



THE WORLD AROUND US

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The bald statement, "There is no matter," is to the human mind as futile as it is shocking. Mary Baker Eddy bulwarked the negation of matter with the affirmative, "All is infinite Mind and its infinite manifestation, for God is All-in-all" (*Science and Health with Key to the Scriptures*, p. 468). This is from what she herself called "the scientific statement of being." In this we have the entirety of creator and creation, and both the subjectivity and the objectivity of existence, Mind and thought, expressed as the real world around, a universe of ideas.

But even though we agree with the statement that there is no matter, this of itself does not divorce one's view of the world about him from the evidence of the physical senses. One still has to deal with a matter cyclorama which to his senses constitutes his existence. He still seems to live, move, and have his being in matter. Regarding this finite outlook, Mrs. Eddy has said (*Unity of Good*, p. 8): "Everything is as real as you make it, and no more so. What you see, hear, feel, is a mode of consciousness, and can have no other reality than the sense you entertain of it."

Far more important than the mere denial of matter is the raising of one's sight to the true view of what we so ineffectively see as material objects, man and the universe. Since it is true that we do see what we believe, then our view about us and our experience are just the flowering of our belief.

Perception must always be subsequent to conception. We see humanly our thoughts, false beliefs about what the divine Mind, God, conceives and sends forth as ideas.

A frontal assault on matter as such will not rout it. Humanly we seem to be very much in the world of matter, even though we may glimpse that we are not really of it. Jesus, wearing a human form, said (John 18:36), "My kingdom is not of this world."

Practically, we face the necessity to dispose of the inadequate sense of our world around, and in the Christian Science textbook, *Science and Health*, Mrs. Eddy makes plain the way to do this (p. 260): "Through many generations human beliefs will be attaining diviner conceptions, and the immortal and perfect model of God's creation will finally be seen as the only true conception of being."

As our thought of the world about us reaches more nearly correct conceptions, our views of what we see will improve accordingly, to the eventual recognition of the perfect idea of perfect Mind. Present views of matter objects, which hint beauty, grandeur, sublimity, in form, color, outline, will be resolved in the imperishable glories of the supersensible universe of Spirit. Thus we do not dispose of matter by airily waving it off, but by intensifying the hint of the reality beyond the physical phenomena.

It is comforting and assuring to know that even through small present proofs these diviner conceptions are being attained all the way to complete demonstration of reality. The supreme proofs which Christ Jesus furnished of the final triumph of Truth over error give us the surety that improved beliefs pave the way to freedom from the limitations, the ills, the frustrations of a world of matter, disease, sin, and death.

And these proofs lead to the certainty of the final full realization of that dominion over all the earth which was given to man by God, as recorded in the first chapter of Genesis, and which has never been taken away. In the Pauline language, if now we see as "through a glass, darkly" (I Cor. 13:12), then we shall see clearly as in divine conception, the true view of God, man, and the universe.

Heavy problems confront the individual, not only his own peculiar needs and necessities, but the aggregate of humanity's perplexities and complexities. The world about us seems crowded with threats to human welfare and peace. The atomic age, however, is not really a threat to human existence and the slowly built-up civilization and culture of the ages. It is a threat only in the material view and acceptance of the unimaginable force for evil inherent in the material atom.

But even now there is in our thought a diviner conception of atomic power. Many years before the fission of the atom, Christian Scientists were learning that atomic action is actually Mind, not matter (see *Miscellaneous Writings*, p. 190). This is the divine conception which will lead to harnessing the atom to human needs and furnishing the race with untold blessings.

Another divine conception that is fraught with the goodness of God to humanity is the spiritual sense of life, which progressively grows under the faithful study of Christian Science as the belief of physical life matures. Thus physical life takes on diviner conceptions. The folly of recording ages may be seen in the multiplying of ills as the belief of age advances, the sudden discovery that the body is more and more liable to discord, the acute propulsion of bodily ills into one's experience. This is of course but the realization of an expectation we need not allow.

But the mature belief of physical life is a proper period of restoration and growth, and not a declination and deterioration. The diviner conception is witnessed as we regain sight, hearing, teeth, a heightening of all the faculties, or even as we establish new careers.

Diviner conceptions restore "the years that the locust hath eaten" (Joel 2:25) and renew outlook and output. This reveals retirement not as a slowing down, but as a renewal and a revitalizing activity.

Surely there is no disaster in the acute belief of physical life. Rather, it points to the diviner conception of opportunity embraced and dominion achieved.

In the manifold problems of our world around, many generations of belief may be requisite to effect demonstration. Where proof of harmony is not promptly forthcoming in any case, be it social, economic, business, bodily, we have recourse to firmness and constancy, which the Christian Science textbook gives as the true meaning of believing. These qualities, firmness and constancy, shape generations of our thought into diviner concepts to the end of absolute consciousness of well-being and well-doing.

The Christian Scientist is determined that his world around shall be daily newborn through more nearly correct conceptions of reality. And he finds these generations of diviner conceptions are the more surely attained as he realizes the continuity expressed in the Lord's Prayer as rendered by one translator (Matt. 6:9, 10),

"Your Name must be being Hallowed;

Your Kingdom must be being restored

Your Will must be being done both in Heaven and upon the Earth."

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