



Handouts for Week of November 27, 2023- “God, the Only Cause & Creator”

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Word Study: “Cause” & “Creator”

Cause:

- that which produces an effect
- which impels into existence
- which produces what did not before exist
- anything which is done
- that from which anything proceeds and without it would not exist

Creator:

- The being or person that creates
- The thing that creates, produces or causes

What is not a Cause?

Age	lack
Matter	food
Decay	physical causation
Sex, lust	evil, Satan
Sin	disease
Death	fear
Body	

“Word study” . . . continued”



“Ideas on Working for the World”

Ideas on Working for the World:

Sue Harper Mims, CSD (Elizabeth Earl Jones Reminiscences p. 147)

Elizabeths Jones was a student of Sue Harper MIMS, a student of Mrs. Eddy”s. Here is how her teacher taught her to pray for the world.

“...When we were together, she would call me to her in the evenings when she spent an hour, every evening, working for the whole, wide world. She also worked hours every morning, but these she spent alone with God and her books. She was a profound student.

Often in this evening hour of world-work, she would say to me, “Now you make the declarations tonight, and I will tell you if you are wrong.”

She would work aloud during this hour, so that I could hear her and work with her. All this was immensely helpful to me. Here was a love too large for geographical boundaries. She made world-workers of my sisters and me. During her hour of world-work in the evenings, she would make grand declarations of Truth in a general way, and also to meet the specific needs of the time. She used so many fine passages from the Bible, and from our Leader’s writings, in this work. For example:

She worked for her own environment, for Atlanta, for the State, the United States and for the world. She would declare:

“There is no conscious or unconscious resistance to the Truth; no malice to it; no malpractice against it; no indifference nor prejudice to it”.

She worked to realize the power, prosperity and protection of infinite divine Truth, Wisdom and Love for “the Mother Church and all its Branches, members, activities”, and the “The Christian Science Publishing Society and all its activities.” She worked to realize God’s protection and blessing and control of our Christian Science literature and all who work for it; print, edit, read, write for it. She declared the

“Working for the World” . . . continued”

truth for the teachers of Christian Science, and their Associations; practitioners and patients; lecturers and their audiences; for the pulpit and press of our land; and for the laws and lawmakers, and for the protection and support of the Christian Science Publication Committee work. Her work was never personal, and she did not think of officers, but of the offices and the work; and always to love, support and protect it.

Jer 31:34

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

Is 16:3

3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; betray not him that wandereth.

Is 42:5

5 ¶ Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

Isa 66:18

18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

Num 14:21

21 But as truly as I live, all the earth shall be filled with the glory of the Lord.

Hab 2:14

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

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223:31

God will over-
turn, until "He come whose right it is." Longevity
1 is increasing and the power of sin diminishing, for the
world feels the alterative effect of truth through every
3 pore.

470:32

The relations of God and man, divine Principle and
1 idea, are indestructible in Science; and Science knows
no lapse from nor return to harmony, but holds the divine
3 order or spiritual law, in which God and all that He cre-
ates are perfect and eternal, to have remained unchanged
in its eternal history.

Pan 14:10-11 np

PRAYER FOR COUNTRY AND CHURCH

Pray for the prosperity of our country, and for her vic-
12 tory under arms; that justice, mercy, and peace continue
to characterize her government, and that they shall rule all
nations. Pray that the divine presence may still guide and
15 bless our chief magistrate, those associated with his execu-
tive trust, and our national judiciary; give to our congress
wisdom, and uphold our nation with the right arm of His
18 righteousness.

MARY BAKER EDDY



“One Cause”

<https://sentinel.christianscience.com/shared/view/6b9q3fniuo?s=copylink>

EDITORIAL

JUNE 11, 1927 ISSUE

One Cause

Albert F. Gilmore

One of the fundamental teachings of Christian Science is that all true causation is divine; that is to say, the universe springs from God, the only cause and the only creator. Mrs. Eddy writes of this with characteristic definiteness in "Science and Health with Key to the Scriptures" (p. 207). "There is but one primal cause," she declares. "Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause." Thus she puts a ban upon the belief of cause apart from God, the infinite, hence the source of all that constitutes the universe of reality.

Mortals have long sought the cause of evil. For ages untold the search has been carried on, and without success. However long and earnest may be the quest for the cause and source of evil, the search will be fruitless; for that which has neither existence nor entity can neither

be possessed of nor proceed from a definite cause. Given a cause, the effect would be real. If evil, including error of every type, had a legitimate cause, evil would be as permanent and stable as good; but since evil is a nonentity, nothing, however persistent its claim to be something may be, it is causeless, as it is also without the power to produce effects.

The belief in many minds, that is, in personal existence apart from God, has produced a Bable of tongues, utterances of the so-called mortal mind, comprising a seeming infinitude of erroneous claims and contradictions. Because evil seems to be, however, its claims are to be recognized, not as something, but as nothing; for thus they are destroyed. As the testimony of a false witness must be disproved to prevent its acceptance as authentic, likewise the claims of evil need to be dealt with, else their testimony may be mistaken for truth, and the gross misrepresentation of man called a mortal be allowed to stand unchallenged.

Furthermore, because of the vast number and varied character of the claims of evil, which emanate from material belief, the necessity arises for us constantly to recognize evil for what it is directly it presents itself, and so be not deceived either by the number of its claims or

by its many disguises. It is also sometimes necessary, the better to unsee some erroneous belief, to inquire as to the claim of a cause which seems to produce a given result. To avoid making a reality of the seeming cause of the erroneous belief, however, this inquiry should be made with great care, with great circumspection, and under divine guidance. As there is but one cause, there can be no effect from any other. Conversely, as there is no effect apart from the one cause, which is divine, evil, having neither entity nor effect, can have no cause. Not infrequently, in an effort to destroy the claims of evil, our search for a cause becomes so earnest that we conceive of causation as taking place outside of the one Mind; that is, we assume as real a causative power apart from God, and strive to find it. If we be not on our guard this may ultimate in the acceptance of error's claim, and we shall believe that there is something to be destroyed.

The wise practitioner, therefore, in search for cause never loses sight of the fact that the whole seeming condition, both the supposititious effect, whether it be expressed as sin or sickness, and the equally supposititious cause, are figments of mortal belief, apart from which the claims have no slightest reality. This fact firmly established, the seeming cause may be uncovered as a practical step in the destruction of the specific type of error which is claiming

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recognition. But in the quest for a supposititious cause the practitioner will need constantly to resist the temptation to lose sight of the all-important fact that there is but one source of reality, the infinite Mind, which is God. This held to, grasped in the fullness of its transcendent significance, destroys every belief in a source apart from the infinitude of Truth.

The most effective, as well as the quickest, method of destroying evil is through recognition of the allness of God. If this compelling truth be grasped, the light of Love will leave no error hidden. Our highest endeavor should be so to become conscious of the infinite presence and all-power of divine Love that nothing else has an abiding place in our thought. When we really behold the perfect man, the veritable child of God, as the only man, we shall no longer need to meet the arguments of another man, albeit a counterfeit, thus fostering the claims of evil as something to be destroyed. With effective simplicity Mrs. Eddy writes on [page 492](#) of *Science and Health*: "For right reasoning there should be but one fact before the thought, namely, spiritual existence. In reality there is no other existence, since Life cannot be united to its unlikeness, mortality."

The temptations of Jesus in the wilderness were suggestions that he accept as real and authentic divers presentments of seeming evil. His words, "Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve," were the destroyer of every such impostor. So comprehensive was his understanding of the character of evil that he peremptorily dismissed it as nothing. When we, likewise, learn to recognize evil as wholly pretense and dismiss it as such, we shall search less for the cause of seeming conditions, destroying them, rather, through the abiding sense that only good is real. Mrs. Eddy puts it with conclusiveness on [page 447](#) of Science and Health. "The sick are not healed," she writes, "merely by declaring there is no sickness, but by knowing that there is none." This knowing involves no search for the cause of that which has no existence; rather does it comprise, primarily, sure knowledge of God's allness and of man's present perfection.

Albert F. Gilmore