

# Christian Science and the Ideal Church

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A lecture on Christian Science, entitled "Christian Science and the Ideal Church," was delivered Thursday evening at Keith's theater by Bliss Knapp, C.S.B., of Brookline, Mass., member of The Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., under the auspices of Second Church of Christ, Scientist, Indianapolis. Mrs. Jessie Irons introduced Mr. Knapp. The lecture is given in full:

An authorized lecture on Christian Science is always given under the auspices of a Christian Science church or society. The Christian Science church is founded on the teachings of Christ Jesus, and the first tenet of this church declares that "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health with Key to the Scriptures, p. 497). The Bible used in all Christian Science churches is the King James version, the same Bible our fathers used long before the discovery of Christian Science in 1866.

Christendom has long been divided into many sects and denominations largely because of a multiplicity of viewpoints concerning the Bible teachings about God, Christ, man, and the universe. But if we wish to see eye to eye in this lecture on Christian Science, and avoid all misunderstanding, we must at the very outset have the same point of view concerning God.

Christian Science teaches that God is the one supreme intelligence, governing the universe and man, and this teaching is in agreement with the spiritual meaning of the Bible, for the Bible declares in the book of Hebrews that David and the prophets "subdued kingdoms, . . . obtained promises, stopped the mouths of lions," etc., through faith in the one God. I shall therefore speak to you about that faith and spiritual understanding which are qualities of the divine intelligence, and which enabled Mary Baker Eddy, the Discoverer and Founder of Christian Science, to reestablish primitive Christian healing.

## Faith

Some people underestimate the element of faith; in fact, some put it aside entirely; whereas faith is the open door to every department of learning. When, for example, the child goes to school, he must at first accept on faith his teacher's declaration that two and two make four. He must accept on faith the declaration of his teacher concerning the letters of the alphabet. Think of the tremendous faith our inventors of the telegraph,

the telephone and the wireless systems must have had. Think of the magnificent faith of our aviators, who have ventured to many parts of the globe. Then we begin to realize that the open door to every department of learning, discovery, and invention is faith. In fact, no one can achieve anything really worthwhile except through faith. Mrs. Eddy has written in her book, "Science and Health with Key to the Scriptures" (p. 298), that spiritual realities "dawn in faith and glow full-orbed in spiritual understanding." Consequently faith is that element of intelligence where divinity reaches humanity. The Book of Hebrews declares that "faith is the substance of things hoped for, the evidence of things not seen."

## The Sign of Healing

When God required Moses to lead the Hebrew people out of Egypt, faith was essential before they could accept him as their God-appointed leader. If they were lacking in faith, they would have to remain in Egyptian darkness. But God gave to Moses two signs or symbols which would be acceptable to the people of faith. The first sign was with the rod, which when it was cast down, became a serpent. The second was the healing of Moses' hand of leprosy. Then God assured Moses that if the Hebrews would not believe the first sign of the rod, they would believe the latter sign of healing. And so the sign of healing did convince the people that Moses was their God-appointed leader. Some centuries later, when Elijah raised the widow's son from death, she recognized in that sign of healing the proof of God's presence and power, and she exclaimed: "Thou art a man of God, and . . . the word of the Lord in thy mouth is truth." Jesus declared that those without faith would not believe even though one rose from the dead. When John the Baptist sent messengers to inquire if Jesus were the promised Messiah, Jesus gave the same sign of healing which God Himself had given to Moses fifteen hundred years before. Turning to the bystanders, Jesus proceeded in that same hour to heal many of their plagues and infirmities. Then he replied, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Those cases of healing indicated exactly what Jesus meant by "works" when he said, "The same works that I do, bear witness of me, that the Father hath sent me;" for, "though ye believe not me, believe the works." Before Christ Jesus finished his ministry, he promised to send us another Comforter. That word "another" is significant. It indicates that Christ Jesus himself was one Comforter and that his method of bringing comfort to the sick and sorrowing was through these very works of healing. Then he promised another Comforter which he described as the "Spirit of truth," which "will guide you into all truth." From that time Christians have been looking for the coming of this promised Comforter, just as the Jews had hitherto been looking for the coming of the promised Messiah. Then what would be the sign of its coming? Would it not be the same sign of healing? When the people of faith recognize the mighty healing works of Christian Science today, they ask, Is not this the "Spirit of truth," the promised Comforter? The answer is even the same,

The "works that I do, bear witness of me, that the Father hath sent me;" for "though ye believe not me, believe the works." Christ Jesus also declared that "when the Comforter is come, . . . he shall testify of me." Christian Science does testify of Christ Jesus, by doing the works which he did, and by doing them always in his name. Mary Baker Eddy has expressed the teachings of Christian Science in her book, "Science and Health with Key to the Scriptures," with such scientific accuracy, that the mere reading of that book has frequently healed the reader in both mind and body. The last chapter in this book, called the chapter on Fruitage, presents one hundred pages of testimonials by those who have been healed simply by reading that book. Before these testimonials were published, they were submitted to the same tests for verification that would be required by a court of law. They include the healing of eye trouble, deafness, dropsy, heart-trouble, asthma, consumption, cancer, locomotor ataxia, and so forth — difficulties that are by many thought to be incurable. Here again is the sign of healing which the people of faith recognize as the most absolute proof of God's presence and power.

### The Christian Church

The facts concerning the life of Christ Jesus — his birth, suffering, crucifixion, resurrection, and final ascension — have all been woven into the development of the Christian church. On historical points, most Christians are agreed; but on theological points, they have disagreed. This disagreement has resulted in a multiplicity of churches, sects and schools; but Christians are more or less agreed that the fundamental purpose of the Christian church is to challenge sin.

With the hundreds of Christian denominations already in existence, some might ask, "Why should Mary Baker Eddy start another church?" She believed that after two thousand years this warfare against sin would have been far more effectual if the churches had not dropped the element of Christian healing. Consequently she organized her church in 1879 for the purpose of reinstating that "lost element of healing" (Manual, p. 17), and a rule of her church required that the pastor should "be able to heal the sick after the manner of Christian Science" (Christian Science Journal, Vol. VII, p. 259). Mrs. Eddy was the first pastor of her church, and she ably vindicated her ability to heal both sin and sickness.

It is recorded that Mrs. Eddy once visited in his cell the assassin of President Garfield, and found him without any proper sense of his crime. He regarded his act as one of simple justice, and himself as the victim. But when Mrs. Eddy addressed him by the power of the Christ-spirit which rebukes sin, "he sank back in his chair," and "his flippancy . . . fled." The jailor thanked Mrs. Eddy for what she had done. He said, "Other visitors have brought to him bouquets, but you have brought what will do him good" (Miscellaneous Writings, p. 112). Mrs. Eddy recognized that an individual must have a proper estimate of his crime before he is willing to relinquish his sin.

We are taught in Christian Science that sin to be healed must first be acknowledged. This does not mean that the individual should acknowledge his sin to the whole world,

but he must at least acknowledge his sin to himself and to his God, and then he is ready to forsake it. We have the great example of St. Paul; when he began to recognize his sin in consenting to the murder of Christians, he was quick to acknowledge his sin and forsake it. Then no one held that against him, because his subsequent life proved that this sin was no longer any part of his real nature. We, too, are freed from our sins when we acknowledge and forsake them.

Mrs. Eddy's sermons frequently healed the sick. We have the record that invalids have been healed of cancer and of consumption while listening to her sermons. Cripples have gone to her church on crutches, and carried them away on their shoulders, having been healed by the power of the Christ-spirit which pervaded her sermons. The sign of healing which characterized her preaching was the proof of God's presence and power.

But the time came when Mrs. Eddy's increasing duties relative to the cause of Christian Science made it no longer possible for her to continue her regular weekly sermons, and she required an assistant pastor. When it became necessary to transfer the management of her church affairs to others, Mrs. Eddy began to discover the real dangers involved in this Christian warfare against sin. God revealed to Christ Jesus the ideal church, and you remember Christ Jesus said of that church, "The gates of hell shall not prevail against it." Consequently this church must derive its inspiration not from a person, but from the power of the Christ-spirit that heals and saves. So Mrs. Eddy turned to God in prayer, asking that He might rise up someone able to carry on this Christian warfare successfully. God answered her prayer in a most unusual way. He did not send her a man nor a woman; He sent her the pastor which is today used in all Christian Science churches throughout the world.

The revelation came gradually, step by step. The first step came, when in 1892, Mrs. Eddy reorganized her church. Now it should be remarked in passing that all Mrs. Eddy has ever said about the dangers involved in church organization was said prior to that reorganization of her church in 1892. She has never said anything derogatory of the present form of her church organization. The second step unfolded when in January, 1895, Mrs. Eddy ordained the Bible and Science and Health pastor of her church, and three months later extended that ordination to all Christian Science churches. Here then she had a pastor who could heal the sick "after the manner of Christian Science," and so fulfill the rule of her church, because the reading of the Bible and of Science and Health does heal. In that same year, 1895, a third step was taken: up to that time the mid-week meeting had been a continuation of the Sunday school lesson for the previous Sunday. Now Mrs. Eddy changed it to a testimonial meeting at which those who had been healed in Christian Science could publicly bear grateful acknowledgement of their healing. Her instructions included these words: "Tell what this Science does for yourself and will do for others." Thus Mrs. Eddy had established her discovery on a firm foundation in three footsteps: first, by reorganizing her church; second, by providing a pastor who could heal the sick; third, by establishing a meeting at which those who had been healed could acknowledge it publicly. There remained yet

a fourth step. In that same year, 1895, Mrs. Eddy wrote her Manual of Rules and By-laws for the purpose of preserving this foundation for posterity. She also wrote (Retrospection and Introspection, p. 44): "This spiritually organized Church of Christ, Scientist, in Boston, still goes on."

### God's Goodness

God revealed to Christ Jesus the ideal church designed to withstand the gates of hell. Then this ideal church must possess the power and vitality designed to withstand the very elements of hell, namely, sin, disease, and death. But why should God reveal to Christ Jesus this ideal church, possessing the power and vitality to save His people from sin, disease, and death, if God Himself is the author of these evils? If God made evil, or even permits it, then His ideal church would be fighting against God, and the Christian church would have no excuse for existence. But the theory that it is God's will that a man should be sick and die is a purely man-made theory, which the true church completely discredits.

Moses, of old declared that God is a "God of truth and without iniquity, just and right is he," and the prophet Habakkuk also declared, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Therefore God is the supreme intelligence of good which overcomes evil just as light dispels darkness, even though the light can never know the darkness. The acceptance of the fact that God is absolutely good, knowing no evil, is essential to Christian healing. The goodness and purity of God was a fundamental teaching of Judaism, which gradually became corrupted by human theories.

The healing words of Christ Jesus revealed the true nature of God. When by the power of God, Christ Jesus healed the sick, there was the proof that the nature of God is health, with no taint of disease. When by the power of God, Christ Jesus cast out devils and overcame sin, there was the proof that the real nature of God is purity and goodness, with no taint of sin or impurity. When by the power of God, Christ Jesus raised the dead to life, there was the absolute proof that the nature of God is life, with no element of death or decay; and "by their fruits ye shall know them." Mrs. Eddy has written (Science and Health, p. 356), "God is as incapable of producing sin, sickness, and death as He is of experiencing these errors." That statement agrees with the declaration of Habakkuk, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Before we can heal the sick after the manner of Christ Jesus, we must accept the absolute goodness and purity of God.

### Christ Jesus

Some Christians believe that Jesus is God, and that their prayers to God might as well be addressed to Jesus. In fact, there are certain passages in the King James version of the Bible which seem to bear out this mistaken theory. For example, in the first chapter of John's gospel we may read concerning Christ Jesus: "All things were made by him; and without him was not any thing made that was made." "He was in the world, and the

world was made by him." Again in the first chapter of Hebrews, we may read, God has "spoken unto us by his Son . . . by whom also he made the worlds." Surely these declarations from Scripture might readily lead one to believe that Christ Jesus made the worlds; that he was the creator, or God. Such statements might be the basis for addressing prayers to Jesus. But there are many eminent Bible translators who have come to recognize that the original Greek preposition is more correctly translated when we use the word "through" and not "by;" in fact, Mrs. Eddy in her book, *Science and Health*, has adopted this more accurate translation of the original Greek preposition. Then the Scripture reads, God has, "spoken unto us through his Son, through whom also he made the worlds." "All things were made through him."

It will be seen that these corrected statements are in agreement with another declaration in the first chapter of John's gospel which says of Christ Jesus that he "lighteth every man that cometh into the world," for Christ Jesus declared himself to be the light of the world. Let us study these several Bible passages by means of an illustration: Suppose, for example, you are in a furnished room at midnight, and in total darkness, so dark that you can see nothing there, not so much as your hand in front of you. Then turn on the light, and immediately all the furnishings are made visible, are made to appear. It is self-evident that the light did not create the furnishings, they were already there; but the light made visible and apparent to all that which was already there. Now Christ Jesus declared that he was the "light of the world," "that lighteth every man that cometh into the world." He was not therefore the creator of the worlds, but spiritual creation is made visible, is revealed to us through that Christ-light. This teaching agrees with another declaration made by Jesus Christ in the fourteenth chapter of John's gospel, "No man cometh unto the Father, but by me," that is to say, "through" this Christ-light; for even as the Christ-light makes the world of spiritual creation visible and real to us, even so God Himself is revealed to us through this same Christ-light. These statements agree with yet another declaration of Christ Jesus in which he refers to himself as the door of the sheepfold, for "he that entereth not by the door, . . . but climbeth up some other way, . . . is a thief and a robber." From these teachings we learn that Christ Jesus is not God, but he is the Son of God, as he himself declared "lighting the way to eternal harmony," as Mrs. Eddy states in *Science and Health* (Pref. p. vii). He is indeed the Way-shower, lighting the way to complete salvation.

Now the teachings of Christian Science are always eminently practical. How then can this correct teaching about God and His Christ be made practical in human experience? I recall a certain church building committee that was having considerable difficulty in reaching an agreement over a church problem. The committee had discussed the problem carefully, and apparently understood it, but whenever they voted on it the vote always stood eight to eight. Naturally both groups could not be right — one was wrong. How then could the group that was wrong recognize its error and forsake it? It is error that separates and disintegrates; Truth always unites. Finally they turned to God in prayer so that the Christ-light might illumine their understanding and

show them God's law as a tangible reality of rightness. They continued for about half an hour, and at the end of that time, they took a vote without discussion. That vote stood sixteen to nothing. Christ had so illumined their spiritual understanding that God's law was revealed to them as a tangible reality of rightness and their obedience to it brought unity, goodwill, and brotherly love.

That correct teaching about God and his Christ was thus made practical in human experience. Nothing had really changed, except that their point of view had changed from a material to a spiritual viewpoint. From that spiritual point of view, illuminated by the Christ-light, they began to see things as God made them — perfect, complete, harmonious, and well. That which one sees in spiritual realization is made practical in human experience, just as practical in fact as the healing of the palsied man by Christ Jesus. When Christ Jesus lifted that man's thought from a material to a spiritual point of view, and the man began to see things as God sees them, perfect, complete, harmonious, and well, that which he saw in spiritual realization was made practical in his own body and he was immediately healed. His discordant condition disappeared just as darkness fades away with the coming of the light. It was the truth that made him free — that which is true in the sight of God. God's truth had made his discordant condition untrue and therefore unreal.

Mrs. Eddy has written (*Science and Health*, pp. 476, 477): "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." This statement brings us back to the declaration just made that this Christ-healing is achieved as we are correctly educated to that spiritual point of view from which we may see things as God made them — perfect, complete, harmonious, and well. Then that which one realizes as true, from the spiritual point of view, is made practical in the return of primitive Christian healing.

### Christian Science Versus Suggestion

There are some who believe that inasmuch as Christian Science heals the sick by a mental method, this method must employ some form of will-power or hypnotic suggestion. Those methods, however, are the product of the carnal mind, which St. Paul described as "sin and death;" but he also said, "to be spiritually minded is life and peace;" and these two points of view are polar opposites. Consequently the Christian Scientist never employs human will or suggestion to heal.

Some may believe that even if hypnotic suggestion is the product of the carnal mind, it may be used by the proper individual and under proper conditions to achieve much good. Such an individual was at the head of the philosophical department when I was in the university. He apparently understood the power of hypnotic suggestion, and it is said that he used it in his classes. For that reason I avoided his courses, because I refused to submit myself to his hypnotic suggestion. But he was so sincere in his belief that such a system of suggestion could do good that he conceived the notion of using it on his own son, in order to cause his son to graduate from the university more

brilliantly than if left to his natural resources. That boy was in the class just ahead of my own, and I had frequent opportunity to observe his conduct. Up to a certain point the professor's theory seemed to be a success, because the boy was finally graduated brilliantly. But it was not his own mind, it was his father's mind dominating and controlling the son. The result was that when the father finally withdrew his personal domination and control it left his son in such a weakened mental condition that within three years after graduation he was pronounced a helpless imbecile. If a proof is necessary, this experience should convince anyone that good can never be derived from that which is fundamentally evil, for in the words of Christ Jesus, "The last state of that man is worse than the first."

When I was a boy my parents were Christian Scientists, and they taught me the value of daily prayer to God, because of the cumulative effects for good from such prayer. True prayer causes one to acknowledge God as the source of his intelligence, of his strength, of his health, of his life, and indeed of his very existence. I have had many proofs that my parents were right in requiring of me that daily prayer to God because of its cumulative effects for good. One such experience, as I recall it, occurred early in the winter. There had been a drizzling rain throughout the day, and toward night a heavy freeze set in, with the result that the trees, the fences, and sidewalks were all covered with a coating of clear ice. I had to venture out that evening and as I did so, I experienced a persistent, aggressive suggestion of slipping and falling on the ice; but I did not fall. My daily prayers to God had built such a firm foundation that I did not go down under that suggestion. How did I know that was the right conclusion? Because, although I did not fall, I experienced a sharp twinge of pain in my shins as though I had fallen. Then and there I realized the mental nature of pain. If I had fallen, the natural conclusion would have been that the fall produced the pain; but since I did not fall I learned not only that pain is mental but that it is produced by an aggressive mental suggestion. I knew enough of Christian Science to realize that such a suggestion must be a product of the carnal mind which is sin and death, and that sin in order to be healed must first be acknowledged as sin. Then I could see that God never made it; He knew nothing about it, and I need not be afraid of it. With the realization of these facts, the pain disappeared, and then I saw that all disease must be the product of aggressive mental suggestion, naming itself, and that the symptoms of disease merely conform to the name suggested.

I was able to prove these facts some years later while traveling in a section of the country where many consumptives go because of the climate. While there, a woman came to me for an interview, and said that the physicians had condemned her to die with consumption. I proceeded to tell her in substance what I have just related about suggestion, and made it clear that she was suffering only from an aggressive suggestion, which in her case named itself consumption, and that the symptoms merely conformed to the name suggested. In other words, she was suffering from nothing more than a consuming fear — the product of the carnal mind, which is sin and death. But, "Perfect love casteth out fear," and St. Paul declares that "to be spiritually



mind is life and peace." Then this woman realized for the first time that she could have complete dominion over her own thinking, and be at peace. Mrs. Eddy has said in *Science and Health* (p. 392), "Your decisions will master you, whichever direction they take." This woman decided to take the spiritual point of view, and illumined by the Christ-light, she too began to see things as God made them — perfect, complete, harmonious, and well. Moreover what she saw in spiritual realization was manifested in the healing of her own body. She wrote me two weeks later that she was completely healed as a result of that single interview and I learned some years later that the healing was permanent. She had touched the hem of the "Spirit of truth" which Jesus declared is the promised Comforter, and the sign of healing was the evidence of God's presence and power.

Some may ask, "What do you mean by this aggressive mental suggestion?" Did you ever have the experience of humming a tune of music all day without being able to rid your thought of it? That helps to explain what I mean by aggressive suggestion. When an individual's thoughts are perfectly normal and natural, he can think of an object or a person at will. But when the aggressive suggestion is so persistent that it amounts to an obsession, then the individual may know that such suggestions are the product of the carnal mind which is "sin and death;" and that sin, to be healed, must be acknowledged as sin. Then he can know that God never made such suggestions, He knows them not, and there is no occasion to fear them. Mrs. Eddy has written (*The First Church of Christ, Scientist, and Miscellany*, p. 210), "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them."

### False Methods

Such systems as hypnotism, mesmerism, spiritualism, and theosophy operate through some form of suggestion. Consequently they are the products of the carnal mind, which St. Paul denominated as "sin and death." Inasmuch as hypnotism, mesmerism, spiritualism, and theosophy operate through some form of suggestion, they are similar in nature to disease itself, which likewise operates through suggestion. It should be self-evident that the same carnal mind which produces disease can never destroy it. Such material systems are opposed to the moral law, and consequently they can never heal a man morally. If they produce any seemingly beneficial effect, it should be recognized, as in the case of the professor's son, that they can never heal a man permanently, for the last state of that man is always worse than the first. True healing results only as thought is lifted from the material point of view to the spiritual; then the individual acknowledges God as the only healing and saving power.

### The Discoverer and Founder

The discovery of Christian Science came to Mary Baker Eddy as the result of her own spiritual healing. She had met with an accident which the physician declared must result fatally. On the third day following the accident Mrs. Eddy turned to her Bible and began to read from the Book of Matthew how Jesus healed the palsied man. Doubtless

she had read that passage many times before, but this time she caught the spiritual point of view and illumined by the Christ-light, she too began to see things as God made them — perfect, complete, harmonious and well. That which she saw in spiritual realization had an immediate effect on her own body, for she was healed. Here again was the sign of healing which is acceptable to the people of faith as the most conclusive proof known to men of God's presence and power. Mrs. Eddy resumed her study of the Bible and began to write out her observations from that spiritual point of view as a "scribe under orders" (Miscellaneous Writings, p. 311). Those writings formed the basis of her book, "Science and Health with Key to the Scriptures." Then she discovered that the reading of that book heals the sick, again the sign of healing — the conclusive proof of God's presence and power.

Mrs. Eddy then undertook to establish this discovery on a firm foundation by the organization of her church, and in 1895 she wrote her Manual of Rules and By-laws to preserve this foundation for posterity. Then she wrote these words (Miscellaneous Writings, p. 383), "In 1896 it goes without saying, preeminent over ignorance or envy, that Christian Science *is founded by its discoverer*, and built upon the rock of Christ." Consequently Mrs. Eddy can lay claim to three great achievements which immortalize her name as Discoverer and Founder of Christian Science, and author of its textbook, "Science and Health with Key to the Scriptures."

Mrs. Eddy was forty-five years of age when she discovered Christian Science, and it took her forty-five years more to establish this discovery on a firm foundation. She has written (The First Church of Christ, Scientist, and Miscellany, p. 249): "Millions may know that I am the Founder of Christian Science. I alone know what that means." "The Founder of genuine Christian Science has been all her years in giving it birth" (Miscellaneous Writings, p. 39).

The institutional activities of The Mother Church in Boston constitute Mrs. Eddy's right to be called the Founder of Christian Science. Then any attack on these institutional activities of The Mother Church in Boston is in reality an effort to deprive Mrs. Eddy of her title of Founder of Christian Science. The institutional activities of this church provide the means and methods by which Christian Science makes its challenge to sin effectual. Naturally sin desires to destroy its tormentor that it may live. This reaction of sin against the institutional activities of The Mother Church in Boston has resulted in litigation and strife; but the warfare is glorious. Mrs. Eddy's wisdom has been vindicated and her greatness grows more apparent as time goes on, for God never forsakes His Church nor His Cause.

## Conclusion

Christian Science is vital to men and women, because it presents a scientific explanation by which all may work out their own salvation. It explains all cause and effect as mental; and that sin, disease, and death are overcome by the understanding of that same divine Principle which enabled Jesus to heal the sick and raise the dead. Contrary to popular opinion this healing is achieved not by use of the human will or

suggestion, but by the understanding of that which is absolutely true in the sight of God. It is indeed the "Spirit of truth," the Comforter which Jesus promised. All that anyone can ever know about Christian Science must be gained from Mary Baker Eddy and her writings. She has declared that her church "is the mouthpiece of Christian Science" (Miscellany, p. 247). Consequently the institutional activities of this church provide the means and methods by which sin, disease, and death may be overcome, and complete salvation achieved in the way which Christ Jesus taught.

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