts as mental “laws,” - “laws” of wish, intent, rule, desire, influence, inclination, determination and so forth. And just as it seems to act consistently and successfully in its “laws” of matter, until destroyed by the law of Mind, so in its realm of mentality, with its claim of mental influence, it is

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successful until met and mastered by the practice of Christian Science as intelligent Mind action.

This mastery is obtained just as it was in the case of evil’s so-called law of matter. As you painstakingly destroyed each belief by taking it back to God, and by rising to the true sense of being, so every “law” of malicious mental malpractice must be denied, and its entire operation translated back to God. It was by reversing in belief, the true sense and statement of Christian Science, that malicious mental malpractice came actively into being. It began with one reversal of a scientific statement of Truth, and from that it multiplied its lies until today it has gone en-

tirely beyond matter into the realm of pure malicious mental malpractice.

Mrs. Eddy tells in one of her early editions of Science and Health about the one so-called original malpractitioner, and says plainly that had it not been for this original one there never would have been another. That is obviously true because, all being divine Mind in reality and mortal mind in human belief, there could be no continuance if the original erroneous thought could be annihilated. Mind cannot duplicate its thought, and this applies equally to the negation, malicious mind. A disease begins with one person believing or expressing it, perhaps first the

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victim and then the doctor or nurse. Or both begin to believe it, and unobserved it spreads entirely beyond its origin and becomes a recognized belief of the human mind, losing its personal sense and becoming an impersonal claim of disease, with its so-called laws and history. “Therefore the lie was, and is, collective as well as individual,” as is stated in Retrospection and Introspection.

In the same way, malicious mental malpractice started with what appeared as one person voicing its lies, but it afterwards was to be discerned wholly as an impersonal claim of evil. The original malpractiser appeared to accomplish his wickedness, by reversing in belief, the statements of Truth. This reversal which Christian Science designates as malicious mental malpractice must be destroyed in exactly the same way sickness is destroyed, that is by taking each lie, or mental argument of “law” and reversing it with the truth. However, instead of handling the “laws” of matter, as such, which are involved in a simple case of sickness, and which are in one sense harmless, you handle every claim of evil as a mentally directed belief operating as the so-called law of vicious minds. This “law” can be and must be as readily discerned and destroyed

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as the simple beliefs and “laws” of matter, nature, materia medica, etc.

Malicious mental malpractice, with its malicious mental malpractitioner, can operate only as the negation of Christian Science practice, and in no other way. The positive must always precede the suppositional opposite, therefore, Christian Science had to be in operation before it was possible for mental malpractice to seem to appear. This fact should give a great sense of security and freedom to the Christian Scientist, for he realizes all he has to meet is the negative of what he already knows of Christian Science. Thus he is fore-armed and understands he can “be brought into no condition, be it ever so severe, where Love has not been before,” as Mrs. Eddy says.

Paul said, “When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish things.” So the Christian Scientist no longer looks “through a glass darkly” but “face to face.” He is no longer a child in the realm of Mind, but has reached man’s estate and he now sees clearly that every error confronting him is a mental lie, deliberately directed. He no longer deals with the belief of material things.

Malicious mental malpractice as the highest

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form of evil is the same impersonal ignorance that confronts a student in learning the simple multiplication table. The only difference is that the student of the multiplication table seems to be confronted with nonintelligent ignorance, whereas the student of Christian Science in mastering malicious mental malpractice seems to be confronted with “intelligent” ignorance, if such an absurd contradiction could be used. This “intelligent” ignorance seems to be wilfully and

maliciously imparted with the avowed purpose of keeping its victim ignorant.

Even as Christian Science treatment is good imparted with the avowed purpose of bringing to light good and more good, intelligently directed, so evil, in its last analysis is “intelligently” directed evil with the avowed purpose of bringing to pass evil and more evil. The former says, in the words of Christ Jesus, “I am come that they might have life, and that they might have it more abundantly,” the latter the reverse, “I am come that they might have death, and have it more abundantly.”

Mrs. Eddy illustrates with an analogy, in Miscellany, the two phases of evil--“the beast” and “the false prophet,” or as we term them today “matter,” and “ignorant and malicious mentality,” in these words, “The alcoholic habit is the

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use of higher forms of matter, wherewith to do evil; whereas animal magnetism is the highest form of mental evil, wherewith to complete the sum total of sin.” She thus expresses the difference between the ordinary claim of sickness and the vicious claim of the sickness that is the result of malicious mental manipulation. Both have to be destroyed by diligently reversing the “laws” operating in each case; one seemingly an ignorant “law” and the other a wilful malicious “law” deliberately formulated with malice aforethought. No presentation in either case can be neglected if the problem is to be scientifically solved.

The Christian Scientist lives and operates today in the realm of pure Mind, and consequently has to meet the negation of that Mind just as the student of mathematics, when reaching the higher rules, has to meet the ignorance about those rules and not the simple ignorance that he met in his earlier studies of mathematics. So, as you, the Christian Scientist, the intelligent metaphysician, gain the understanding of the operation of intelligent good, you necessarily have to meet the belief of “intelligent” evil. This, how-

ever, involves only the same fidelity to Principle which you expressed when first introduced to Christian Science. Unswerving consecration to

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what is true is imperative. The demand is no greater, the consecration no less, for in both cases the understanding is the use of what is true. You must have the same supreme confidence in what is true, as you have in God.

It is absurd for the advanced Christian Scientist to think he can use the simple arguments and understanding he used when first becoming interested in Christian Science. He cannot. He must practise his advanced understanding just as he would in any other study. Mrs. Eddy stressed this very point when she said to a student, *“Keep your thought clear to work, and protect it from mental psychic malpractice, rather than struggle with the physical ravages of the influence and manifestation.”*

The Christian Scientist must go on to more advanced rules continually, and unless he recognizes this fact and joyfully keeps step with the advancing unfoldment, he is not only waiting for “a more convenient season” but when that more convenient season appears he will discover his lack of progress and will have to take every step he has heretofore neglected. How much easier it is to enjoy the present moment’s unfoldment and go forward happily. As Science and Health points out, “Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea.”

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**WHY IS IT NECESSARY  
TO HANDLE**

## MALICIOUS MENTAL MALPRACTICE?

In the study of mathematics, you begin with the first simple rules of arithmetic. Addition is the starting point. You first learn that three plus three equals six, and so on. Then follow in orderly sequence subtraction, multiplication and division.

Doubtless in the beginning as a child, you did not even know what the figures represented but you soon overcame that ignorance and as you grew more interested the ignorance confronting you vanished.

Dealing with addition, you had to meet merely the ignorance about addition; with subtraction, the ignorance about subtraction; with multiplication, the ignorance about multiplication, the ignorance always keeping pace and advancing with the unfoldment of the rule. In every

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case the ignorance applied only to the new rule and was as simple as the rule itself.

When you reached the more complicated subject of fractions, the ignorance about them also appeared more complex than the former ignorance. However, you quickly learned that the intelligence governing fractions was supremely simple when properly applied. It was merely a question of adding the intelligence about fractions to the intelligence about easier problems.

In other words, as you advanced in arithmetic you discovered that you used the intelligence applicable to each immediate rule added to the intelligence applied to some former rule. Likewise in higher mathematics, the ignorance always keeps pace with and is overcome by the intelligence of each new rule. The negative always accompanies the positive, which it negates. Now apply this to the practice of Christian Science.

When thought went no higher than thinking in terms of matter, the clear, consecrated dis-

cernment that there was, 'no life, truth, intelligence, nor substance in matter,' as Science and Health states, was sufficient to release you from much of matter's bondage. In fact, if that was as far as you had gone in your understanding of

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**Christian Science, your devotion to it enabled you to heal every error presented to you.**

**Your next step was to analyze each claim more minutely to discover what was the anatomy involved, and to take the specific error [anatomy involved] back to God. You discovered there could be but one of anything, and that God imparted and maintained that one, perfect and intact; that it was, also, your one, and everywhere present and, therefore, was right where the claim masqueraded. With this realization you healed freely and quickly.**

**From that point, you went on to prove what Jesus meant when he said of those that believed on him, of those that understood him, "and greater works than these shall he do; because I go unto my Father," because the "I" no longer is contemplating effect but God, the one cause, divine Mind, and has become one with the Father, Mind.**

**It was to this present mental unfoldment that Jesus also referred when he said "When ye therefore shall see the abomination of desolation, . . . stand in the holy place, (whoso readeth let him understand) . . . Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." The holy place is Mind, and evil, malicious men-**

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**tal malpractice the abomination of desolation, standing there, means evil no longer operating as matter and material "laws", but as pure mind,**

**the negation of the divine Mind.**

**It is at this point of his unfoldment that the Christian Scientist finds himself today. Using the mathematical analogy, he is no longer dealing with the simple rules, of addition or even of fractions, but he is in higher mathematics. So in Science he has reached the highest to all—pure metaphysics – and he must bring to bear on his problems the intelligence of pure Mind, uncontaminated by finite sense, in order to destroy the negation. Malicious mental malpractice is the ignorance confronting him at each advancing step and is the only thing that does confront him. Just as the whole of mathematics and the ignorance about it are embodied in the most intricate problem, so pure Mind is confronted with malicious mental malpractice embodying within itself all ignorance of Mind.**

**Through progress, the Christian Scientist is now meeting evil in its final phase. This actually should be encouraging to him, and he can afford to “look up” as Jesus said “and lift up (his) head; for (his) redemption draweth nigh.” He understands why his redemption draweth nigh, for he knows that evil has reached its highest**

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**ignorance; the ignorance about pure Mind which marks the end for the translation, by reversal, of pure evil mind back to God, divine Mind, leaving “nothing that can sin, suffer, be punished or destroyed,” as Science and Health states.**

**Evil is now doing its worst. As the negation of pure Mind, it faces its end. There is nothing worse to follow. It has been found the lie about Truth in every detail and the lie has been reversed and given back to God.**

**But, this vigorous and wonderful warfare with evil requires consecrated work. There is no room for indolence or dreaming. Jesus admonishes us to watch, and he repeated again “I say unto you, watch.” Why this demand to watch? Mrs. Eddy answers the question in her article “Watching versus Watching Out,” in Miscellany, where she sternly rebukes not watching**

against a negative watch, *alias*, no watch, in these words, "Then should not 'watching out' mean, watching against a negative watch, *alias*, no watch, and gaining the spirit of true watching, even the spirit of our Master's command?" When Jesus asked his disciples to watch with him, did they watch, or did they succumb to the treacherous argument of sleep?

Jesus knew that he was meeting the subtle argument of malicious mind that life, substance

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and intelligence were in matter, when he asked them to watch with him and to help destroy that argument. But his disciples were unable to help him, so he watched alone, and so completely overcame the arguments of evil that he was able to prove his oneness with Mind. Thus he became the supreme example for all men.

Today we are called upon to watch more assiduously than ever before. We are watching from a higher watchtower; the watchtower of the positive, infinite activity of pure Mind. In consequence, the enemy is negatively just as active. The only way to defeat this enemy is to reverse it by translating it back to God, to the one source of all.

Evil gets its apparent power from the fact of its being the negation of infinite Mind's activity and alertness. It automatically does in reverse everything that God does directly. When this is not understood, one is apt to feel he is dealing with something that thinks and that can mentally harm him. To the metaphysician, such a conclusion is preposterous, for he knows what is operating and attempting to retard his progress, just as the mathematician understands the ignorance that tries to checkmate him at every advancing step. If you imagine that ignorance can think logically, then you are likely to believe

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that ignorance can think in the realm of pure

**Mind; that it can conjure up some devilry to checkmate the metaphysician. The Christian Scientist is never checkmated by malicious mental malpractice, but is checkmated by his own ignorance of what malicious mental malpractice is, and of its operation as the negative of infinite intelligence.**

**There is, however, one important difference between the ignorance confronting one in higher mathematics, and the ignorance confronting one in the highest phases of Christian Science. Mathematical ignorance is plain ignorance of facts without any directed intent back of the ignorance, because the principle governing numbers is called a dead principle. Hence the negation in the ignorance of mathematics is without premeditated intent.**

**The exact opposite of this is the case in Christian Science where God, the divine Principle of being, as Mind itself, is infinitely active intelligence directing the whole of being. The negation or ignorance of this intelligence must be infinite ignorance which assumes, as the negative, the opposite of every quality of good, but in its infinity of ignorance it appears as infinitely intelligent ignorance. It has no power of its own**

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**and when reversed, automatically becomes the very presence and activity of God.**

**Our work as Christian Scientists is to be about our Father’s business in the realm of unfoldment that we have attained, where Satan is attempting to stand in the holy place of Mind and to operate as pure evil mentality. Satan can be dethroned from this pinnacle of evil only by the understanding of pure divine Mind and its operation.**

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## THE WAY EVIL ARGUES

Evil's argument follows practically the same lines as any other argument, the only difference being that evil, through its channels of malicious minds, argues silently. Unless you are awake to its machinations, it will govern you. Mrs. Eddy was spiritually minded enough to read malicious mind from the standpoint of divine Mind. Such reading is possible only through spiritual discernment. It cannot be done through mortal mind reading, such as mediumship and spiritualism. Mrs. Eddy has stated, *"There is no mortal mind reading. Mortal mind cannot see or hear what is going on, for all is embraced in the one Mind, and error cannot know anything about Mind."*

Because the arguments of evil are silent they are not then less persuasive than arguments that are audible. An audible argument is more easily

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refuted than a silent one, because it is out in the open where it can be seen, while the silent argument may be operating with you when you are least aware of it and are not on your guard. Its subtle attacks are felt in your body, in your home, your business affairs and your world conditions. So be on your guard - keep awake to the fact that any argument, whether it comes as your own thought or as the thought of another, is always malicious mind's argument if it starts with effect and not cause, if it comes as some person, place or thing that is wrong.

This malicious argument will present itself in any and every way that can harass and distress you. It may appear as physical suffering, business losses, family discord or any suggestion that can make you doubtful of your ability to succeed in your purpose, whether it be healing a case of sickness or achieving success in any line. Its arguments will be directed especially toward

discouraging you and embittering your disposition. It will suggest that you are of no possible use; that you cannot heal, or if you do heal that it is only temporary and the discord will return. Mrs. Eddy has repeatedly drawn attention to these as well as to many similar arguments.

How much attention have you given to what she has so forcefully exposed? Do you con-

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tinue with the same old routine, or are you daily becoming more alert to what is taking place, no longer thinking that it is you who conjure up these impossible arguments? You must be positive that it is not a person, a place, or a thing that is at work but malicious minds, the ever-operating affectation of malicious mind, masquerading as intelligent power.

If someone were audibly arguing with you, it could not seem more real than the silent argument of malicious mind endeavoring to make you accept its lies as your own mental volition. It argues just as directly, vigorously and forcefully as a good lawyer arguing a case. It uses every cunning device to deceive you into believing that you yourself are the originator of your disturbed thinking, and, should it succeed, you become its voice and its servant. As a Christian Scientist you must not and cannot yield to such a palpable fraud. To do so would be fatal to your health, harmony and progress.

To understand this intellectually does not necessarily mean that you innately feel the truth of it; and what you really do not feel you will not utilize. Malicious evil will always rob you of what you only intellectually understand, but nothing can rob you of what you not only know but feel. Mrs. Eddy counseled her students,

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*“First, find out what error is trying to do. Second, keep it from doing it. Third, see that it is not done.”*

You know that evil is the negation of good; that it imitates good in all the unfoldments of good, from the simplest to the most marvellous; and that its silent arguments are the negation of the spiritual arguments of Christian Science. To destroy the negative arguments the spirit of Truth and Love must be present and realized. Every presentation of sin, disease, death, and limitation, and every finite sense of person, place and thing, as entity apart from God, must be translated back to God, the one Mind, that God may be found All-in-all.

As used by the metaphysician “translating back to God, Mind” does not mean to translate the “effect” back to cause, but to take the things of God and show them unto the creature: to start with God, cause, and there find all being. In his oneness with God he knows what the “creature” or “effect” must be. Furthermore, he does not think “effect” has to be corrected *outside* his “own mentality,” but he knows God must be found as the only “mentality” for a clear sense of good to be maintained.

This “translating,” as used by the metaphysician, means beginning with God; and ending

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with God, and finding God all noumenon and phenomenon. It means accepting God as all that can appear to him and holding steadfastly to this truth, he sees that which *is* as all that is and perfection reigns.

Mrs. Eddy states in Miscellany the great importance of this beginning with cause, never with effect: “Losing the comprehensive in the technical, the Principle in its accessories, cause in effect, and faith in sight, we lose the Science of Christianity, - a predicament quite like that of the man who could not see London for the houses.”

**THE DIFFERENCE  
BETWEEN  
WORKING WITH AND WORKING AGAINST  
MALICIOUS MIND**

A number of years ago, a robust blacksmith went before a medical clinic, in a city in Europe, to demonstrate that he could, at will, move any muscle in his body and even stop the action of his heart or any designated nerve.

A short time ago a similar demonstration was given over the radio by a man who could, through will power, stop the circulation of first one side of his body and then the other, and start or stop his pulse. An examining physician present testified to the validity of the performance.

In the latter case the man stated he was teaching the power of mind over matter and gave his performance to prove that he was able to con-

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trol his body mentally. The radio announcer said that the man’s age was seventy-five, but that he looked like a man of forty or forty-five.

The question has been asked, why this man dealing entirely with mortal mind, should be able to exhibit such control over his body, while the Christian Scientist frequently seems unable to achieve such success? In fact why should a Christian Scientist, after years of faithful study, ever be tempted to believe that he can express signs of age and decrepitude?

The answer is simple. In the first instance one is dealing with the human mind and working in full accord with it. While he may seem to be ac-

complishing much that is unusual, nevertheless, his complete accord with that mind arouses no antagonism from it. In fact, that mind is actually enlisted with him to show forth its power and it therefore gives him its full aid and support. Evil promises as it did to Jesus, "All these things will I give thee, if thou wilt fall down and worship me."

With the Christian Scientist exactly the opposite is the case. He is dealing with divine Mind which is his one and only aid, so instead of being in accord with the human mind he is at enmity with it, for the human or carnal mind is, as Paul expressed it, "enmity against God: for

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it is not subject to the law of God, neither indeed can be." Hence there is a deadly warfare between Spirit and malicious mind, or matter. Consequently, by virtue of its being the negative of divine Mind the whole effort of malicious mind must be arrayed against the work of the Christian Scientist, because the Christian Scientist is not proving the power of divine Mind over matter, but is proving divine Mind's complete destruction of *all* material belief of which matter is but the crudest phase.

Evil is fighting for its very existence and directing every argument against the power and operation of divine Mind; therefore, the Christian Scientist must meet and destroy the whole array of evil arguments in order to show forth a full manifestation of health and power.

Of course since evil has no ability to think or act, the Christian Scientist really has nothing, except belief, opposed to him. The power of God being all the power there is, it needs no assistance from the human mind.

Through unswerving consecration, the work of the Christian Scientist will be accomplished and finally revealed as permanent. Ultimately the ephemeral power of the human mind to bring about so-called good, will be discerned as merely a temporary phenomenon of malicious

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mind, and that its “good” is not the enduring good of Mind.

Just as Moses’ serpent, which typified divine wisdom, swallowed the magician’s serpent, which typified the human belief of wisdom, so the passing beliefs of mortal mind will be recognized - swallowed up - and destroyed through the understanding of divine Mind and its allness.

The Christian Scientist is building on the rock, Christ, Truth, and while his progress may seem slow he, nevertheless, will finally see, in the words of Malachi, the difference “between him that serveth God and him that serveth Him not.”

**“THE ONLY INCENTIVE  
OF  
A MISTAKEN SENSE”**

**Mary Baker Eddy**

In an article entitled “The Way of Wisdom,” published in Miscellany, Mrs. Eddy makes a statement that should, in the words of an old saying, rouse the living and wake the dead. It is this. “The only incentive of a mistaken sense is malicious animal magnetism, - the name for all evil - and this must be understood.”

This quotation must be recognized as meaning that there is not a single wrong action taking place in the entire range of human affairs and beliefs, from the simplest to the most important, that is not the result of the directed action of malicious mind.

**Could any statement be more comprehensive?  
And yet you would know it to be true even if**

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**Mrs. Eddy had not said it; for you know that your only cognizance of anything is a mental cognizance and not a matter one, and that therefore everything has to come as consciousness to you, which means it comes as a mind argument and not a matter argument since matter cannot argue. Therefore, a wrong argument or incentive must come from the negation of God, which is malicious animal magnetism.**

**Then you see that with any mistaken sense – wrong action - you are always dealing with malicious animal magnetism, in other words malicious mental malpractice acting as malicious minds. It could not be otherwise. Why not acknowledge such a self-evident truth and act accordingly, instead of drifting along, dealing with beliefs that have nothing to do with the case and virtually making no progress?**

**Either here or hereafter every problem will have to be worked out on these lines, for there is no other way to overcome evil. Death will not change evil, and neither will the hereafter have an easier or better way of applying the truth to the lie.**

**Mrs. Eddy has clearly stated this in an article entitled Life, which appeared in the Christian Science Sentinel Feb. 2, 1918. She wrote, “Death cannot advance our joy, nor make us**

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***wiser, better, or more pure. The Science of all being must be learned ere this is won. Bliss is not the boon of one brief moment. After the veil has dropped, we have to learn the same as now our way to heaven, by slow and solemn footsteps, for no man cometh to the Father but***

*through Truth and Love.”*

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**THE WRATH  
OF  
MAN**

The Psalmist said, “Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain.”

*What* is it that most scientifically or understandingly expresses God with a clean-cut, definite understanding of good instead of faith, belief, or guesswork? The answer is simple. Christian Science.

Christian Science is the love for man shown forth as the Love that is God. It appears as the healing or destruction of all error. Isaiah expressed it, “To loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke.”

The reverse of this would be the binding with “bands of wickedness,” oppression and heavy

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burdens, which is always what is done by malicious mental malpractice. This is the exact suppositional opposite of Christian Science and, therefore, its nature is to reverse the truth at every step. Instead of loosing the bands of wickedness it tightens them; instead of working openly as matter, where it can in belief be seen, it works mentally in secrecy and darkness where in belief it cannot be seen.

As Christian Science is the love for man, so malicious mental malpractice is the wrath or hatred of man. But that hatred, when correctly understood and reversed, becomes praise of

God.

This wrath of man, malicious mental malpractice, compels the mortal to turn away from belief in the body, and find his absolute oneness with Mind, as his only way of escape. When this is done, then the wrath of man, this malicious mental malpractice, will not succeed in its purpose to stultify his thinking and kill him in his body.

Turning unreservedly from the belief of a material body to Mind is man's safety and freedom. The insistent application of divine Mind destroys malicious mental malpractice. Matter offers no means of escape, for "the wrath of man" no longer deals with matter, but entirely

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with mentality. Hence through Mind alone can it be reached and destroyed. There is no other way and you cannot be mesmerized into believing there is. Knowing this you are no longer a child speaking as a child, but you speak as the man of God. You no longer see through a glass, darkly, but "face to face."

"The remainder of wrath shalt thou restrain" is seen in the fact that only as understanding is present to meet a claim, can that claim arise. In other words you cannot be called upon to meet something that you have not already the understanding with which to meet it. A lie always requires the truth to be present, for the truth is what the lie is the lie about.

Mrs. Eddy verifies this in her statement, *"Whenever there seems to be a lack or a need in your experience, that simply indicates the scientific fact that the seeming void is already supplied by God's gracious abundance."* The Psalmist, too, in unmistakable language, most beautifully declares this same omnipresence of God no matter what the appearance may be.

**"Whither shall I go from thy spirit? or  
whither shall I flee from thy presence?  
If I ascend up into heaven, thou art  
there: if I make my bed in hell, behold, thou**

art there.

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If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me.

If I say, Surely the darkness shall cover me; even the night shall be light about me.

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.”

This understanding is what restrains “the remainder of wrath,” for finding God as the one and only source of all activity, gives the right interpretation to every appearance, whether called good or evil.

Mrs. Eddy once very plainly defined to some friends what this wrath of man is that shall be made to praise God. *“Malpractice is the wrath of man, and it is being made to praise God by driving you out of the tenement or belief in body. If it does not drive you out of it, it will kill you in it.”*

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**HOW TO  
HANDLE A CASE  
PROPERLY**

No case can be properly handled in Christian Science until it is thoroughly understood that every claim, regardless of its appearance, is always the result of directed evil; that it is the deliberate, conscious act of malicious mind voiced personally by a mortal or mortals.

**Failure to understand this is to misunderstand Christian Science, for the basic result of the discovery of Christian Science is that good can be directed intelligently to accomplish good. Through Mrs. Eddy's discovery good was found to be no longer a waif wandering aimlessly, but was found to be a divine and ever-present Mind-force ready to be utilized and applied, as Jesus applied it, wherever needed. This fulfilled the Scriptural injunction to show forth faith by**

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**works, and to take the things of God and show them unto the creature. Such obedience determines whether or not one is a Christian Science practitioner; whether or not he is the man of God, the voice of God.**

**In like manner, malicious mind claims ability through its votaries, malicious mental malpractitioners, to reverse this operation of Christian Science, and to take the things of evil and show them unto its victims, always placing its lies where they will do the most harm. This operation is a wilful, direct attempt to destroy the Christian Scientist and his work, and if it is not recognized and cast out, will accomplish, in belief, its iniquity.**

**There could be no Christian Science operating without the Christian Science practitioner, and in the same way, there could be no malicious mental malpractice operating without the malicious mental malpractitioner.**

**Remember, no refutation in Christian Science can accomplish much unless it is clearly realized that both the Christian Science practitioner and the malicious mental malpractitioner, however they may *appear* to be as other persons, never are. There is nothing, either mental or physical "out there." It is all "in here," mine. If I abide by the facts and find God as my Mind, I am the**

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one Christian Science practitioner, that which shows forth the glory of God. If I allow myself to be confused by appearances and start my reasoning from effect instead of cause and listen when suggestions coming as "I" claim to be my mind, then I find myself as the one malicious mental malpractitioner, the only one that could be, and I show forth, or seem to show forth, all that is meant by separation, or devil.

The latter situation is, of course, impossible since there is no separate "I," which chooses the kind of course it will steer between good and evil. All there is to me, really, is my awareness of God. I have no other capacity or function, and so obviously, I cannot be a "malpractitioner." It only seems to me to be so and it seems to have results. It never really does.

Your work is to understand this, and always cast out the *vicious* suggestion of this mind, with Jesus' rebuke, "Get thee behind me, Satan: thou art an offence unto me." He showed no tolerance or gentleness with evil, then why should you? When a wrong thought presents itself, know that it is always a deliberate suggestion – not a chance suggestion, but a deliberate suggestion, and that the perpetrator is one with the suggestion, for without the perpetrator, no suggestion could be voiced.

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When you hear this suggestion, act exactly as you would if someone were trying to make you believe a lie. You certainly would eliminate both the lie and the liar by promptly casting them out as spurious.

Do this with every lie that presents itself to you. Refuse to harbour it for a moment. Miscellaneous Writings states, "No person can accept another's belief, except it be with the consent of his own belief. If the error which knocks at the door of your own thought originated in another's mind, you are a free moral agent to reject or to accept this error; hence, you are the

arbiter of your own fate, and sin is the author of sin." You have the power to reject it; then exercise your power with authority, and not as though you were half afraid that what you were casting out could refuse to go. Remember what Science and Health says, "*Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake.*"

It is foolish to grieve over any trouble when it is really but the negative presentation of Truth that you can readily cast out by translating it correctly. But remember, you cast it out as a suggestion of evil and not as a *person*. Evil thoughts seem to go forth as persons perpetrat-

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ing them but it is always as sin that you must reject them, never as persons. They come in reality as the "angel visitant" of God as Jacob found, and when entertained rightly by reversing them and so giving them back to God, the evil suggestion is cast out with all its angels, its accompanying lies or testimony declaring for its truth. The Revelator saw this day when he declared, "The great dragon was cast out, that old serpent, called the Devil, and Satan, . . . and his angels were cast out with him."

Arouse yourself so as not to be deceived into believing that any wrong thought you seem to have is yours. It is not. It is deliberately directed thought appearing as your mind with purpose to hurt you. Recognize this and destroy it promptly.

Mrs. Eddy said in Christian Science History, in 1899, "*Without a question the student of Christian Science is not qualified to teach, preach, or to practice divine metaphysics, who knows not thoroughly how wisely to handle this heinous sin - mental malpractice.*" She also said in Historical Sketch, "*The methods of animal magnetism, especially its secret work, should be exposed. This alone can protect the people from a reign of terror, far surpassing any reign of terror in the dark ages.*" Also in the Sixth edi-

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tion of Science and Health she strongly emphasized, *“The re-establishment of the Christian Era, in this mediaeval period of metaphysics, should be one of moderation and peace: but the re-inauguration of this period will be met with demonology, or the unlicensed cruelty of mortal mind, which will compel mankind to learn metaphysics for a refuge and defense.”*

**THE PERSONALITY  
OF THE  
MALICIOUS MENTAL MALPRACTITIONER**

**Because one recognizes that malicious mind cannot act or be represented without its malicious mental malpractitioner, does that imply that the identity of the malpractitioner should be known?**

**It is true of course, that there can be no act without a perpetrator, but the personality of the perpetrator is as immaterial as is the image in the mirror. It is the object before the mirror that is causing the image that has to be dealt with.**

**The recognition, however, that there necessarily always is a perpetrator to show forth the purpose back of the act is most important, otherwise the purpose would escape detection and the need to discern and counteract the directed influence would not be apparent, just as the recognition in a general way, that the answer to some mathematical problem is wrong, would not cor-**

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rect the mistake. The specific error must be specifically corrected. The specific belief that there must always be a man, woman or child, place or thing, an avenue or channel, a belief or a law, whereby evil is voiced, must be detected and refuted.

Every argument of malicious mental malpractice is a specific argument, which must be recognized and refuted, although never personally, for even though it must seem to *come* as person, *it is not person*, but malicious mental malpractice that actuates it.

Evil is primary, in belief, to its expression and originates all of its mortal's so-called thinking and action, as God is primary to His man and originates all his thinking power and action. "The Son can do nothing of himself, but what he seeth the Father do: for what things soever He doeth, these also doeth the Son likewise," were the words of the one who showed forth the power of God in all its glory.

Then the personality of evil is not the question. Evil and its voice are as impersonal as good, yet both evil and its voice must be reversed by translating them back to God, - by understanding God and His man as the one and only Mind, the complete noumenon and phenomenon of being.

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Mrs. Eddy spoke strongly to some of her friends giving them strict admonitions on this subject of personality. She said that *“all there is to personality is the fear of it or the love of it”* and again *“you should negative error without individualizing it so much.”* She went on to admonish *“never recognize person in your treatment.”* If *“you dwell in thought on any person it will hinder you from overcoming personality*

*and casting out sin” which is malicious mental malpractice. Further she warned that “There is no personality, and this is more important to know than that there is no disease,” and showed that the necessity is to “drop it and remember you can never rid yourself of the seeming effects coming from a personality while holding in thought this personality.”*

Again in answer to the question as to whether she approved of treating personally for "malicious mesmerism the offending malpractitioner, even when the malpractitioner is attempting to kill someone and this is known," the reply was emphatic, *“I answer, if they do treat thus, they prolong their own misunderstanding. The altitude of Christian Science is omnipotence. Truth is given us for this purpose - to destroy error and make man free in the impersonal Christ.”*

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#### THE IMPORTANCE OF STATING YOUR METAPHYSICAL ARGUMENT CORRECTLY

The subtlety of evil is nowhere more evident than in its attempt to cause the Christian Scientist to word his argument carelessly when correcting error.

Since words give impulse to thought, it is essential that they be accurately used. A wrongly expressed thought can readily yield a wrong impulse or direction. Therefore in the language of Job, "as the mouth tasteth meat" choose your words.

To illustrate: it would be a mistake to declare that there is no return of old beliefs, because at some time you may have had a belief of strength, vigor, health and success and you certainly would not wish your words to imply that you

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would not again welcome those conditions, not just as good beliefs but as realities and that as such you not only desire them, but you intend to have them and to express them in all their perfection.

Consequently, your metaphysical statement would not be, that there can be no belief of a return of an old belief, but rather, that evil, malicious mind, as malicious mental malpractice, cannot inflict upon you or bring to pass with you a belief of a return of a diseased belief.

It is the disease part of a belief that you will not admit can return. "When Christ changes a belief of sin or of sickness into a better belief, then belief melts into spiritual understanding, and sin, disease, and death disappear," as Science and Health points out.

This fine distinction needs careful attention. It is the wrong belief, - which is always directed mesmerism, - that you will not tolerate.

By attaching a God-like interpretation to every thought, it is safe to use it vigorously. Always insist upon the perfection of the body and of all that being means, to the minutest detail. Mrs. Eddy, in her statement to some friends, explained this necessity by saying *“All the mechanism of Jesus’ body was preserved and restored until his ascension. I always preserve in*

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*my thought, as I know Jesus did, the image of the actual and harmonious function of the body.”*

The body, as all else, must be preserved intact until the material sense is entirely transformed by the spiritual; and remember, transforming is not a destructive action, but rather is it a spiritual regeneration. It is what Jesus meant when he said, "I pray not that thou shouldst take them out of the world, but that thou should-

est keep them from the evil," and what Paul meant when he said, "Not for that we would be unclothed but clothed upon." A statement attributed to Mrs. Eddy sums it up completely, *"A belief of personal sense that is governed by Truth is a harmonious belief. A harmonious belief that is governed by Truth is spiritual sense or understanding."*

This does not mean that belief or the human mind ever becomes understanding or divine Mind. Metaphysically such a belief is absurd. But it does mean that when a belief of personal sense is overshadowed, transformed, in other words, when the false sense is destroyed by a clearer sense of Truth, to that extent harmony is acknowledged as reigning where discord seemed to reign before.

When harmonious belief is further unfolded

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by spiritual sense, and is governed entirely by Spirit, at each progressive stage, the harmonious belief completely disappears as belief and is replaced with spiritual sense or understanding.

This must be the way in which all treatment or unfoldment operates. Nothing except the false sense is abandoned and with the rejection of the false, the better sense appears, until as Science and Health declares "the whole earth will be transformed by Truth on its pinions of light, chasing away the darkness of error." Never give up *any thing* - give up only the false sense about it.

Preserve every action and function of the body intact, as you find them in God. Abandon the senseless argument that would make you think you could get along just as well without the five so-called material senses or even that it is more spiritual to be without them. As though it were more spiritual not to hear than to hear, and not to see than to see! The senses are spiritual, and it is our duty as Christian Scientists to preserve them and insist that they express perfection, and thus defeat the arguments of malicious mental malpractice, no matter how subtle

those arguments may be. To quote again from Science and Health, "There is more Science in the perpetual exercise of the Mind-faculties than

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in their loss. Lost they cannot be, while Mind remains."

When you give a treatment, that is to say, when you know the truth, it is the part of wisdom to include in that knowing the understanding that the treatment, being the word of God, is also the presence of God, for where God's word is, there His presence must be. Furthermore it must be the power of God, for God's word and presence must include His power. Then continue by knowing that there are no malicious minds to reverse the treatment and make it produce a result that is not intended, or to interfere in any way with the accomplishment whereto it is sent. Only mesmeric argument prevents you from consciously knowing this and thus seeing your treatment free from any contrary influence. There is none.

It should be understood by the Christian Scientist that the treatment he gives does heal and that it heals instantaneously because a treatment really is the declaration of God's eternal power, presence and perfection. This must be known and declared in every instance.

Man, being the voice of God, heals spontaneously and only the lie of malicious mental malpractice could cause him to doubt the power of the treatment to accomplish its intended pur-

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pose. To doubt your ability to heal is to doubt the reality of Mind, for healing is simply turning thought from ignorance to understanding. A change in viewpoint is all that is required to reach the heaven of His presence. There is

never any condition which needs to be changed.

These lies of malicious mind must be refuted vigorously. Insist, "I can heal - I can show forth God. I do heal - I do show forth God, for the one Ego, the one I, is my I, my Ego." Can anything gainsay this? Or reverse what this I says? Of course not. Then positively declare that it cannot; because the ever-present malicious mental malpractice will try to say that it can reverse your treatment and can argue with you until you have no faith either in your own power, or in the power of Christian Science to heal. It will argue, that even if the case is healed it will not remain so.

Should these thoughts come to you, know that malicious mental malpractice, and not you, originates them. Destroy the false belief of malicious mental malpractice, the negation of good, by translating them back to God and you will find instant freedom.

What you know and declare about your treatment is all that there is to the treatment. Nothing can heal in any treatment, but what *you* put

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into it. You are a law to it. Then be a law to the whole situation. Understand that what you say and feel that is true does govern. Be true to God and the result is heaven.

The only thing that declares you are not true to God, or do not wish to be true, is malicious mental malpractice substituting itself for your mental volition and acting as your "I". Cast it out by knowing you cannot be made to believe a lie, for God being the only Mind there is no malicious mind to argue any lie, to argue any "I" apart from God.

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**"EFFECT" AND "AFFECT"  
THE  
DIFFERENCE**

The noun "effect" means, result or consequence, and the verb, to bring to pass. "Affect" is entirely different. It usually indicates a sense of assumption, assuming a character or quality that is not genuine. Thus we get our word affectation, meaning a false appearance.

God's inevitable consequence is effect, - something as real and true as that of which it is the effect. Man is the effect of God, and, in every quality and characteristic of good, shows forth God in the minutest detail.

Evil's consequence is not effect, but affectation. It is the assuming of something that does not belong to it, such as life, power and intelligence, which are qualities of God.

These two words, effect and affect should be understood, for they perfectly express the vast

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difference between the appearance of Truth and the appearance of evil. One appearance is real and permanent and the other is false and ephemeral.

The effect, good, is always the presence of God, - true and eternal. The presence of evil is always pure assumption, unadulterated affectation, deception with the intent to deceive.

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**"A FAD OF BELIEF  
IS THE  
FOOL OF MESMERISM"**

**Mary Baker Eddy**

**Mrs. Eddy made the statement in Question Answered, in Miscellany, "A fad of belief is the fool of mesmerism."**

**What a world of truth is therein! What mortal is not in one sense a bundle of fads? How he prides himself on these fads, little dreaming that they are simply the effort of evil to make him the fool of its mesmerism. Nothing serves as a more prolific soil for malicious mind's activity than a fad.**

**What mortal will not fight for his fad and even be tempted to think those lacking in intelligence who disagree with him. You need only observe a faddist to discover not only his intoler-**

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**ant attitude toward interference, but also his determination to proselytize his associates.**

**What the fad may be makes little difference. Whether it is a course of action, a diet, a healthful exercise or any other notion among all the innumerable complexities of daily life, his attitude is the same. The most absurd subject can constitute a fad, but it is never absurd to the one indulging in it. To him it is solid fact, to be adhered to under all circumstances, - until a wiser and better sense obtains.**

**No fad is worth consideration. What you think about anything is of no moment, when that thinking is based on personal sense. When based on God, it is eternal and therefore is not a fad but a fact. As Mrs. Eddy says in her Miscellaneous Writings, "No human hypotheses, whether in philosophy, medicine, or religion, can survive the wreck of time; but whatever is of God, hath life abiding in it."**

**The utter foolishness of fads is perfectly stated in Christian Science versus Pantheism: "Christian Science is irrevocable - unpierced by bold conjecture's sharp point, by bald philosophy, or by man's inventions." And that is what every fad of belief is, an invention of mortal man, the mouth-piece of malicious mind.**

**Remember, so-called individual ambitions,**

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**tastes, appetites, indulgences and so forth are ready avenues for malicious suggestion to use for the propagation of its hypnotic influence.**

**The Christian Scientist in his ignorance may imagine that some little indulgence that he enjoys, seemingly of a harmless nature, has no effect on him. In one sense of the word this is true, but in another it is not true. Let him ask himself why he indulges in a particular habit and he will find it is because he is endowing matter, which really is malicious mind, with power to give him pleasure. Is it not true that if malicious mind can give one pleasure, it can, also, through an opposite suggestion give one pain? Shakespeare caught a glimpse of this when he wrote "And of our pleasant vices make instruments to scourge us."**

**The remedy is to base all on God, the one causation, and starting from God, find pleasure, because He is the essence of joy and joy is in Him and not in the expression or thing enjoyed. Then all desires, appetites, ambitions, tastes will be found as qualities of God - governed by God, not one loved more than another.**

**Thus malicious mind can no longer use such activities of good as its channels for evil suggestion, for it cannot deal with cause but always deals with effect; and the Christian Scientist finds**

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**his freedom. Gladly he abandons fads, finding God and His presence his all absorbing passion.**

**In this way malicious mind is disarmed and is no longer able to use its victim's mistaken sense of good whereby to operate.**

## DICTATORSHIP

**Have you ever analyzed the real meaning of dictatorship? Only by so doing can the false sense of the word be recognized, that is to say, the reason for the attempt to govern and dictate to men regardless of their own desires.**

**The Christian Scientist, the metaphysician, knows that the oneness and allness of divine Mind is accompanied in belief by the negation of that oneness and allness. Just as Jesus expressed all power, as the showing forth of God, divine Mind, so the mortal as the showing forth of the negation of divine Mind, malicious mind, would likewise claim in belief all power. The negative of divine Mind must claim to the minutest detail, every function, power and authority of the positive, for that is the nature of the suppositional opposite.**

**Remember, however, it is only as the negative**

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**is taken back to the positive that it really does have power. All electric power is the result of the negative being brought in contact with the positive, and that contact is seen as the power, light and heat that you use.**

**This illustration should be helpful to the Christian Scientist by showing him that to attain enlightenment on any subject, he has only to take the negative back to the positive; in other words to translate matter back to Mind. By so doing he finds Mind embracing within itself all being and all effect, and instantly there is light, power and freedom.**

**Applying this to dictatorship: Is not God, as the one and only Mind, self-evidently the one controlling power and consequently the one Dictator? It is necessary to understand this fact and not to attempt to destroy dictator, but to gain such a true sense of dictator that God is seen everywhere as dictating. This understanding will destroy the power of malicious mind to substitute itself as the mental volition of anyone and thus compel its victim to act contrary to wisdom and good.**

**The understanding that there is no malicious mind to operate as a malicious mental malpractitioner lifts the nightmare of mesmerism and frees the victim from false dictatorship. The**

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**worst and most vicious form of dictatorship is the despotism of malicious mental malpractice.**

**Annihilate the belief that malicious mind has any avenues or channels through which to operate; any man, woman or child upon whom to foist its beliefs of law; any malicious mental malpractice or malicious mental malpractitioner to declare its dictatorial demands or to carry them out. How is this done? By knowing that God, being the one and only Mind, His man, woman and child is the only man, woman and child, His law is the only law, and that God's man is ever about God's business. This realization leaves God as the one and only Dictator.**

**If malicious mind is admitted, it follows that, as mind, either good or bad, it must have avenues and channels, men, women and children through whom it can act and devolve power to act. Hence it is necessary to know that there is no malicious mind. This understanding destroys all false sense of dictatorship. It is futile to imagine that false dictatorship will vanish until this is done.**

**The European situation is simply the outward expression, in the various phases of materiality, of what Christian Science, in its advancing unfoldment, has brought to light, namely, that malicious mind through suggestion acts in its**

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last iniquity as malicious minds and directs evil in all its deviltry of killing and destroying the finer sentiments of being - so as finally to "destroy both soul and body in hell," as Jesus indicated. Right knowing and nothing but right knowing can stop the carnage.

You alone are responsible for what is taking place in your world. It is not something "over there" but consciousness right "here." You have full power and authority to think and act rightly. You as the activity of God, divine Mind, must understand your world in its true sense. In so doing remember you are compelling malicious mind to cease its suggestions, which is all that is declaring this turmoil, misery and death.

However, you must recognize that while it is all hypnotic suggestion, nevertheless, just designating it as hypnotism does not change its effect. That simply places it where you can cope with it and refute its destructive madness.

Diagnosing a case is one step. Applying the remedy is the next and more important step. It is in the application that the correctness of the diagnosis is rewarded by the disappearance of the evil. You cannot escape, and you do not wish to escape, your responsibility to judge righteous judgment. Mrs. Eddy urged in Pulpit and Press to, "Know, then, that you possess sovereign

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power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love. If you maintain this position, who or what can cause you to sin or suffer? Our surety is our confidence that we are indeed dwellers in Truth and Love, man's eternal mansion."

The duty of the Christian Scientist is to hold crime in check. One on God's side is a majority. The Christian Scientist does not interfere with Mind, but he certainly does interfere with malicious mental malpractice and its operation. He

definitely will not tolerate any discordant condition in world affairs any more than in sickness, or storms or other untoward circumstances. He is determined to be about his Father's business, the destruction of everything unlike good.

If the Christian Scientist is not conscious of his power, how can he exercise it and bring good to light? The reason the Christian Scientist must be successful in his endeavor to conquer sin, disease, death, and all limitations is that he is absolutely sure they are not of God. He therefore attacks them with full power and authority, because he knows mesmerism is all that is at work there, and that it is the basis of every erroneous appearance. He refuses to tolerate any false sense of control whether called dictatorship, or totalitarianism, or any other subver-

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sive ism, and he promptly destroys them by recognizing all such influence as malicious mental malpractice.

Thus the command voiced by the prophet Isaiah is fulfilled, "To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke."

The Christian Scientist detects the evil which masquerades as good back of the false concept of dictatorship. He never loses sight of the ruthless endeavors of malicious mind to dominate. God's way of imparting good is the exact reverse of domination; it is always by way of reflection. "For what things soever He doeth, these also doeth the Son likewise . . . For the Father loveth the Son and sheweth him all things that himself doeth."

Mrs. Eddy in her First Edition of Science and Health has exposed the nature of the dictatorial attitude of mortal mind which in the "days to come," when leaving a matter basis, would operate as pure evil mind. This warning was given sixty-five years ago. *"In coming years the person or mind that hates his neighbour, will have no need to traverse his fields, to destroy his flocks and herds, and spoil his vines; or to enter his*

*house to demoralize his household; for the evil*

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*mind will do this through mesmerism; and not in propria persona be seen committing the deed. Unless this terrible hour be met and restrained by Science, mesmerism, that scourge of man, will leave nothing sacred when mind begins to act under direction of conscious power. Sensuous man makes war to the death on his enemies; but the spiritual pours blessings on them unseen and unacknowledged; like the chamomile, that crushed, yields the sweetest odor, spiritual minds emit an atmosphere of Truth that blesses their enemies and destroys error while it is persecuting them; but stir the evil sensual mind, and worse than the deadly Upas are the plagues it emits.”*

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**WHY  
THE PERSECUTION OF  
THE JEW?**

**In considering this subject it must be distinctly understood that the term Jew is really a misnomer. It is not the Jew as a person that is meant, it is Judaism. Judaism stands as the cause and what is called the Jew is merely the effect.**

**It is in this sense and this sense alone that the word Jew is used in this article, and in its place Judaism should be substituted, for only by so doing can the impersonal nature of the subject be understood and a right attitude be gained.**

**When the metaphysician speaks of country, race or people, whether called Germany, or Jew, or Israelites or any other, he is not talking about**

personality. He is considering states of mind or arguments. All that he is cognizant of is an argument being presented. No one would even know

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that there was any Europe or Germany or Jew, unless it came as consciousness to him, and came as his own consciousness, as his mind, in the form of an argument. As Christian Scientists you acknowledge this.

Human thought at this time is tremendously stirred and there is a deep desire to understand this problem of the Jews. Why should the Jews be selected for such barbarous persecution as is taking place in many countries today?

No persecution is really barbarous, because every circumstance or experience is really the pressure of Truth forcing the victim higher, and the pressure continues only so long as there is something to press, something resisting.

Mrs. Eddy presents this very forcibly in her Message for 1901. “In Christian Science it is plain that God removes the punishment for sin only as the sin is removed - never punishes it only as it is destroyed, and never afterwards; hence the hope of universal salvation.” It makes no difference what the experience, it is the pressure of Truth to force you to higher levels of understanding. But the present question perplexing people is, “Why the world rebellion against the Jew?”

A brief analysis of what is called Bible History may clear up the matter. Abraham stood

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as the light of the world, he obeyed the voice of God, going out from his father’s house – matter - into a land that he knew not of - Mind, and so he won the promise, “In thy seed shall all the families of the earth be blessed.”

Now Abraham, from the finite view-point seemed to show forth two mental qualities or characteristics, - the one material and the other spiritual; or as Paul puts it, “Thoughts the mean

while accusing or else excusing one another.”

With this light of the world called Abraham, there finally seemed to come what might be called a distinct cleavage. In due time what seemed the material and the spiritual phases of Abraham were expressed by two kingdoms. The kingdom of Judah seemed to take the material course and the kingdom of Israel, the spiritual. This of course was all in the domain of thought, and indeed is present at this moment, operating as consciousness with each individual.

The kingdom of Judah was represented by the tribe of Judah - of which the Jew is the direct descendant, together with a portion of the tribe of Benjamin. The kingdom of Israel was represented by the ten tribes, later called “the lost tribes” or “lost sheep of the house of Israel.”

According to prophecy these latter tribes were

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to be gathered in the “Isles afar off” and to be known by a new name. Thence the branch was to grow over the wall and extend to the ends of the earth, whence Shiloh, the final revelation of Truth, was to come.

All this seemingly has been fulfilled to the letter. The Ten Tribes or House of Israel were gathered in the British Isles. Their new name was Anglo-Saxons or Isaacsons, sons of Isaac. Ephraim, the younger, was the branch that grew over the wall and took root in America. From America has come Shiloh, “and unto him shall the gathering of the people be,” in other words, Science and Health, the Comforter, which Jesus said would lead unto all truth.

Judah, the Jew, and Israel, Anglo-Saxondom, in the broad sense are brethren, and the Christian Scientist understands this.

Israel was divided into the two kingdoms of Judah and Israel under Rehoboam, son of Solomon, and the Bible narrative clearly maintains the distinction between these two kingdoms and between the promises which are made concerning each, in all later prophecies.

**Judah, with its brilliant materialism, expressed from the beginning the material phase of Abraham. Anything of Abraham must be brilliant, whether it be material or spiritual.**

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**This material brilliancy represented by Judah has been the envy of many mortals, inciting their jealousy and resentment.**

**Jesus came of the royal line of David, who was of the tribe of Judah. Jesus was the highest human concept, the Way-shower or Exemplar, but he was not the full consummation of the Saviour. He represented the personal, and personality is a phase of materiality which must disappear before the impersonal or Mind-sense of the Saviour can appear in its fullness. Knowing this Jesus said, “It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”**

**The spirit of Truth was to come, as Jacob originally foresaw, through Israel not through Judah, as Shiloh, impersonality, not personality. It came first as America, and then as Science and Health.**

**But Judah to this day has held tenaciously to its brilliant materiality. It has been a leader in the material world and succeeded on material lines, but has never been able to compete with or conquer spiritual Israel, because spirituality is always more advanced, hence more powerful than materiality. Spiritual Israel cannot be conquered. That is the reason Anglo-Saxondom,**

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**representing Israel, entertains no fear of nor hatred for the Jew. It cannot, for Abraham, “Fidelity; faith in the divine Life and in the eternal Principle of being” as Science and Health**

defines Abraham, is the father of both their common heritage.

Discrediting Judah, which represents the other branch of Abraham which will finally be united with Israel in the New Jerusalem of understanding, is abnormal and the result of malicious mind. Brilliant materialism and brilliant spirituality go hand in hand until finally materialism is translated back to Mind. The transient, false sense of matter as something to be accumulated, will eventually be uncovered and matter, as such, will no longer be desired.

As already seen the one thing that is not afraid of Judah, with all its material ability, is spirituality. All others who themselves trust to material sense are afraid as well as jealous of the Jew, - afraid that his genius for materiality will appropriate everything.

You ask why the Jew should be persecuted for profiting in materiality? The answer is: The Jew is bringing this persecution upon himself, but not on account of his possession of material things, which he, like all other mortals, is entitled to if he earns them. Material wealth is

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not, after all, a thing - it is a state of mind. Why should we not wish God-speed unto all in gaining wealth? You would limit no one in attaining the multiplication table, because you are not afraid that someone else's having it would deprive you of it.

But the difficulty with the Jew is all within himself. He refuses to listen to that inward voice of Spirit, which is always present with him because he is of the seed of Abraham. Instead, he has become absorbed in the one purpose of gaining material prosperity to the neglect of spiritual growth. When Judah decides that he has had enough of materiality and puts forth sincere effort to cultivate his innate spiritual sense, then the persecution will cease, because there is no further purpose in it. As Mrs. Eddy says, in Miscellany, “When these things cease to bless, they will cease to occur.” If you think the

**Jewish persecution has anything to do with Germans of Italians or any other race, as persons, you are deny the allness of the one Mind, the one infinite Person.**

**When you receive punishment, it is because you have let in the foe, - you have listened to the directed malicious arguments of limitation that would rob you of health, wealth and happiness.**

**Do not think you can escape meeting these**

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**insidious arguments coming as your ego, your I, any more than Judah can escape refuting eventually the suggestions that now make him say, “I will not listen to the voice of Spirit.” It is the unwillingness of Judah to let spirituality, his heritage from Abraham, govern, that is the cause of all his troubles.**

**The same malicious animal magnetism that caused the Jews to persecute and crucify Jesus is now causing and for centuries has caused the Germans and others to persecute him.**

**It was not the Jew who originated the deviltry loosed upon Jesus, and it is not persons or races who are responsible for like deviltry today. All are victims of malicious mind, “the great dragon . . . called the Devil and Satan which deceiveth the whole world.”**

**This thought is elucidated in Science and Health in the statement, “It is the animal instinct in mortals, which would impel them to devour each other and cast out devils through Beelzebub.” And again, “The author is convinced that the accusations against Jesus of Nazareth and even his crucifixion were instigated by the criminal instinct here described.”**

**During the world war, when Germany seemed to be trying to destroy the English language – the clothing of Science and Health, “the young**

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child” - you understood that it was not Germany but the activity of malicious evil. Neither Hitler, Stalin, Mussolini nor any other person is responsible for the confusion of the world today. Take the entire condition of world affairs back to God and uncover the arguments of reversal as the operation of malicious malpractice, and you find the solution of the whole affair. Do this if you would destroy every mirage of evil.

Jesus said, “Woe unto the world because of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh!” This being so, cannot we leave the punishment of all sin to that divine Principle that punishes only to the point of the destruction of the error? The “son of perdition,” the one sinner, will, as Science and Health points out, “receive its full penalty, both for what it is and for what it does.”

If any of you have been tempted to make these questions *personal* resist the suggestion vigorously and at once. Just ask yourself the question, “Am I, too, a vicious malpractitioner, or am I a Christian Scientist?” Is any of it “over there” or is it all “here”?

How is the cause of Christian Science to go forward if the metaphysician allows himself to be mesmerized into dealing with person, place or

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thing instead of going through to God as All-in-all? When you stop short of God, then, do not be surprised if you experience confusion - sin, sickness or death - for how can you be saved from it if you open the door to it?

Remember, as Mrs. Eddy points out in Miscellany, “Animal magnetism, in its ascending steps of evil, entices its victim by unseen, silent arguments.”

Considering a subject like this compels the Christian Scientist to realize how dangerous it is for him to talk about what appear as personalities.

The whole tendency, unless most carefully

guarded against, is to mesmerize one into thinking in terms of "over there" or "out there," and such thinking can only end in confusion. In fact it is not really thinking at all, it is just dreaming.

You know there is no Jewish race "over there" which is being punished in order to make it regain its spirituality as the "seed" of Abraham. There is nothing "out there" to be punished; what good would that do? Am I not the one who has to do the regaining if I believe that anything has been lost? Am I not the thief if I believe in thieving? Did not Jesus say "And I if I be lifted up from the earth will draw all men unto me"? Was not this lifting up from the "earth" being

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lifted above the mesmerism that there is something apart from one, here and now?

For progress it is essential for the Christian Scientist to be ever on guard, for malicious mental malpractice is based on personalities and an "Over there," instead of the eternal heavenly "here" which embraces within itself the right sense of "here," all good.

It is impossible to emphasize too strongly the great need to avoid all "over there." In Christian Science it is all "here" and "now." If it were not here and now you could have no cognizance of anything. You know this. Then see that you do not supply malicious mind with this chord of belief in an "over there," on which to play its tune of evil suggestion.

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#### **"UNSELFED"**

The commonly accepted definition of unselfed, by which is meant to be unselfish, is

entirely separate from and unlike the metaphysical meaning of the word.

Unselfishness, as humanly interpreted, is full of personalities, and to be unselfish means to be doing for or giving to others, whereas to be unselfed, in the true metaphysical or spiritual sense, is the exact opposite. It has absolutely no personality attached to it. It is centered entirely on God as All-in-all. Every thought begins with God, and flows from Him, enfolding His presentation of Himself in all the beauty, glory and completeness of His own being.

God does not give, He *is*, and man is His showing forth.

To be unselfed means, never to harbor a thought which starts from effect. To think in terms of effect is to mentally malpractice because

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it is accepting something aside from God, the one cause. You have learned that you cannot mentally malpractice without doing so maliciously, for all wrong thought, being finite, has only one result, death, and death always means maliciousness, “the last enemy.”

Then to be unselfed means to start with cause, God, and find Him as the basis and substance of all being.

Mrs. Eddy once said, *“There is only one way through, and only one, and that is to become unselfed.”* Impersonality and unselfedness go hand in hand because both start with God, as causation, and never with effect. Effect, - in other words, what is seen, - to the spiritually minded is like the image in the mirror. Its one and only purpose is to testify to the substance of the image, the object before the mirror, the cause, and never to itself, the effect.

To do this is to become unselfed, and is the only way to be impersonally and spiritually minded.

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**“FOR SATAN FINDS  
SOME MISCHIEF STILL  
FOR IDLE HANDS TO DO.”**

No statement could be truer than that the devil, malicious mental malpractice, always finds work for idle hands - idle minds - to do.

The Christian Scientist must think seriously about this question. If he is not constantly active on the side of Truth he can rest assured that malicious mental malpractice is right at his door.

That is the danger of an attitude of thought like, "Let God do it." It is a waiting attitude; an endeavor to make one's thought a blank, and Jesus warned of the danger of this, for he said,

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none, then he saith, I

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will return unto my house from whence I came out;

And when he is come, he findeth it empty, swept, and garnished.

Then goeth he, and taketh with himself seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first."

Why is it worse? Because the poor victim thought he had thoroughly cleaned his house, and lo and behold, Satan is again dwelling therein.

Such disappointment cannot come to you if thoroughly cleaning your "house," means replacing every erroneous sense with the true sense, so completely filling it that Satan - evil suggestion, - can find no sanctuary there. Mrs. Eddy declares in Miscellany, "There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort."

Christian Scientists must never be careless about replacing the wrong sense that is cast out,

**with the right sense, so that evil will find no door unbarred, and no vacant room to occupy. They**

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**must not take the attitude of crying, “Peace, peace; when there is no peace.” Peace can be won and maintained only when we have fought the Holy War and have put up such a fight that evil is cast out forever - seen in its true sense.**

**Who does not yearn for peace? But today it is the coward, under evil’s direction who calls for peace. The battle for Truth has not yet been won. Only malicious mental malpractice would say it has, in order to encourage you to stop the warfare. Never forget that the sword cannot be put up until it has first been drawn.**

**Christian Scientists are soldiers of the cross, and they must fight until victory is theirs. Evil is ever urging us to cease fighting and “let God do it.” God cannot do more than He has already done. He has done all. It is the work of the Christian Scientist to prove that, - to show that forth.**

**If evil can persuade you, the Christian Scientist, to relax, it will have accomplished its purpose. It will then, - after all your years of work and faithfulness, when you think that you are at the point of enjoying the reward of your labors with your “house” nicely cleaned, - enter in and rob you of the fruits of your effort. It does this because you have listened to the voice of the charmer, admonishing you not to be so vigorous**

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**in your denunciation of malicious animal magnetism, because God is Love, and Love does everything and cares for everyone. True enough, but has not God always been Love, and has He not always taken the same tender care of all His creation? How can He be “about to do” some-**

thing that He has not already done?

Then it is our work to begin vigorously to prove that God is Love, and that He is proving His care by making His children active and alert.

We have work to do ourselves; we cannot expect God to do our work. He cannot hear that kind of prayer. He hears only the prayer of being active about His business. As Mrs. Eddy says, in *Miscellaneous Writings*, "Be active, and, however slow, thy success is sure; toil is triumph."

If you succeed in making your mind a blank, thinking that by thus doing you can place yourself in a listening attitude to hear God's voice, you have let the bars down and opened your house for the devil's entrance. That idle, listless mood is exactly the opportunity evil desires, and Satan will quickly find something to fill idle minds.

Keep active and no matter how slow your progress may seem to be, success in the end is assured.

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Guard against a negative watch that would lull you to sleep, that would make you believe a listless peace is a lasting peace. Today the only peace is the sword of Truth.

One, who was Mrs. Eddy's secretary for several years, told me on two or three occasions of Mrs. Eddy's distress, almost despair even, at times, when she thought of what would become of the Christian Scientist when she was no longer here to arouse him to wakeful and vigorous activity.

I can dimly see what she was thinking, - that malicious mental malpractice would so beguile the Christian Scientist with a false sense of peace, that he would be robbed of all his opposition to its subtle arguments, and so, little by little, darkness would take the place of light and the world would sink back into blackness.

This will inevitably take place if we become indolent and imagine that all we have to do is to listen for God's voice. *We* need to *be* the voice

of God, and to be about His business every instant. We cannot rest. Malicious argument is always trying to lull us to sleep. To be on guard continually is our only protection. As Longfellow's Psalm of Life states it,

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**"Let us then be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor, and to wait."**

The waiting is while you are laboring, not while you are inactive. And is it not, also, exactly what Christ Jesus meant in his Revelation to John when he declared, after he had opened the seventh seal, "there was silence in heaven about the space of half an hour." Is not this silence the active silencing of all evil's suggestion through the realization of God's eternal allness?

Cast out the siren of indolent peace, and demand that your peace be a conscious, ever active peace; the understanding of what peace really is. To be deceived with a ghastly pretense of peace is but the effect of the poisonous soporific fumes of malicious suggestion.

Mrs. Eddy declares in *Miscellaneous Writings*, "Mental darkness is senseless error, neither intelligence nor power, and its victim is responsible for its supposititious presence."

As genuine Christian Scientists, followers of one Leader, let us not be deceived by subtle platitudes clothed in words of gentleness and peace which are so alluring as to endanger the unsuspecting. Some of the most beautiful plants and

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flowers are the most deadly. To-day there is no excuse for ignorance or idleness. "If at present satisfied with wrong doing, we must learn to

loathe it. If at present content with idleness, we must become dissatisfied with it," as Science and Health declares.

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### THE LAW OF REVERSAL

There is only one law of reversal, God's law, the law that by virtue of its own infinite goodness, is the spontaneous destruction or reversal of everything unlike good. Mesmerism operates to make the Christian Scientist, when he uses the term "law of reversal" immediately associate it with evil. If he does this he is incapable of understanding this law.

However, no claim of law is nearer to the heart of evil, or is more necessary, in belief, for its maintenance than the perverted sense of the law of reversal, which is evil's very being. The human mind, through being the negation or suppositional opposite of the divine Mind, is the reverse of all that the divine Mind is. Therefore, the law of reversal operates as the supposed law of

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the action of the human mind. As progress is the law of God, so reversal is the action of evil.

Then it is not strange to find the perverted sense of the law of reversal confronting the Christian Scientist at every forward step. In the final manifestation of evil, - Satan standing in "the holy place" as pure malicious argument, as shown forth in malicious mental malpractice, the malpractitioner voicing Satan is found using, by perversion, the law of reversal consistently in

defending his own wickedness.

By the fraudulent use of the law of reversal, evil automatically endeavors to reverse the thought put forward by the Christian Scientist in denying evil. It changes this into an affirmation *for* evil. By so doing it seeks to nullify the truthful statements which deny presence or power to evil, and, if not guarded against, it may seem to succeed in accomplishing its purpose.

But if the Scientist heeds Jesus' statement, "A new commandment I give unto you, that ye love one another," the whole process changes. Confronted with love and the statement that right where the evil seems to be there is the very presence of Love and the infinite power of Truth, malpractice must follow its own self-made law that the reverse of your statement is true; and, reversed, love becomes hatred and destruction

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and the law of torment to the evil itself. Thus the victory is won.

Then is not the remedy for every vicious argument of evil, love? The greater the love the more destructive it becomes to the claims of evil, verifying Mrs. Eddy's statement in *Mental Practice in Miscellaneous Writings*: "Thus a mental malpractitioner may lose his power to harm by a false mental argument."

Another point that the Christian Scientist must understand is that this law of reversal is used by evil continually to reverse all the Christian Scientist's earnest efforts to accomplish good. This belief of law must be defeated by knowing that God's law of reversal is the only law of reversal and is ever operative for good, reversing every erroneous effort and belief. If this is not understood, your work may be frustrated at every point. It is useless to bemoan this, for it is the fact. The claim operates whether you like it or not, and you must handle it or it will handle you.

It should be remembered that evil further uses this law of reversal to turn one back to material belief in all things, and so to turn one

away from discerning evil as pure mental iniquity. Thinking of evil as material is to hide its real nature. It is thus evil hopes to make its lie

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continuous. “Laws” of material belief are looked upon as continuing “laws,” and the beliefs resulting from them as continuous beliefs, until they ultimate, in what is called “natural” death.

Therefore, the purpose of evil is to make its suggestions operate as old diseased beliefs. If it succeeds in making its victim believe his trouble is material, it has forestalled its hypnotic influence being discerned and thus destroyed.

Do not be deceived into thinking that it is ever natural for you not to have all good. Good is man’s natural heritage and being. Your every desire is already satisfied by divine Mind, for you do not originate it. That desire is of Mind. Then it is the false sense of the law of reversal that is stopping the fulfillment of your dearest hopes. Even your good deeds are reversed, in belief, by this spurious law of evil.

It must never be forgotten that the suppositional law of reversal is the opposite of the actual law of reversal, which is continually and unceasingly operating to reverse everything that comes to you as suggestion and to put it in its true place as the presence of God. The latter law is obviously the law of progress, because it brings you eventually to the point of seeing God as All-in-all. The “law” of reversal, as the

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weapon of evil, is the suppositional opposite of the law of progress.

Knowing this it should not be difficult to rise to the realization that you are a law unto yourself and to refuse to allow malicious mental malpractice to harm you under any circumstances,

*“either when asleep or when awake,”* as Mrs. Eddy phrases it.

Since the reverse of a lie is the truth, you can utilize this law of reversal so that every argument of evil to harm you will become a blessing because you know that the law of reversal operates to that very end. “No weapon that is formed against thee shall prosper” Isaiah said. Why? Because the law of reversal is God’s law whereby God is the spontaneous law of reversal to everything unlike Himself, to all evil.

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**HOW DOES  
MALICIOUS MIND  
OPERATE?**

To have a complete sense of freedom, it is essential for the Christian Scientist to understand that malicious mind has no possible way of bringing evil directly to pass. Malicious mind cannot operate directly to bring about either sin, sickness, death, limitation or any condition. It is self-evident malicious mind, the one erroneous malpractitioner, cannot argue with such lies because it knows they are lies and that you are neither sinful, sick, dead nor limited; or the malpractitioner would not be trying to bring these conditions about. There could then be no conviction in the mind of the malicious arguer that what it is arguing is true; and without conviction there could be no result.

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**So, it becomes essential for the accomplishment of this purpose, for the malpractitioner first, to find an innocent channel through whom it can operate, and then, to make that channel believe that the lies it is stating about another are true. If it can do this, it has obtained an honest conviction and started a malicious attack, for honest conviction carries with it mind-power and the possibility of accomplishment.**

**How does evil do this? By both silent and audible argument it convinces the one it is endeavoring to use as its channel, that its intended victim is sick, dying, poverty-stricken, intemperate, hateful, discouraged or any of the things it is intent upon producing. If it succeeds, it has started an honest conviction of the reality of these lies about its victim and there ensues active malicious mental malpractice, which, if accepted, finally destroys the victim.**

**Mrs. Eddy brings this out in her article, Mental Practice, in Miscellaneous Writings, where she says that if "people believe that a man is sick and knows it, and speak of him as being sick, put it into the minds of others that he is sick, publish it in the newspapers that he is failing, and persist in this action of mind over mind, it follows that he will believe that he is sick, - and Jesus said it would be according to the woman's belief; but if**

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**with the certainty of Science he knows that an error of belief has not the power of Truth, and cannot, does not, produce the slightest effect, it has no power over him."**

**Does not this show how evil works by the action of mind over mind? But in order to get results, there must always be conviction on the part of the thinker, for conviction is the mind quality that operates in the realm of mentality. Arguments do not operate unless accompanied by conviction. As Science and Health declares, "Be thoroughly persuaded in your own mind concerning the truth which you think or speak, and you will be the victor."**

**In this way you see how you can become your**

**own mental malpractitioner by applying to yourself the arguments of evil hypnotically suggested to you. You can operate as this innocent victim just as effectively as can another, if you accept the lies of the malpractitioner. If you do not refute these lies, but accept them as reality, you will malpractice on yourself until you eventually become powerless to break the mesmerism confronting you.**

**Are you going to tolerate such irrationality? Of course not. Then reject each lie with the truth you know about yourself, the Self of you, until you no longer listen either complacently, or fear-**

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**fully, to anything that does not emanate from God, the one cause.**

**Denounce evil in all its ways and especially as hypnotic suggestion. You cannot afford to be gentle in your denunciation of malicious animal magnetism. It is a deadly mental poison, and if not guarded against, neutralized and destroyed by translation back to God, will accomplish its purpose of destroying you.**

**Evil to the Christian Scientist, is not an intelligent devil, going around like a roaring lion seeking whom he may devour, but is simply the suppositional opposite of his own understanding of divine Mind. Thus as Paul put it, and as the Christian Scientist understands it, he can never be tempted beyond what he is able, for he has only to apply what he knows of God to find his way of escape, that he “may be able to bear it,” and rise triumphant from the experience.**

**It is only lack of understanding that makes a Christian Scientist afraid of malicious mental malpractice. It should be evident to the merest novice in Christian Science that there could be no suppositional opposite to what he does not know. Thus it is his knowing alone that he is called upon to defend. Evil does not operate as something “over there” outside of one’s own mentality; it always operates as the negative of what one**

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knows. It is this negation that the Christian Scientist must guard against and not an imaginary foe seeking to destroy him. Understanding evil is but the negation of the truth he knows makes him the master of every situation. Therefore, constant watchfulness is necessary to be true to what one knows.

The Christian Scientist instinctively knows it is easier to heal a lie of malicious mind operating as a law of hypnotic suggestion, than to heal a lie of the same malicious mind operating as a natural law. This is on the same basis that an acute claim seems easier to meet than a chronic claim. This is, also, the reason why malicious argument invariably takes the form of a natural appearance suggesting the working of a law of nature, or matter, or heredity, or something of that sort, thus making the deception complete. This tends to confuse the earnest Scientist by again presenting that which he had felt had been destroyed, as a belief of a law of relapse. Thus the deviltry of evil appears as a normal or natural claim of matter.

The Christian Scientist must understand that he should be willing to meet under the rule of malicious mental malpractice every lie of belief that he formerly had to meet under the rule of materiality in its simpler forms of matter. Jesus

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said, “First the blade, then the ear, after that the full corn in the ear.” The blade contains all that the full corn in the ear contains, but it is less developed. This can be applied to the solving of the various phenomena of malicious mind appearing as simple materiality. The blade has little of evil visible. Nevertheless, the whole of evil is there, and eventually emerges when malicious mental malpractice, the full corn in the ear, is revealed in all its depravity, stripped of every

appearance of good. As Mrs. Eddy asked in *Retrospection and Introspection*, "Art thou still unacquainted with thyself? Then be introduced to this self. 'Know thyself!' as said the classic Grecian motto. Note well the falsity of this mortal self! Behold its vileness and remember this poverty-stricken 'stranger that is within thy gates.'"

Then be willing to meet every phase of evil as malicious suggestion, just as in the beginning of your career as a Christian Scientist you were eager to meet every claim of matter. If you remain wide awake and rejoice in crossing swords with this final phase of evil as pure malicious suggestion, you will enjoy your journey from sense to Soul. You will never murmur or be discouraged, but will be filled with new hope and assurance that what you know of divine Mind

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and its operations is sufficient to meet and destroy every lie of evil.

Jesus said, there is nothing hidden that shall not be revealed. He meant this in a way we have yet to learn. The Christian Scientist realizes and declares in his treatment, "I know all that I need to know about this case and I know it immediately." Why? Because God, being the one intelligence, knows all things and therefore, there is nothing hidden from infinite intelligence, nor from that which shows God forth. It would be useless for God to know something, unless His man knew it also. Otherwise God would have no way of expressing His knowing. Hence the practitioner of God declares, "I do know all I need to know about this case," and he acts accordingly. It is the same in the case of malicious sin as in sickness. The practitioner must know about that, all that he needs to know, and he must and does know it instantly.

It is the part of wisdom to keep every channel open for information. You have a right to know all that is going on about you. You do not delve into error, but you keep your avenues of intelligence open, so all that you should know you do

know at exactly the right time. In other words, as Mrs. Eddy says in Miscellaneous Writings, "Let us open our affections to the Principle that

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moves all in harmony, - from the falling of a sparrow to the rolling of a world."

Nothing is either too insignificant or too important for you to know, if it is right for you to know it. And you cannot know it if it is not right. You must realize this, for evil's suggestion is quite as likely to fill you with a lot of unnecessary trash as to stop you from knowing that which you should know. Be on your guard!

One thing especially every Christian Scientist should know and must know from what has been established, and that is how easily he can become an innocent tool of malicious mental malpractice by passing around idle chatter about persons, places or things. Believing what is said to be true does not free one from being the tool of malicious mental malpractice and, therefore, from being about the devil's business. There is only one way to be sure of not being the tool of evil, and that is by basing all that is said on God as the one cause, always starting from God and beholding all effect as the emanation of God.

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**A PARTICULARLY  
SUBTLE OPERATION  
OF  
MALICIOUS MENTAL MALPRACTICE**

**It is difficult to conceive a more subtle and disastrous way for malicious mental malpractice**

to operate in order to confuse and obscure, if not entirely obliterate the light of Truth for a Christian Scientist, than by the perpetual argument that Mrs. Eddy was not the discoverer of Christian Science; that it had been discovered before and that Mrs. Eddy had stolen the discovery and claimed the glory.

Is it such an easy thing to steal Christian Science, and so demonstrate it that one acquires all the glory? The works of Christian Science in healing every manner of sin, sickness and death, are, of course, its glory and these are what Mrs.

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Eddy demonstrated in establishing Christian Science.

Why should a Christian Scientist question the truth of Mrs. Eddy’s discovery or accept so patent a suggestion of devilishness? If he entertains the question it is because he is unaware of what is operating as his mind. Otherwise he would instantly reject it and free himself from its malign influence.

If one wished to destroy another’s interest in any subject, would he not begin by casting reflections on the authority back of the subject? If successful in planting doubts as to the honor and integrity of that authority, would he not very quickly succeed in killing all further interest? This is exactly evil’s purpose in making such suggestions to one beginning the study of Christian Science. It is a deadly purpose, and its result is inevitable if the malicious intent is not discerned and repudiated.

No Christian Scientist can afford to doubt this. His days as a Christian Scientist are numbered if he is not instant in season and out of season in casting out these vicious suggestions of malicious mental malpractice. He cannot play with evil suggestions. Their poison is far reaching. I have yet to see a Christian Scientist who allows his thought to be darkened by evil sug-

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gestions about Mrs. Eddy, or her discovery, or her demonstration of Christian Science, make a success of Christian Science. It is impossible. The discoverer and the discovery, the revelator and the revelation, invariably combine as one and the victim of malicious mental malpractice, alone, questions this truism.

Further, if he can be made to doubt or question the fact that the “little book” of Revelation, Science and Health, completely and finally reveals the translation of the negation back to Mind, he will be equally “lost.” He will be looking for some further “revelation” to excuse his present lack of demonstration of his oneness with God. “Truth is revealed. It needs only to be practised,” as Science and Health points out. No one can afford to harbor evil suggestions.

Can a sane Christian Scientist doubt for a moment that this is true? Let the one who is allowing his thought to be tampered with in this way, intelligently examine his thinking. If honest, he will see that Christian Science has lost its joy and inspiration for him and that he is looking at it as cold philosophy or an abstraction, instead of as the loving, quickening presence of God. His light has gone and as Jesus said, “If therefore the light that is in thee be darkness, how great is that darkness!”

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A short time ago I received a letter from a friend saying he had been distressed to find that early writers had discovered Christian Science, and that Mrs. Eddy knew of what they had written, and had gleaned her ideas from them without giving them credit.

This friend is usually a clear thinker, but he had utterly failed to ask himself whether it is conceivable that the discoverer of Christian Science, whoever that discoverer might be, could under any imaginable circumstances keep his dis-

covery from the world? Would not the mind that made that discovery spontaneously show forth the fruits of it by healing the sick, the sinning and the dying? No discoverer could have done otherwise than did Mrs. Eddy. But did anyone else show forth such fruits?

What is the discovery of Christian Science? Is it not as Mrs. Eddy states in Rudimental Divine Science, "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony"? Then how could anyone, discovering that law, fail to express it? Christian Science is not the discovery of a matter-law but of Mind-law and the mind that discovers it would have to be in accord with the Mind it discovered, otherwise the discovery could not be made. Christian Science is a spirit-

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ual discovery, not a material one. It is of Mind, not of matter.

How absurd to imagine that anyone could discover Christian Science and not us it in such a manner that the whole world could see it. Inevitably it would be his very Mind and would have to be expressed.

Because God, as Science and Health says, "is not separate from the wisdom He bestows," He could not have failed to bestow upon the one near enough to Him to discover His allness, the ability to prove that allness in doing the works which Jesus did.

Who has ever scientifically done this except Mrs. Eddy? Even Mrs. Eddy's followers are but slowly discerning the path she so clearly and carefully pioneered. The slowness of this progress is almost a disgrace to the discovery. Why this slowness? Fundamentally it is due to lack of real spiritual consecration, together with ignorance of that which causes the slowness. It is because malicious mental malpractice with its insidious suggestions is accepted, instead of being rejected the instant it raises its voice. Until this is done, the progress must be slow.

The consecrated Christian Scientist under-

**stands that Christian Science was the Mind of Mrs. Eddy, just as God was the Mind of Jesus.**

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**Mrs. Eddy could not be less than one with her Mind. To love God as divine Mind and leave Mrs. Eddy out of that love is not possible and must inevitably end in failure and disillusionment.**

**The Pharisees thought they could love God and hate Jesus and the prophets who had shown God forth. But could they succeed in this attempt? No, it was a dismal failure and their cup of bitterness was full to the brim. God and His idea cannot be separated, consequently sorrow comes to the one who tries to separate them. Noumenon and phenomenon are forever one.**

**The Christian Scientist should guard against the subtle malicious argument intended to poison him, no matter how small a degree against Mrs. Eddy, and thus against Christian Science.**

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**“ALERTNESS  
TO  
DUTY”**

**Mary Baker Eddy**

**In order to progress, the Christian Scientist, must pray daily for deliverance from the hypnosis which makes him believe that it is chance instead of *“direction by malicious minds that are at work,”* producing all the various phases of discord and disease with which he is constantly confronted.**

Nothing could be more pernicious than this argument of Satan, because if the Christian Scientist can be misled into dealing with the seen instead of the unseen, evil will continue its domination and control and the cause of Christian Science will seem to disappear. Did not true Christianity seem to become enmeshed by the same subtle influences?

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Evil cannot be destroyed unless recognized as the influence and result of evil appearing as *“direction by malicious minds,”* and cast out as such. When all evil is seen and understood as *“direction by malicious minds”* it is readily destroyed. To quote again Mrs. Eddy’s full statement, *“If any honest Christian Scientist can be deceived into believing that it is chance, not direction by malicious minds which are at work, - that ignorance instead of sin is what he has to meet at all times, - this error prevents him from understanding enough of the question to insure his own defense, and leaves him in the power of animal magnetism, - perhaps temporarily relieved of his suffering, rejoicing in a hope of freedom which he afterwards finds to be in vain.”*

Test this for yourself. But remember that the only way to destroy this insidious influence and direction is to see first the nothingness of the whole lie of malicious influence, and then feel in your heart that God is the one and only Mind and therefore His direction is the only direction and is your direction.

There can be no true love without this understanding that all evil appears as the operation of malicious minds. But be sure that you understand that this appearance is just the language of evil itself, - otherwise, evil must seem per-

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sonal and the so-called persons expressing it the devil. The devil you cannot love. So if you really desire to show forth God as Love by loving, you must see that the whole of sin, disease and death, including, of course, every sense of finiteness, all phases of malicious dispositions and characteristics, are the direct influence of malicious minds and have nothing to do with the person expressing them, except in so far as he is victimized into voicing them. Did not Jesus declare, "but whosoever shall say, thou fool, shall be in danger of hell fire?" Why? Because that made evil personal and impossible to heal.

Watch unceasingly on this point, because this same secret influence will argue to you that it is not "direction by malicious minds" but just your own thinking that is at work. Evil must argue this way because, if you were convinced that all error is "*direction by malicious minds*," evil's day would be doomed.

Keep reminding yourself, that evil is not something "over there," malicious mind or minds, for that is only as it seems. It is always right "here," operating as your mind. It seems to be "over there," because it is evil appearing as consciousness, and consciousness must have that whereby it is made known. You are not deceived for you know that evil is always one and always

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here. However numerous its appearances and regardless of where, you rejoice at its so-called multiplicity because that constantly declares the infinity of good that it negates.

Oh that pen could express the infinite importance of being alert! What a change would take place with the Christian Scientist! Apathy would vanish and confidence would reign, and finally evil would cease its arguments, having been reversed, - translated into its true language – good.

But just so long as a cancer is thought of as misplaced cells, tuberculosis as a diseased lung, diabetes as diseased pancreas, bad temper as an ugly disposition, a thief as an unprincipled scoun-

drel, a murderer as a vicious villain and so on, such conditions cannot be healed. They are never what they appear to be, but are always the result of *"direction by malicious minds."*

The only remedy is to replace the belief of *"direction by malicious minds"* with the absolute realization that all direction is by divine Mind. You know you are never dealing with aught but Mind, - never with a thing. For as Science and Health declares "All is infinite Mind and its infinite manifestation, for God is All-in-all."

Unwillingness to accept this truth bars the door of your mind to beholding its inestimably

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beneficent power and leaves you at the mercy of the subtle influence of *"direction by malicious minds."*

Why cling to evil's argument? Arouse yourself and throw off the mesmerism that would hold you in ignorance of what is terrorizing you with its suggestions. Mesmerism has no power to harm you and cannot act as your mind if you are awake to its operations. But if you will not awaken and handle this evil you will dream on in the darkness of "chaos and old night."

What could make an earnest Christian Scientist, one who for many years has faithfully striven to practise Christian Science, become dissatisfied with it or with his demonstration of it? What could cause him to be attracted by writers whose theories and ideas of Being are so unlike the exact statements made by Mrs. Eddy in Science and Health and her other writings, which he previously loved so deeply and found so helpful? It should be far more natural for him to hold tenaciously to that which he has proved to be true, in however slight a degree, than to be thus attracted. That is what he would do, were it not for the malicious arguments of the mental malpractitioners deliberately attempting to substitute their argument of unbelief and dissatisfaction for his natural inclination and confidence.

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**It is wholly unnatural for a Christian Scientist, left to his own impulse, to turn from what he knows to be the truth of Being. Nothing but wilful and malicious interference could cause such a catastrophe. It is entirely the result of mischievous suggestion exercised for the sole purpose of harassing and distressing him, and finally putting out his light. The only remedy is to destroy the belief that there is malicious mind to operate as malicious mental malpractitioners influencing and controlling his thinking. This is his only help. He should use it at once.**

**If he does not apply this remedy his light will fail and finally be extinguished and he will be under the delusion that he no longer cares for Christian Science. But he knows he does care for Christian Science. He knows he loves Christian Science. He knows it is the one and only way to obtain heaven and harmony here and now and he will not allow any subtle suggestion, calling itself his mind to rob him of this knowing.**

**Mrs. Eddy lovingly admonishes in Science and Health, “Wait for your reward, and ‘be not weary in well doing.’ If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a slug-gard in the race.**

**“When the smoke of battle clears away, you**

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**will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified.”**

**Pray to be delivered from a false sense of peace, which would lead you into handling that which has no real bearing on the case. The law of Christ or Christian Science opens our eyes to the fact that all error is malicious animal magnetism and every erroneous condition the specific**

result of *"direction by malicious minds"* and not one's own thought.

Was it not to emphasize this that Mrs. Eddy felt it imperative to state in her Church Manual, under the significant heading of "Alertness to Duty," that it was the duty of every Christian Scientist "to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind." Notice the "daily." Do you think Mrs. Eddy would have made that request unless this "defense" was of paramount importance? You know as metaphysicians that this is true and you also know that if you do not pray daily you will shipwreck your progress. It is not surprising that Mrs. Eddy should add, in the same connection, that by your works ye "shall be judged, - and justified or condemned." Why? Because

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your works will show whether or not you are defending yourself against aggressive mental suggestion and destroying the *"direction by malicious minds."*

One of the most insidious and aggressive forms of this *"direction by malicious minds"* comes as the pollution of the "air" by hourly and daily harangues and mental absurdities. Because radio has many uses, it has by the false sense of the law of reversal, many abuses.

Since radio is rarefied matter it is a nearer approximation to mentality, hence its hidden danger and the great need for carefully guarding against the subtlety of its use for suggestions, political, financial and religious. The Christian Scientist must think alone with God, and preserve the tablet of his mind "from every blemish free."

There is only one way to counteract this constant effort of *"malicious minds"* to direct your every act and that is to be consciously directed by divine Mind every moment. To insure this continuous direction requires constant alertness and watchfulness, - never to deal with effect but always with cause.

**WHAT CONSTITUTES  
BEING AWAKE TO  
THE SUGGESTIONS  
OF  
MALICIOUS MENTAL MALPRACTICE?**

**Science and Health declares, "More than profession is requisite for Christian demonstration. Few understand or adhere to Jesus' divine precepts for living and healing. Why? Because his precepts require the disciple to cut off the right hand and pluck out the right eye, - that is, to set aside even the most cherished beliefs and practices, to leave all for Christ."**

**To be an alert Christian Scientist is not easy. It requires the same quality of earnestness and sacrifice which success in any line of work demands.**

**First comes consecration, - willingness to forsake the ease of material sense for the attain-**

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**ment of the goal. And secondly perseverance, which never ceases working until that goal is attained. Jesus said, in illustrating this ceaseless perseverance and its inevitable result, "Though he will not rise and give him because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth."**

**Physical courage has always been lauded by the human mind, but moral courage, which is a higher sense of courage, - a nearer approximation to Mind activity - is seldom recognized.**

**In Christian Science moral as well as physical courage is requisite. Science and Health says, "It requires courage to utter truth." At times it also requires tremendous so-called physical courage to meet the lies of material sense when it declares pain, suffering and anguish to be real and true. But every Christian Scientist has learned with joy that, when he stands unflinchingly on what he knows is true, the reward is great. He also knows that sooner or later every question must be settled on the side of right, and that regardless of the degree of moral and physical courage required, the present tests do not become lighter to the one who puts off doing the thing he knows is right. The old saying, "Procrastination is the thief of time" is truer**

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**perhaps in the practice and demonstration of Christian Science than in any other activity.**

**Duty postponed does not thereby become easier, but the reverse, for usually a conscience-stricken sense of unrest torments when work is left undone.**

**Christian Science insists upon doing to-day, the work of to-day, and understanding what that work is, and because of the allness of Mind, finds abundant time for its accomplishment. When work is well done, malicious mental mal-practice can find no way to reach you - no antenna through which its suggestions can operate. Remember your antenna is constantly operating. Watch that it is ever in oneness with God.**

**The Christian Scientist is actively about his Father's business. He is wide awake to the fact that evil ever keeps pace with good and he acts accordingly. He is not hurried, but to him each hour is valuable. Because God is constantly unfolding to His own idea the infinity of good, the wise man does not miss this wondrous unfolding. He knows that infinity itself is not too long to show forth the glories of infinite Mind.**

**The Apostle Paul said that Jesus "for the joy that was set before him, endured the cross, despising the shame, and is set down at the right**

hand of the throne of God.” The Christian Sci-

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entist, like Jesus, does not make too much of the cross because, in translating the cross back to the crown, he knows “the joy” that is set before him and continually awaiting his acceptance.

If the practice of Christian Science takes a full measure of physical and moral courage, it is worth it. Then give it your all. The “pearl priceless” is obtained only by selling all that thou hast, and buying it. Buying it means exchanging every material concept for the spiritual sense through consecrated insistency. It is not giving up things, but concepts. If this seems a hard cross, it is made easy by the discernment of its true nature as the negation of God, which offers you when reversed the very presence of all good; and by expressing joy and appreciation for all that Christian Science holds for you. No one ever regretted carrying that cross.

Mrs. Eddy expresses exactly what constitutes Christian Science, and what makes a Christian Scientist, in her clear statement in Miscellany, “To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science.” Does not keeping “human consciousness in constant relation with the divine,” mean exactly what you are doing when you refuse to deal with the effects of

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evil, - the beast and the false prophet, matter and mentality - and turn your whole attention unreservedly to the “cause” malicious mind, and translate malicious mind back to its reality divine Mind? Thus doing, malicious mental malpractice may knock at your door, but you can say in regard to it as did Jesus, “The prince of this

**world cometh, and hath nothing in me,” in other words, malicious argument cannot present to me a single one of its lies to which I am not awake, and which I am not vigorously translating back to the truth that the lie is a lie about.**

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**THE  
HOLY CITY  
PURITY, PERFECTION, PEACE**

**Science and Health declares “In proportion to his purity is man perfect; and perfection is the order of celestial being which demonstrates Life in Christ, Life’s spiritual ideal,” and Christ Jesus declared, “Be ye therefore perfect even as your Father which is in heaven is perfect.” He did not compromise with the necessity for perfection, but by his attitude indicated that perfection must be attained and recognized as discernibly present, and not something to be anticipated at some far-off future period.**

**Evil’s suggestion would have perfection, whether of health or of character, relegated to the distant future, whereas the Christian Scientist realizes that to put off perfection separates him from the present kingdom of heaven.**

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**To the Christian Scientist, the kingdom of heaven is a state of mind and has nothing to do with conditions. Consequently his purpose and effort is thinking in terms of perfection and he knows that perfection means everything in its correct or perfect place - obedient to its divine Principle; and that he knows is peace.**

**No fitter closing can be given to this book**

than to quote Mrs. Eddy's words of wisdom given to some friends, showing how this goal of purity, perfection and peace is to be won and malicious mind silenced in divine Mind.

*"We each dwell in our own world of consciousness, we look out through the windows of this consciousness and behold the passing procession of mortal mind.*

*"Day after day we have been lured forth, have been pressed into the whirl, lost our individual peace and poise in divine Mind, and found ourselves dragged through the meanness, the uncleanness, and pain of the procession.*

*"We seek to regain our own house of consciousness, wiser for the experience, thinking we will not again become a part of error's pageant, but here let the newer understanding of Love guard well your door, stay in your own house of mental*

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*demonstration, keep your peace. For idle curiosity, criticism, or even false sympathy may lure you forth.*

*"Wherein lies the wisdom of the serpent? To hide itself. Therefore hide yourself in the understanding of Christian Science, be it great or small.*

*"We have all in some way needed the experience we have had. Never be found as a Christian Scientist mourning over an experience. It is a thing of the past, but not so the manifold power and presence of God resulting therefrom."*

And the words of Jesus through John, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. (No more 'tempest-tossed human concepts advancing and receding,' as defined by Mrs. Eddy.) And I John saw the holy city, new Jerusalem, coming down from God out of heaven . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is

with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God . . . And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that

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is athirst of the fountain of the water of life freely . . . And he . . . shewed me that great city, the holy Jerusalem . . . the city lieth foursquare . . . And . . . had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof . . . And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie . . . And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

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