

# INTRODUCTORY NOTE

to

## CHAPTER VI

### SCIENCE, THEOLOGY, MEDICINE

What is conveyed by the terms Science, Theology, Medicine as commonly accepted?

Briefly, science is "accumulated and accepted knowledge, which has been systematized and formulated with reference to the discovery of general truths or the operation of general laws . . ." (Webster).

Theology is "the study or science which treats of God, His nature and attributes and His relations with man and the universe" (Oxford). "The science of things divine." (Hooker.)

"Many speak of theology as a science of religion instead of science of God" . . . (Prof. Flint in Enc. Brit.)

Medicine is "that part of the science and art of restoring and preserving health which is the province of the physician . . ." (Webster).

Quoting Bosanquet: "Every *science*, as we read in Aristotle, assumes its subject-matter, and does not give an account of it".

At one time, theology was regarded as 'The queen of the sciences'.

Thought on these three subjects readily shows them to be three aspects of one problem: the problem of being or life itself.

Science as generally understood relates to the phenomenon of being and its constituent identities within classified order and category.

Theology relates to the noumenon of being.

Medicine relates to restoring and preserving bodily health, assuming a possible breakdown; or having already experienced such breakdown.

The problem of being however remains unsolved until Science, Theology and Medicine are restored to their spiritual significance as "means of divine thought, which include spiritual laws emanating from the invisible and infinite power and grace". (S. & H. 118: 13-16.)

This chapter in the overall design of *Science and Health* corresponds to Christ as Christ. Consequently in the matrix it is represented and interpreted by the synonymous terms Truth, Love, Soul, Spirit (See Foreword p. iv). That is to say, the Christ, Truth is to be found within its divine motherhood, Love; and yet through Soul and Spirit is

translated to the plane where it can reach and quicken human thought and experience. Were this not so, there would be no Christ as *the way* to provide healing and redemption, and no divine Science as Comforter in this age to solve and interpret the problems of being in Christian Science understood and demonstrated.

In opening her chapter the author Mary Baker Eddy devotes some four pages to the immediate nature and implications of her discovery. At once we notice the co-incidence of discovery with revelation: revelation deductive in nature, in contrast with the laborious inductive researches common to the physical sciences. Discovery and revelation co-incide, since the purity of the approach makes revelation possible. As with the Discoverer so will it be with each one of us, in proportion to our own purity of thought.

The supreme office of the Christ in this chapter is that of *scientific translation*. In these opening pages the author indicates the nature of this translation and then proceeds to amplify its outcome in human life. The revelation is heaven-born in its forthcoming: the discovery is heaven-born in its aspiration. Finally the two become one in their idealism of one Divine Being, one divine omniaction operating as one scientific translation in all planes of human thought and experience.

When we examine the text of the SCIENCE section we find Principle to be the all-pervading synonym in conjunction with Mind, Spirit, Soul to provide the initial approach. This is as it should be: Principle with its demand for practice, demonstration and proof; Mind to provide the light of revelation which breaks on the author's thought as discovery; Spirit to demonstrate the 'firmament' concept in order to classify scientifically between reality and unreality; Soul to identify the discovery and to inaugurate the types of change that are incumbent on the discovery and its establishment. Hence the text follows the pattern of the all-pervading Principle, which is Life, Truth and Love, with Mind, Spirit, Soul to provide the approach from the human angle.

As the author continues her development of this co-incident discovery and revelation we observe on pp. 115-116 her classified statement on scientific translation. A cursory reading would suggest two scientific translations. But since there is only one divine omniaction, there can be only one scientific translation; and a deeper reading of the passage reveals that these two classified statements are two aspects

of one operation. The first interprets the nature of reality together with man's place in the Divine Being; the second illustrates in classified form the way the divine operation functions in solving the problem of a supposed opposite—hence solving the enigma of sin and mortality.

From this point on, the author continues her development of the subject to record the impact of the spiritual idea upon the natural sciences in her own and succeeding generations.

Because the natural scientist is a rational thinker trained to accept a re-orientation or re-adjustment of position in the light of new knowledge there is not in this first section of the chapter the resistance to change and adjustment that there is in the second.

## CHAPTER VI

### SCIENCE, THEOLOGY, MEDICINE

*But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. — PAUL.*

*The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. — JESUS.*

	<b>I</b> N the year 1866, I discovered the Christ Science or	1	
Introduction	{	divine laws of Life, Truth, and Love, and	
		named my discovery Christian Science. God	3
		had been graciously preparing me during many	Christian Science discovered
		years for the reception of this final revelation of the absolute divine Principle of scientific mental healing.	6
PRINCIPLE		This apodictical Principle points to the revelation of Immanuel, "God with us," — the sovereign ever-presence, delivering the children of men from every ill "that flesh is heir to." Through Christian Science, religion and medicine are inspired with a diviner nature and essence; fresh pinions	CHRIST Word
		are given to faith and understanding, and thoughts acquaint themselves intelligently with God.	9 Christ Christianity
		Feeling so perpetually the false consciousness that life	12 Science
		inheres in the body, yet remembering that in reality God is our Life, we may well tremble	15 1st-degree
		in the prospect of those days in which we must say, "I	Discontent with life 2nd-degree
		have no pleasure in them."	18 3rd-degree

## CHAPTER VI

## SCIENCE, THEOLOGY, MEDICINE

These words of Paul are to certify that the message and mission of his lifework were of divine origin, not human; they derive from the Christ.

Likewise it is the God-ordained office of woman in this age to be the revelator of the Science that is destined to permeate and leaven the whole of human consciousness, "till the whole was leavened". Jesus saw this and foretold it.

Because of the chapter's unique place in the overall design, the first few paragraphs of the SCIENCE section (107: 1-108: 18) introduce the author's discovery—its nature and mission—in the light of the scientific translation which pervades the whole chapter.

"In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love . . ." Observe Life, Truth, and Love: not Mind, Spirit, Soul, and the co-incidence between the *discovery* and the *reception* of this "final revelation of the absolute divine Principle of scientific mental healing." (Italics mine.) Discovery implies what had existed before, but had remained unknown from the human standpoint. Revelation implies the act of revealing divine Truth.

"God's 'revelation' of Himself is a drawing back of the veil or curtain which concealed Him from men; not man finding out God, but God discovering Himself to man." (Trench, *On The Study of Words*—Funk and Wagnalls.)

Apodictical implies 'demonstrable with absolute certainty, subjectively and objectively'.

Observe also the parallel that obtains between the second paragraph here and paragraph seven of the Platform, the one ascending, the other descending in office (pp. 107, 331):—

- |   |   |
|---|---|
| (a) This apodictical Principle <i>points</i> to ... | (a) Life, Truth, and Love <i>constitute</i> ...           |
| (b) the revelation of <i>Immanuel</i> ...           | (b) They <i>represent</i> a trinity in unity ...          |
| (c) <i>delivering</i> the children of men ...       | (c) ... <i>express</i> its threefold essential nature ... |
| (d) <i>diviner nature and essence</i> ...           | (d) They also <i>indicate</i> ...                         |

The first is an ascending concept: the second is a descending concept. (Italics mine.)

In the light of this revelation there naturally follows the demand to let go the mortal concept, and this in turn prepares the way for further unfoldment.

It is self-evident that the "Mission of Christian Science" (M.H.) depicted here is dependent upon that which is presented in the Plat-form para. vii p. 331.

The two aspects of translation are epitomized between lines 7-19, as follows:—

- |                         |   |
|-------------------------|---|
| (a) Christ as Word:     | Principle points to the revelation ...  |
| Christ as Christ:       | Immanuel ... the sovereign ever-presence ...  |
| Christ as Christianity: | delivering the children of men ...  |
| Christ as Science:      | a diviner nature and essence ... thoughts acquaint themselves intelligently with God. |
- (b) 1st degree: the false consciousness that life inheres in the body.
- 2nd degree: yet remembering that in reality God is our Life (transitional)
- 3rd degree: those days in which we must say, "I have no pleasure in them"—implying acceptance of the 'seven days'.

1 Whence came to me this heavenly conviction, — a conviction antagonistic to the testimony of the physical senses?

3 According to St. Paul, it was “the gift of the grace of God given unto me by the effectual working of His power.”

It was the divine law of Life and Love, unfolding to me  
6 the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity of all material things; and that immortal cravings, “the  
9 price of learning love,” establish the truism that the only sufferer is mortal mind, for the divine Mind cannot suffer.

12 My conclusions were reached by allowing the evidence of this revelation to multiply with mathematical certainty

15 <sup>Demonstrable evidence</sup> and the lesser demonstration to prove the greater, as the product of three multiplied by three, equalling nine, proves conclusively that three times three duodecillions must be nine duodecillions, — not

18 a fraction more, not a unit less.

MIND  
Mind

When apparently near the confines of mortal existence, <sup>WORD</sup>  
standing already within the shadow of the death-valley, <sup>Word</sup>

21 <sup>Light shining in darkness</sup> I learned these truths in divine Science: that all real being is in God, the divine Mind, and that Life, Truth, and Love are all-powerful and ever-

24 present; that the opposite of Truth, — called error, sin, sickness, disease, death, — is the false testimony of false material sense, of mind in matter; that this false sense

27 evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter*, thereby shutting out the true sense of Spirit.

30 <sup>New lines of thought</sup> My discovery, that erring, mortal, misnamed *mind* produces all the organism and action of the mortal body, set my thoughts to work in new channels,

As we consider the chapter in its deeper implications we observe that the text becomes increasingly subjective, that is to say, the synonymous terms and the operational terms function more and more simultaneously throughout the text of the chapter. Principle pervades the whole chapter as the governing synonym, and all derives from Principle. Observe that “this heavenly conviction” was “the gift of the grace of God given unto me . . .” “It was the divine law of Life and Love” unfolding three demonstrable facts:

- (a) that matter possesses neither sensation nor life. (This annuls the claims of the first degree.)
- (b) that human experiences show the falsity of all material things. (These prepare the way for the transitional qualities of the second degree.)
- (c) that “immortal cravings [are] “the price of learning love” . . .” (These open the way for the third degree of scientific translation.)

Observe also that this unfoldment is supported by demonstrable evidence multiplying with “mathematical certainty . . .” This in turn establishes proof, which we discuss later in the chapter.

The above is deductive and derives subjectively from Principle.

**MIND** The following is objective in that it illustrates the author’s approach. **WORD**  
 Mind “I learned these truths in divine Science . . .” **Word**

At this point the author enters upon the facts of her discovery under the Marginal Heading “Light shining in darkness”: “that all real being is in God, the divine Mind, and that Life, Truth and Love are all-powerful and ever-present.” This is followed by an analytical statement on the nature of matter and its relation to mortal thought: that matter has no independent existence apart from mortal thought, but “that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter*, thereby shutting out the true sense of Spirit”.

When matter is understood thus—as a subjective state of mortal mind—we are given at once the key to the spiritual power that subdues erroneous material phenomena; for the discovery affirms this erring, misnamed *mind* as producer of all the organism and action of the mortal body.

Hence the leading proposition “that Mind is All and matter is



and led up to my demonstration of the proposition that 1  
Mind is All and matter is naught as the leading factor in  
Mind-science. 3

Christian Science reveals incontrovertibly that Mind  
is All-in-all, that the only realities are the divine Mind  
and idea. This great fact is not, however, seen 6  
to be supported by sensible evidence, until its Scientific  
evidence 6  
divine Principle is demonstrated by healing the sick and  
thus proved absolute and divine. This proof once seen, 9  
no other conclusion can be reached.

For three years after my discovery, I sought the solu-  
tion of this problem of Mind-healing, searched the Scrip- 12  
tures and read little else, kept aloof from so- Solitary  
ciety, and devoted time and energies to dis- research  
covering a positive rule. The search was sweet, calm, and 15  
buoyant with hope, not selfish nor depressing. I knew  
the Principle of all harmonious Mind-action to be God,  
and that cures were produced in primitive Christian 18  
healing by holy, uplifting faith; but I must know the  
Science of this healing, and I won my way to absolute  
conclusions through divine revelation, reason, and dem- 21  
onstration. The revelation of Truth in the understand-  
ing came to me gradually and apparently through divine  
power. When a new spiritual idea is borne to earth, the 24 Christ  
prophetic Scripture of Isaiah is renewedly fulfilled:  
"Unto us a child is born, . . . and his name shall be  
called Wonderful." 27

Jesus once said of his lessons: "My doctrine is not  
mine, but His that sent me. If any man will do His will,  
he shall know of the doctrine, whether it be of God, or 30  
whether I speak of myself." (John vii. 16, 17.)

Spirit The three great verities of Spirit, omnipotence, omni-

naught as the leading factor in Mind-Science”, and the Marginal Heading “New lines of thought”. Only one factor, not two.

This in turn leads to the question of proof. As one becomes more familiar with the deeper meaning of Science and its implications, it is seen that law, order, rule and demonstration are all so inter-dependent, that each requires the other three to be complete; and proof is really the outcome of law, order, rule and demonstration combining in one operation throughout man and the universe, to provide the evidence and logical conclusion inseparable from an apodictical divine Principle.

If this is not apparent at first, it soon becomes self-evident and tangible in experience, as the Christianization and spiritualization of thought continues.

Why demonstration and proof appear to elude the student is because of a self-will that will not accept unreservedly the fact of divine Mind as the *only* Mind. With grateful acceptance of this proposition demonstration is natural and inevitable, and the divine Principle is proved absolute and divine.

In this paragraph (Marginal Heading, “Solitary research”) the author recounts the steps that led “gradually and apparently through divine power”, from the initial healing to the Science of this healing, also to absolute conclusions through divine revelation, reason and demonstration. Observe the blending of Mind and Principle throughout.

We observe the birth of the idea in the author’s thought.

Christ

Spirit The author now relates the implications arising out of this initial healing and the research that followed. These are summarized in two

1 presence, omniscience, — Spirit possessing all power, <sup>Christ</sup>  
 filling all space, constituting all Science, — contradict <sup>(contd.)</sup>  
 3 forever the belief that matter can be actual.  
     God's  
     allness  
     learned  
 These eternal verities reveal primeval exist-  
 6 in which all that He has made is pronounced by His wis-  
 dom good.

Thus it was that I beheld, as never before, the awful  
 9 unreality called evil. The equipollence of God brought  
 to light another glorious proposition, — man's perfecti-  
 bility and the establishment of the kingdom of heaven on  
 12 earth.

In following these leadings of scientific revelation,  
 the Bible was my only textbook. The Scriptures were  
 15 <sup>Scriptural</sup> illuminated; reason and revelation were recon-  
     foundations ciled, and afterwards the truth of Christian  
 Science was demonstrated. No human pen nor tongue  
 18 taught me the Science contained in this book, SCIENCE  
 AND HEALTH; and neither tongue nor pen can over-  
 throw it. This book may be distorted by shallow criti-  
 21 cism or by careless or malicious students, and its ideas  
 may be temporarily abused and misrepresented; but the  
 Science and truth therein will forever remain to be dis-  
 24 cerned and demonstrated.

Jesus demonstrated the power of Christian Science to  
 heal mortal minds and bodies. But this power was lost  
 27 sight of, and must again be spiritually dis-  
     The  
     demonstration  
     lost and found  
 cerned, taught, and demonstrated according  
 to Christ's command, with "signs following."  
 30 Its Science must be apprehended by as many as believe  
 on Christ and spiritually understand Truth.

No analogy exists between the vague hypotheses of

paragraphs (1) “The three great verities of Spirit, omnipotence, omnipresence, omniscience . . .” and “primeval existence as the radiant reality of God’s creation” (2) “the awful unreality called evil,” and the unreality of matter. (S. & H. 110: 1-12.) Observe the Marginal Heading: “God’s allness learned”.

Christ  
(contd.)

These two propositions understood reciprocally and demonstrated in part “brought to light another glorious proposition,—man’s perfectibility and the establishment of the kingdom of heaven on earth.” This implies the ability to attain unto perfection here and now on the basis of divine Principle understood scientifically.

Equipollence denotes the balance, the equilibrium that obtains throughout being as between cause and effect, Principle and idea, Mind and manifestation; and man accepting this is governed by law, held in the divine order.

Note the ‘firmament’ office of Spirit becoming apparent.

Observe, M.H. “Scriptural foundations”:

The Bible was M.B.E.’s only textbook;  
the Scriptures were illumined;  
reason and revelation were reconciled;  
the truth of Christian Science was demonstrated.

Though this power of demonstration was lost centuries ago it “must again be spiritually discerned, taught, and demonstrated . . . Its *Science* must be apprehended by as many as believe on Christ and spiritually understand Truth.” (Italics mine.) Marginal Heading: “The demonstration lost and found”.

agnosticism, pantheism, theosophy, spiritualism, or millenarianism and the demonstrable truths of Christian Science; and I find the will, or sensuous reason of the human mind, to be opposed to the divine Mind as expressed through divine Science.

Mystical antagonists 3

Soul Christian Science is natural, but not physical. The Science of God and man is no more supernatural than is the science of numbers, though departing from the realm of the physical, as the Science of God, Spirit, must, some may deny its right to the name of Science. 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. Divine metaphysics reverses perverted and physical hypotheses as to Deity, even as the explanation of optics rejects the incidental or inverted image and shows what this inverted image is meant to represent.

Optical illustration of Science 9

A prize of one hundred pounds, offered in Oxford University, England, for the best essay on Natural Science, — an essay calculated to offset the tendency of the age to attribute physical effects to physical causes rather than to a final spiritual cause, — is one of many incidents which show that Christian Science meets a yearning of the human race for spirituality.

Pertinent proposal 21

Principle After a lengthy examination of my discovery and its demonstration in healing the sick, this fact became evident to me, — that Mind governs the body, not partially but wholly. I submitted my metaphysical system of treating disease to the broadest practical tests. Since then this system has gradually gained ground, and has proved itself, whenever sci-

Confirmatory tests

Christianity

Under the Marginal Heading “Mystical antagonists” the author uncovers the vague hypotheses of some of the pantheistic systems of thought that would obscure or obstruct the demonstration of the divine Mind and its Christ, and notably “the will or sensuous reason of the human mind” as one main obstacle.

Soul Christian Science is divinely natural. It is neither supernatural nor preter-natural. This is so because this revelation is the Science of Spirit, Soul, synonymous with divine Principle and its operation. This operation embraces divine law and fixed rules, the perfection of which is “the order of celestial being”. These offices, understood and scientifically interpreted, provide the system of divine metaphysics which “reverses perverted and physical hypotheses” relating to the Supreme Being. In such reversal is found the key to scientific translation and its demonstration in human experience.

Observe the blending of the several synonymous terms in their diverse offices throughout the whole passage (111: 6-25).

Principle After discovery came the need for “Confirmatory tests” (M.H.) But Christianity this metaphysical system has to be “scientifically employed” to be the most effective curative agent in medical practice.

1 tifically employed, to be the most effective curative agent in medical practice. Christiani  
(contd.)

3 Is there more than one school of Christian Science? Christian Science is demonstrable. There can, therefore, be but one method in its teaching. Those who de-

6 One school  
of Truth part from this method forfeit their claims to belong to its school, and they become adherents of the Socratic, the Platonic, the Spencerian, or some  
9 other school. By this is meant that they adopt and adhere to some particular system of human opinions. Although these opinions may have occasional gleams of  
12 divinity, borrowed from that truly divine Science which eschews man-made systems, they nevertheless remain wholly human in their origin and tendency and are not  
15 scientifically Christian.

From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude  
18 Unchanging  
Principle come spiritual rules, laws, and their demonstration, which, like the great Giver, are "the same yesterday, and to-day, and forever;" for thus are  
21 the divine Principle of healing and the Christ-idea characterized in the epistle to the Hebrews.

Any theory of Christian Science, which departs from  
24 what has already been stated and proved to be true, affords no foundation upon which to establish  
On sandy  
foundations a genuine school of this Science. Also, if any  
27 so-called new school claims to be Christian Science, and yet uses another author's discoveries without giving that author proper credit, such a school is erroneous, for it  
30 inculcates a breach of that divine commandment in the Hebrew Decalogue, "Thou shalt not steal."

Life God is the Principle of divine metaphysics. As there

Principle  
(contd.)Christianity  
(contd.)

In Miscellaneous Writings p. 57: 12 we read: "By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear".

After this discovery had been widely and scientifically demonstrated, there arose the question: "Is there more than one school of Christian Science?" The answer clearly is "One school of Truth" (M.H.), and one method, and that is the demonstrable method. Any divergence from the stated oneness of being enters upon some form of semi-metaphysics.

The "infinite One in Christian Science" is one divine, self-existent Principle embracing its idea, including rules to be observed, laws which are undeviating, and the demonstration of these. Moreover demonstration is natural and inevitable when these rules and laws are accepted lovingly, gratefully and without reservation. "Unchanging Principle" (M.H.)

Any departure from this stated and proven oneness of being opens the way for the dualism of semi-metaphysics. Chapter X, Science of Being, begins with an even stronger statement on this question. Observe the Marginal Heading "On sandy foundations".

Life The text now proceeds to show that this great fact of oneness having been grasped, the divine Principle with its fixed rules demands



is but one God, there can be but one divine Principle of 1  
 all Science; and there must be fixed rules for the demon-  
 stration of this divine Principle. The letter Principle and 3  
 of Science plentifully reaches humanity to-day, practice  
 but its spirit comes only in small degrees. The vital part,  
 the heart and soul of Christian Science, is Love. With- 6  
 out this, the letter is but the dead body of Science, —  
 pulseless, cold, inanimate.

**Truth** The fundamental propositions of divine metaphysics 9 **Science**  
 are summarized in the four following, to me, *self-evident*  
 propositions. Even if reversed, these proposi-  
 tions will be found to agree in statement and Reversible 12  
 proof, showing mathematically their exact relation to propositions  
 Truth. De Quincey says mathematics has not a foot to  
 stand upon which is not purely metaphysical. 15

1. God is All-in-all.
2. God is good. Good is Mind.
3. God, Spirit, being all, nothing is matter. 18
4. Life, God, omnipotent good, deny death, evil, sin,  
 disease. — Disease, sin, evil, death, deny good, omnipotent  
 God, Life. 21

Which of the denials in proposition four is true? Both  
 are not, cannot be, true. According to the Scripture,  
 I find that God is true, “but every [mortal] man a 24  
 liar.”

The divine metaphysics of Christian Science, like the  
 method in mathematics, proves the rule by inversion. 27  
 For example: There is no pain in Truth, and Metaphysical  
 no truth in pain; no nerve in Mind, and no inversions  
 mind in nerve; no matter in Mind, and no mind in mat- 30  
 ter; no matter in Life, and no life in matter; no matter  
 in good, and no good in matter.

demonstration. Theory and letter are not of themselves sufficient. Demonstration calls for the *spirit* of Science and without this “the letter is but the dead body of Science,—pulseless, cold, inanimate”. Lifeless! This *spirit* is attained in the measure that the student realizes Principle to be Life, and that his own identity is both the embodiment and reflection of the Principle that is Love; in other words divine Love is to be expressed and lived as the governing Principle of his being. Self-immolation alone can rise to this demand, and is the way through which it is fulfilled. Marginal Heading “Principle and practice”.

Truth      The author now proceeds with four fundamental, *self-evident* or Science  
 axiomatic propositions, which even if reversed . . . “will be found to agree in statement and proof, showing mathematically their exact relation to Truth”.

These “Reversible propositions” (M.H.) are given below in both forms:—

- |  |   |
|--|---|
| 1. God is All-in-all.  | All-in-all is God.  |
| 2. God is good. Good is Mind.  | Mind is good. Good is God.  |
| 3. God, Spirit, being all, nothing is matter.  | Matter is nothing, all being Spirit, God.   |
| 4. Life, God, omnipotent good, deny death, evil, sin, disease.—Disease, sin, evil, death, deny good, omnipotent God, Life. | Life, God, omnipotent good, deny death, evil, sin, disease.—Disease, sin, evil, death, deny good, omnipotent God, Life. |

The 1st and 2nd propositions are wholly positive. The 3rd proposition introduces the inference: “nothing is matter”. The 4th proposition is in the form of two denials, positive and negative. When the negative denial is reversed, it returns to the positive statement.

The method of metaphysical inversion is shown here and is enlarged to perfection in the two Genesis records when examined side by side. (This will be considered in detail in a later volume.)

This same method is likewise demonstrated to perfection in the lifework of Christ Jesus: he proved what being *is* in order to enter upon being: he proved what being *is not*, by destroying sin, disease and death to sight and sense.

Love 1 Usage classes both evil and good together as *mind*;  
 therefore, to be understood, the author calls sick and sin-  
 3 Definition of mortal mind ful humanity *mortal mind*, — meaning by this  
 term the flesh opposed to Spirit, the human  
 mind and evil in contradistinction to the divine Mind, or  
 6 Truth and good. The spiritually unscientific definition  
 of mind is based on the evidence of the physical senses,  
 which makes minds many and calls *mind* both human and  
 9 divine.

In Science, Mind is *one*, including noumenon and phe-  
 nomena, God and His thoughts.

12 Mortal mind is a solecism in language, and involves an  
 improper use of the word *mind*. As Mind is immortal,  
 Imperfect terminology the phrase *mortal mind* implies something un-  
 15 true and therefore unreal; and as the phrase  
 is used in teaching Christian Science, it is meant to  
 designate that which has no real existence. Indeed, if  
 18 a better word or phrase could be suggested, it would  
 be used; but in expressing the new tongue we must  
 sometimes recur to the old and imperfect, and the new  
 21 wine of the Spirit has to be poured into the old bottles of  
 the letter.

Christian Science explains all cause and effect as men-  
 24 tal, not physical. It lifts the veil of mystery from Soul and  
 Causation mental body. It shows the scientific relation of man  
 to God, disentangles the interlaced ambiguities  
 27 of being, and sets free the imprisoned thought. In divine  
 Science, the universe, including man, is spiritual, harmoni-  
 ous, and eternal. Science shows that what is termed *mat-*  
 30 *ter* is but the subjective state of what is termed by the  
 author *mortal mind*.

Apart from the usual opposition to everything new,

Love To clarify her meaning in solving this problem of opposites, of good and evil, the author states here unequivocally the impossibility of the co-mingling of opposites, and supplies definitions of each in turn—mortal mind and divine Mind. Hence the inference: the reality of the divine Mind, the unreality of mortal mind.

“In Science, Mind is *one*, including noumenon and phenomena, God and His thoughts.” This *one* is one Being whose infinitude precludes the possibility of a real opposite; yet to make her meaning clear beyond all doubt, “in expressing the new tongue we must sometimes recur to the old and imperfect . . .” “Imperfect terminology.” (M.H.)

Once this clarification is accepted and understood “the veil of mystery” is lifted “from Soul and body”; “interlaced ambiguities” are disentangled and thought set free.

At this point the author re-states her earlier definition of *matter* as the subjective state of *mortal mind*. This is preparatory to entering upon her great statement concerning the office of Scientific Translation. Observe: “Causation mental” (M.H.)

The author’s references to proof on pages 113 and 123 are of vital importance. Consequently, the following note is added at this point on the question of *proof*.

The most fundamental conception we know is the self-existence and self-expression of the Infinite—the I AM. To translate and interpret this we need a scientific and diversified terminology. This is supplied by the seven synonyms and the four operational terms.

In the most primary sense conceivable, *proof* is Principle's own operation as Mind's own manifestation providing through reflection in eternal Science the evidence which is the identification of its own being to Itself: this is what is implied by man and the universe as compound idea or reflex image in the eye of the Beholder, namely the I AM or divine Principle.

In a secondary sense proof is this operation individualized and reflected as the individual consciousness of man to provide man with the identification, evidence and proof of his own being as reflex image, "drinking in the nature and essence of the individual infinite". (No and Yes 19: 19.)

This conception of proof, primarily and secondarily, is wholly spiritual, and constitutes omniaction—the "rotations and revolutions of the universe of Mind" which "go on eternally". (S. & H. 240: 15.)

It is the office of "The spiritual mathematics" (M.H. p. 3), the "numerals of infinity", and the "divine infinite calculus" (p. 520) to interpret and demonstrate the foregoing in terms of proof.

Allow matter to be the subject of investigation, and the five senses the organising, deciding and controlling factor, and life becomes an enigma incapable of proof; for matter, the five senses and mortal mind are one combined counterfeit destined to yield to scientific translation. Hence, the advance beyond matter into Spirit is the significance of Christ Jesus' "Immortal achieval" (M.H. p. 41).

the one great obstacle to the reception of that spiritual- 1  
 ity, through which the understanding of Mind-science  
 comes, is the inadequacy of material terms for 3  
 metaphysical statements, and the consequent Philological  
 inadequacy  
 difficulty of so expressing metaphysical ideas as to make  
 them comprehensible to any reader, who has not person- 6  
 ally demonstrated Christian Science as brought forth in  
 my discovery. Job says: "The ear trieth words, as the  
 mouth tasteth meat." The great difficulty is to give the 9  
 right impression, when translating material terms back  
 into the original spiritual tongue.

Love  
(contd.) SCIENTIFIC TRANSLATION OF IMMORTAL MIND 12 Science  
(contd.)

- GOD: Divine Principle, Life, Truth, Love, 12  
 Soul, Spirit, Mind. Divine  
 synonyme
- MAN: God's spiritual idea, individual, per- 15  
 fect, eternal. Divine  
 image
- IDEA: An image in Mind; the immediate 18  
 object of understanding. — *Webster*. Divine  
 reflection

SCIENTIFIC TRANSLATION OF MORTAL MIND

*First Degree: Depravity.*

PHYSICAL. Evil beliefs, passions and appetites, fear, 21  
 depraved will, self-justification, pride, envy, de-  
 ceit, hatred, revenge, sin, sickness, disease, Unreality  
 death. 24

*Second Degree: Evil beliefs disappearing.*

MORAL. Humanity, honesty, affection, com- 27  
 passion, hope, faith, meekness, temperance. Transitional  
 qualities

At the same time she explains her difficulty in presenting spiritual conceptions and ideas through material terms, and the inadequacy of such terms for expressing metaphysical ideas as to make them comprehensible. Hence the inevitable use of sign and symbol to convey the right idea; and the great difficulty in giving "the right impression, when translating material terms back into the original spiritual tongue"—the language of Spirit. Hence the Marginal Heading: "Philological inadequacy" (p. 115: 3).

Now follows the classified statement:—

Love  
(contd.)

#### SCIENTIFIC TRANSLATION OF IMMORTAL MIND

Science  
(contd.)

This classified statement is given under three marginal headings.

The first, "Divine synonyms", relates to the divine Principle, which in trinity, essence and nature is understood through Life, Truth, Love; but is self-revealing to human thought through the translating office of Soul, Spirit, Mind. Inversely human consciousness may thus apprehend the divine.

The second, "Divine image", defines man as he really is and enables human consciousness to enter upon its true identity.

The third, "Divine reflection", quotes Webster to indicate the nature of idea as "An image in Mind; the immediate object of understanding". As such, man is clearly reflex image and comes to know himself as identity in the degree that the divine manifestation emanating from Mind is reflected in Science and thus 'held in the eye of the observer', in the divine Mind itself. This opens the door to man to understand the nature of all his spiritual senses and faculties as they combine to constitute identity and individuality in the divine image.

#### SCIENTIFIC TRANSLATION OF MORTAL MIND

As these great facts touch human consciousness and are accepted gladly, Science begins at once to classify mortal thought: the first degree is classified as Depravity, wholly physical (M.H. "Unreality") and is to be progressively laid off. Observe the descending nature of this sequence, commencing with "Evil beliefs, passions and appetites, . . ." and ending with "sin, sickness, disease, death".

The second degree, "Evil beliefs disappearing" (M.H. "Transitional qualities") is classified as Moral, and witnesses the beginning of true manhood. The eight qualities fall naturally into four pairs: Humanity and honesty meet the demands of the Word (e.g. the Commandments); affection and compassion aspire to reach the Christ; hope and faith aspire to demonstrate as in Christianity; meekness and temperance merit reward and fruitage as in Science.

"Blessed are the meek: for they shall inherit the earth." (Matthew 5: 5.)

Temperance: . . . "that quality of the human character preparatory to the final abandonment of the animal instinct". (Funk and Wagnalls.)

1 *Third Degree: Understanding.*

2 SPIRITUAL. Wisdom, purity, spiritual understanding,  
3 Reality spiritual power, love, health, holiness.

In the third degree mortal mind disappears, and man as  
God's image appears. Science so reverses the evidence  
6 Spiritual before the corporeal human senses, as to make  
universe this Scriptural testimony true in our hearts,  
"The last shall be first, and the first last," so that God  
9 and His idea may be to us what divinity really is and  
most of necessity be, — all-inclusive.

SPIRIT A correct view of Christian Science and of its adapta- CHRIST  
Mind 12 tion to healing includes vastly more than is at first seen. Word

Aim of Works on metaphysics leave the grand point  
Science untouched. They never crown the power of  
15 Mind as the Messiah, nor do they carry the day against  
physical enemies, — even to the extinction of all belief in  
matter, evil, disease, and death, — nor insist upon the fact  
18 that God is all, therefore that matter is nothing beyond an  
image in mortal mind.

Christian Science strongly emphasizes the thought that  
21 Divine God is not *corporeal*, but *incorporeal*, — that is,  
personality bodiless. Mortals are corporeal, but God is  
incorporeal.

24 As the words *person* and *personal* are commonly and  
ignorantly employed, they often lead, when applied to  
Deity, to confused and erroneous conceptions of divinity  
27 and its distinction from humanity. If the term personality,  
as applied to God, means infinite personality, then God is  
infinite *Person*, — in the sense of infinite personality, but  
30 not in the lower sense. An infinite Mind in a finite form  
is an absolute impossibility.



The third degree is classified as Understanding: its qualities are wholly spiritual and constitute "Reality" (M.H.).

As the student responds whole-heartedly to the natural demonstration of these qualities, he finds to his joy his life and demonstration moving forward irresistibly. The qualities given here are seven in number and in a remarkable way they coincide with the unfolding order of Genesis presented by the 'seven days' and interpreted scientifically as 'the numerals of infinity'. These 'days' or numerals open up a vista of reality as it truly is—all-inclusive.

SPIRIT

Mind

There is now a development of subject, and the text considers the "Aim of Science" (M.H.) The grand point is the power of Mind as the Messiah . . . "even to the extinction of all belief in matter, evil, disease, and death . . ."

CHRIST

Word

We need to eliminate the *corporeal* and *personal* concepts of Deity—the Jehovistic concepts—so prevalent, in order to eliminate the common belief of the infinite in a finite form.

Observe the Marginal Heading "Divine personality".

If the term *person* is to be used it would be in the sense of Divine Being (p.3) or Supreme Being, but the text does not encourage the use of *person* or *personal* with reference to Deity.

The term *individuality* is also open to objections, because an individual may be one of a series, one of many, as an individual man, an individual horse; whereas God is *One*, — not one of a series, but one alone and without an equal. 1 Word (contd.)

**Spirit** God is Spirit; therefore the language of Spirit must be, and is, spiritual. Christian Science attaches no physical nature and significance to the Supreme Being or His manifestation; mortals alone do this. God's essential language is spoken of in the last chapter of Mark's Gospel as the new tongue, the spiritual meaning of which is attained through "signs following." 6 Spiritual language 9

Ear hath not heard, nor hath lip spoken, the pure language of Spirit. Our Master taught spirituality by similitudes and parables. As a divine student he unfolded God to man, illustrating and demonstrating Life and Truth in himself and by his power over the sick and sinning. Human theories are inadequate to interpret the divine Principle involved in the miracles (marvels) wrought by Jesus and especially in his mighty, crowning, unparalleled, and triumphant exit from the flesh. 15 The miracles of Jesus

**Soul** Evidence drawn from the five physical senses relates solely to human reason; and because of opacity to the true light, human reason dimly reflects and feebly transmits Jesus' works and words. Truth is a revelation. 24 Christ

**Principle** Jesus bade his disciples beware of the leaven of the Pharisees and of the Sadducees, which he defined as human doctrines. His parable of the "leaven, which a woman took, and hid in three measures 30 Leaven of Truth

Likewise the term *individuality*. It is equally essential that this term be used correctly in proper context. Word  
(contd.)

The fact is, the text is progressively introducing the meaning and true significance of *One* and *oneness*, in order to eliminate dualism.

**Spirit** Likewise with *language*. (See M.H. “Spiritual language”.) The Supreme Being or Spirit and His manifestation or reflection is wholly spiritual; and intercommunion—“the new tongue”—lies wholly beyond matter, electricity, brain and nerve. Hence, “Ear hath not heard, nor hath lip spoken, the pure language of Spirit”. Spiritual sense and demonstration alone provide access to the language and power of Spirit.

Human theories which postulate matter as a necessary factor forego any power “to interpret the divine Principle involved in the miracles (marvels) wrought by Jesus . . .” Observe the climax “in his mighty [the power of the Word], crowning [the majesty and dominion of the Christ], unparalleled [incomparable—a law unto itself in Christianity], and triumphant exit [in Science] from the flesh”: the advance beyond matter.

**Soul** Marginal Heading “Opacity of the senses”. The five physical senses depend upon their own subjective false evidence. This leads to mental darkness which is opacity to the true light; whereas Truth is a revelation—the only light. Observe the blending of Word and Christ. Christ

**Principle** Here we have the false leaven (human doctrines) in contrast with “the leaven, which a woman took, and hid in three measures of meal, till the whole was leavened”. The text illustrates Spirit reflecting Principle in its office of separating human doctrines from “the Science

1 of meal, till the whole was leavened," impels the inference that the spiritual leaven signifies the Science of Christ  
 3 and its spiritual interpretation, — an inference far above the merely ecclesiastical and formal applications of the illustration.

Life 6 Did not this parable point a moral with a prophecy, foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world?  
 9

Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally  
 12 glorified in man's spiritual freedom.

Truth In their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include spiritual  
 15 laws emanating from the invisible and infinite power and grace. The parable may import that these spiritual laws, perverted by  
 18 a perverse material sense of law, are metaphysically presented as three measures of meal, — that is, three modes of mortal thought. In all mortal forms of thought, dust  
 21 is dignified as the natural status of men and things, and modes of material motion are honored with the name of *laws*. This continues until the leaven of Spirit changes  
 24 the whole of mortal thought, as yeast changes the chemical properties of meal.

Love The definitions of material law, as given by natural  
 27 science, represent a kingdom necessarily divided against itself, because these definitions portray law as physical, not spiritual. Therefore they con-  
 30 tradict the divine decrees and violate the law of Love, in which nature and God are one and the natural order of heaven comes down to earth.

Christianity

of Christ and its spiritual interpretation”, in order that the latter may be understood as distinct from “the merely ecclesiastical and formal applications” of human doctrine.

Life The parable is also prophetic, “foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world”. And the text indicates that this same Christ is destined to “destroy the entire mass of error, and so be eternally glorified in man’s spiritual freedom”.

Christ  
(contd.)

Truth In Spirit reflecting Truth the contrast is carried further. See the Marginal Heading “The divine and human contrasted”. Spiritually, “Science, Theology, and Medicine are means of divine thought, which include spiritual laws . . .” whilst the three measures of materiality are “a perverse material sense of law . . . three modes of mortal thought”. “Modes of material motion” obtain from the particle (the electronic concept) within the atom to the vastness of galactic motion in the stellar universe. This is a changing, perishable concept counterfeiting the divine omniacton. The former depicts false law, the latter is the eternal progression fulfilling divine law throughout the divine order.

Love “The definitions of material law” postulate matter as their first necessity; whereas divine law is based upon Spirit and fulfilled in divine Love, as the perfection of divine order and omniacton. Herein is no contradiction and no violation of the law of Love; herein “*nature and God [Spirit] are one, and the natural order of heaven comes down to earth*”. That is to say, noumenon and phenomenon are “the same in essence, though multiform in office” (S. & H. p. 331: 29) within the Divine Being which is Spirit. (My italics.)

Christianity

When we endow matter with vague spiritual power, — 1  
 that is, when we do so in our theories, for of course we  
 cannot really endow matter with what it does Unescapable 3  
 not and cannot possess, — we disown the Al- dilemma  
 mighty, for such theories lead to one of two things. They  
 either presuppose the self-evolution and self-government 6  
 of matter, or else they assume that matter is the product  
 of Spirit. To seize the first horn of this dilemma and con- 9  
 sider matter as a power in and of itself, is to leave the cre-  
 ator out of His own universe; while to grasp the other  
 horn of the dilemma and regard God as the creator of  
 matter, is not only to make Him responsible for all disas- 12  
 ters, physical and moral, but to announce Him as their  
 source, thereby making Him guilty of maintaining perpet-  
 ual misrule in the form and under the name of natural 15  
 law.

In one sense God is identical with nature, but this na-  
 ture is spiritual and is not expressed in matter. The law- 18  
 giver, whose lightning palsies or prostrates in  
 death the child at prayer, is not the divine ideal God and  
 of omnipresent Love. God is natural good, and is repre- 21  
 sented only by the idea of goodness; while evil should be  
 regarded as unnatural, because it is opposed to the nature  
 of Spirit, God. nature 24

**SOUL** In viewing the sunrise, one finds that it contradicts Science 24  
**Mind** the evidence before the senses to believe that the earth  
 is in motion and the sun at rest. As astron- The sun 27  
 omy reverses the human perception of the and Soul  
 movement of the solar system, so Christian Science re-  
 verses the seeming relation of Soul and body and makes 30  
 body tributary to Mind. Thus it is with man, who  
 is but the humble servant of the restful Mind, though it

Postulating matter as primary substance, and endowing it “with vague spiritual power” implies either the self-evolution and self-government of matter, or matter as the product of Spirit. The former would allow matter to be its own cause and effect with man foregoing all dominion or sense of control; the latter would make Spirit responsible for all disasters, physical and moral; with misrule, disorder and chaos the condition of being.

The paragraph infers the divine order and harmony of Spirit, through an inverse symbolism. (Note M.H. “Unescapable dilemma”.)

“In one sense God is identical with nature, but this nature is spiritual and is not expressed in matter.” Herein the proposition of “the same in essence, though multifiform in office” (S. & H. p. 331) is made safe—put beyond the reach of matter and false law—and presents the divine ideal as the reality of being. When these two propositions (S. & H. 118: 31, 119: 17) are understood and realized they provide the answer to the dilemma which is “the law of the jungle” and survival of the fittest. The tone of Love is implied by its opposite.

**SOUL** A further illustration from simple astronomy corrects false evidence  
**Mind** regarding the solar system. Similarly “Christian Science reverses the seeming relation of Soul and body and makes body tributary to Mind”. This is basic truth; it is the harmony of being within the orbit of divine law, for Soul is “unchangeable and eternal; and man co-exists with and reflects Soul, God, for man is God’s image”.

Science

1 seems otherwise to finite sense. But we shall never under-  
 stand this while we admit that soul is in body or mind in  
 3 matter, and that man is included in non-intelligence.  
 Soul, or Spirit, is God, unchangeable and eternal; and  
 man coexists with and reflects Soul, God, for man is God's  
 6 image.

Spirit

Science reverses the false testimony of the physical  
 senses, and by this reversal mortals arrive at the funda-  
 9 Reversal of mental facts of being. Then the question in-  
 testimony evitably arises: Is a man sick if the material  
 senses indicate that he is in good health? No! for matter  
 12 can make no conditions for man. And is he well if the  
 senses say he is sick? Yes, he is well in Science in which  
 health is normal and disease is abnormal.

15 Health is not a condition of matter, but of Mind; nor  
 can the material senses bear reliable testimony on the sub-  
 18 Health and ject of health. The Science of Mind-healing  
 the senses shows it to be impossible for aught but Mind  
 to testify truly or to exhibit the real status of man. There-  
 21 fore the divine Principle of Science, reversing the testi-  
 mony of the physical senses, reveals man as harmoniously  
 existent in Truth, which is the only basis of health; and  
 thus Science denies all disease, heals the sick, overthrows  
 24 false evidence, and refutes materialistic logic.

Soul

Any conclusion *pro* or *con*, deduced from supposed sen-  
 sation in matter or from matter's supposed consciousness  
 27 of health or disease, instead of reversing the testimony of  
 the physical senses, confirms that testimony as legitimate  
 and so leads to disease.

30 Historic When Columbus gave freer breath to the  
 illustrations globe, ignorance and superstition chained the  
 limbs of the brave old navigator, and disgrace and star-

CHRIST-  
 IANITY  
 Word



Spirit False testimony must be proven false to “arrive at the fundamental facts of being”. Observe the Marginal Heading “Reversal of testimony”. Until this takes place, man does not really enter upon his true heritage.

Health originates wholly in Mind, and is untouched by sense testimony. Science has this power of reversal of false testimony because it is law to that which is, and annihilation to that which is not. Observe, “the divine Principle of Science, reversing . . .” The text never speaks of the Science of Principle. Principle alone is primitive and primal; “and thus Science denies all disease [Word], heals the sick [Christ], overthrows the false evidence [Christianity], and refutes materialistic logic [Science]”.

Postulating matter as a beginning develops false evidence instead of reversing it, and this opens the way for discord and disease to be accepted as legitimate and inevitable until spiritual sense or the action of Soul makes them self-destroying.

Soul A change of subject: the freedom of Soul.

The experience of Columbus shows the actions and re-actions of the physical senses when based on ignorance, superstition or false premises, and such experience foreshadows Christianity rising to the altitude of Science.

**CHRIST-  
IANITY**

Word

vation stared him in the face; but sterner still would have 1  
been his fate, if his discovery had undermined the favor-  
ite inclinations of a sensuous philosophy. 3

Principle

Copernicus mapped out the stellar system, and before 3  
he spake, astrography was chaotic, and the heavenly fields  
were incorrectly explored. 6

The Chaldean Wisemen read in the stars the fate of  
empires and the fortunes of men. Though no higher  
revelation than the horoscope was to them dis- 9  
played upon the empyrean, earth and heaven Perennial  
beauty  
were bright, and bird and blossom were glad in God's  
perennial and happy sunshine, golden with Truth. So 12  
we have goodness and beauty to gladden the heart; but  
man, left to the hypotheses of material sense unexplained  
by Science, is as the wandering comet or the desolate 15  
star — "a weary searcher for a viewless home."

The earth's diurnal rotation is invisible to the physical  
eye, and the sun seems to move from east to west, instead 18  
of the earth from west to east. Until rebuked Astronomic  
unfoldings  
by clearer views of the everlasting facts, this  
false testimony of the eye deluded the judgment and in- 21  
duced false conclusions. Science shows appearances often  
to be erroneous, and corrects these errors by the simple  
rule that the greater controls the lesser. The sun is the 24  
central stillness, so far as our solar system is concerned,  
and the earth revolves about the sun once a year, besides  
turning daily on its own axis. 27

As thus indicated, astronomical order imitates the  
action of divine Principle; and the universe, the reflec-  
tion of God, is thus brought nearer the spiritual fact, and 30  
is allied to divine Science as displayed in the everlasting  
government of the universe.

Principle As Columbus broke down geographical limitations, so Copernicus penetrated earth-bound limitations and opened up the stellar system to astronomer and navigator.

This expansion of thought and movement in turn quickened physical sense from a dormant state into self-conscious activity. This quickening process still continues and will continue until false testimony, yielding to scientific fact brings man and the universe into view as one within Principle, and comprehended therein as reflex image. "Perennial beauty" (M.H.)

In short, the whole development is a type of the scientific translation which is forever going on and is the outcome of Soul reflecting Principle. Today it is more apparent than ever as the prelude to the appearing of generic man.

- Life 1 The evidence of the physical senses often reverses the Christ  
 real Science of being, and so creates a reign of discord, —  
 3 Opposing testimony assigning seeming power to sin, sickness, and  
 death; but the great facts of Life, rightly un-  
 6 derstood, defeat this triad of errors, contradict their false  
 witnesses, and reveal the kingdom of heaven, — the actual  
 reign of harmony on earth. The material senses' re-  
 9 versal of the Science of Soul was practically exposed nine-  
 teen hundred years ago by the demonstrations of Jesus;  
 yet these so-called senses still make mortal mind tributary  
 to mortal body, and ordain certain sections of matter, such  
 12 as brain and nerves, as the seats of pain and pleasure,  
 from which matter reports to this so-called mind its status  
 of happiness or misery.
- 15 The optical focus is another proof of the illusion of  
 material sense. On the eye's retina, sky and tree-tops  
 18 Testimony of the senses apparently join hands, clouds and ocean meet  
 and mingle. The barometer, — that little  
 prophet of storm and sunshine, denying the testimony of  
 21 the senses, — points to fair weather in the midst of murky  
 clouds and drenching rain. Experience is full of instances  
 of similar illusions, which every thinker can recall for  
 himself.
- 24 To material sense, the severance of the jugular vein  
Spiritual sense of life takes away life; but to spiritual sense and  
 in Science, Life goes on unchanged and  
 27 being is eternal. Temporal life is a false sense of  
 existence.
- Truth Our theories make the same mistake regarding Soul Christianity  
 30 and body that Ptolemy made regarding the solar system.  
 They insist that soul is in body and mind therefore tribu-  
 tary to matter. Astronomical science has destroyed the

**Life** “The evidence of the physical senses”, if accepted, reverses or obscures “the real Science of being”, and so creates a reign of discord. **Christ** The outcome is sin, sickness, and death—a “triad of errors” counterfeiting the divine trinity which constitutes the real structure of being; “but the great facts of Life, rightly understood, defeat this triad of errors, . . . and reveal the kingdom of heaven,—the actual reign of harmony on earth”. It is the office of Soul reflecting Life to expose and to continue exposing this reversal until the “Testimony of the senses” (M.H.) shall be expurgated. This exposure was inaugurated by Jesus nineteen hundred years ago, and still continues.

The Science of Soul uncovers all sense-testimony as false and erroneous; whereas the Science of Life shows being to be indestructible and eternal in its infinite progression.

**Truth** The Ptolemaic theory postulated the known heavenly bodies as revolving round the earth. This obtained for over 1,000 years. It was left to Copernicus in the 16th century to interpret the heliocentric system which turned primitive astronomy ‘inside out’ in order to conform to demonstrable fact. **Christianity** Divine metaphysics in its reduction to system does the same for man concerning Soul and body. Whereas the Ptolemaic mistake was in degree almost harmless, the theological belief that soul is in body is deadly: it would have man fallen—a sinner—

false theory as to the relations of the celestial bodies, and 1  
 Christian Science will surely destroy the greater error as  
 to our terrestrial bodies. The true idea and 3  
 Principle of man will then appear. The Ptole- Ptolemaic  
 and psychical  
 error  
 maic blunder could not affect the harmony of  
 being as does the error relating to soul and body, which 6  
 reverses the order of Science and assigns to matter the  
 power and prerogative of Spirit, so that man becomes  
 the most absolutely weak and inharmonious creature in 9  
 the universe.

**Love** The verity of Mind shows conclusively how it is that **Science**  
 matter seems to be, but is not. Divine Science, Seeming  
 and being 12  
 rising above physical theories, excludes matter,  
 resolves *things* into *thoughts*, and replaces the objects of  
 material sense with spiritual ideas. 15

**PRINCIPLE** The term CHRISTIAN SCIENCE was introduced by **SCIENCE**  
**Mind** the author to designate the scientific system of divine **Word**  
 healing. 18

The revelation consists of two parts:

1. The discovery of this divine Science of Mind-  
 healing, through a spiritual sense of the Scriptures and 21  
 through the teachings of the Comforter, as promised by  
 the Master.

2. The proof, by present demonstration, that the so- 24  
 called miracles of Jesus did not specially belong to a  
 dispensation now ended, but that they illustrated an  
 ever-operative divine Principle. The operation of this 27  
 Principle indicates the eternity of the scientific order  
 and continuity of being.

Christian Science differs from material sci- Scientific  
 basis 30  
 ence, but not on that account is it less scien-  
 tific. On the contrary, Christian Science is pre-emi-

and subject to an aggregation of lies that would make him “the most absolutely weak and inharmonious creature in the universe”. Soul rightly understood shows man to be unfallen in Truth and immaculate in his true identity and sinless manhood. Thus is real Christianity inseparable from the translating power of the Christ and the fulfillment thereof.

Love This paragraph indicates the difference between “Seeming and being” (M.H.), and shows how Soul will fulfill and ultimately complete its office of scientific translation so that “the true idea and Principle of man will then appear”. Note the fourfold office of divine Science: “rising above . . . excludes matter . . . resolves . . . replaces . . .” in order to accomplish this. Science

PRINCIPLE Observe: “The term CHRISTIAN SCIENCE . . . introduced . . . Mind to designate the scientific system of divine healing”. SCIENCE Word

Note: 1. Discovery (see p. 107)  
2. Proof (see pp. 108, 113)

Observe: “. . . an ever-operative divine Principle”. “The operation of this Principle indicates the eternity of the scientific order and continuity of being”.

Note the Marginal Heading “Scientific basis” to confirm that “Christian Science is pre-eminently scientific . . .”

Mind (contd.) 1 nently scientific, being based on Truth, the Principle of all science.

3 Physical science (so-called) is human knowledge, — a law of mortal mind, a blind belief, a Samson shorn of his strength. When this human belief lacks organ-

6 Physical science a blind belief izations to support it, its foundations are gone. Having neither moral might, spiritual basis, nor holy Principle of its own, this belief mistakes effect 9 for cause and seeks to find life and intelligence in matter, thus limiting Life and holding fast to discord and death.

In a word, human belief is a blind conclusion from material 12 reasoning. This is a mortal, finite sense of things, which immortal Spirit silences forever.

The universe, like man, is to be interpreted by Science 15 from its divine Principle, God, and then it can be understood; but when explained on the basis of 18 growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma.

Adhesion, cohesion, and attraction are properties of 21 Mind. They belong to divine Principle, and support the equipoise of that thought-force, which 24 proud wave, "Thus far and no farther."

Spirit 27 Spirit is the life, substance, and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this 30 Mind, and so restores them to their rightful home and classification.

Soul The elements and functions of the physical body and Christ



Mind  
(contd.)

Now comes the contrast: physical science as “human knowledge,—a law of mortal mind, a blind belief, a Samson shorn of his strength”. “Physical science a blind belief” (M.H.)

The issue before humanity today is in the answer to these questions: Is the universe including man self-contained within matter? Is it evolved by atomic force, and to be interpreted by empirical knowledge extracted by the physical senses of mortal man? *Or* is the universe the infinite self-expression and identification to itself of a spiritual self-existence or noumenon, termed Biblically the I AM, and interpreted spiritually through the spiritual senses and the synonymous and operational terms found in *Science and Health* which co-ordinate to constitute Science and system to annul the empirical knowledge which is the fount of “the tree of the knowledge of good and evil”?

The enigma is in the attempted co-mingling of these opposites: the outcome—“a blind conclusion from material reasoning”.

Beginning with divine Principle and its divine Science we have “Right interpretation” (M.H.) and scientific proof in place of an enigma.

“Adhesion, cohesion, and attraction are properties of Mind. They . . . support the equipoise of that thought-force, which launched the earth in its orbit . . .” What is this thought-force but Divine Science, the Word of God . . .” (p. 503: 12)?

“Atomic action [rightly understood] is Mind, not matter. It is neither the energy of matter, the result of organization, nor the outcome of life infused into matter: it is infinite Spirit, Truth, Life, defiant of error or matter”. (Mis. 190: 1.) (See also Mis. 173: 12-5.)

Spirit

The atomic and sub-atomic interactions and processes observed and developed by the physical senses and human intellect are the counterfeit of pure Mind or Spirit. They are the subjective beliefs which by fission and fusion evolve the phenomenon termed *matter* (Un. of G. pp. 35-36); the energy of the power-station that becomes the servant of man, or the hydrogen bomb (criminally used) that would destroy mankind.

These forces both as nuclear energy and animal magnetism with all that these terms include are, as *matter*, to be dissolved. They are to be discovered anew in and of Mind, Spirit as the spiritual substance and energy of the whole universe,—from the infinitesimal

Soul  
(contd.)

of the physical world will change as mortal mind changes  
its beliefs. What is now considered the best condition  
for organic and functional health in the human  
body may no longer be found indispensable  
to health. Moral conditions will be found always har-  
monious and health-giving. Neither organic inaction  
nor overaction is beyond God's control; 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.

1 Christ  
(contd.)

Corporeal  
changes 3

As human thought changes from one stage to an-  
other of conscious pain and painlessness, sorrow and  
joy, — from fear to hope and from faith to understand-  
ing, — the visible manifestation will at last be man gov-  
erned by Soul, not by material sense. Reflecting God's  
government, man is self-governed. When subordinate  
to the divine Spirit, man cannot be controlled by sin or  
death, thus proving our material theories about laws of  
health to be valueless.

The seasons will come and go with changes of time and  
tide, cold and heat, latitude and longitude. The agri-  
culturist will find that these changes cannot  
affect his crops. "As a vesture shalt Thou  
change them and they shall be changed." The mariner  
will have dominion over the atmosphere and the great  
deep, over the fish of the sea and the fowls of the air.  
The astronomer will no longer look up to the stars, —  
he will look out from them upon the universe; and the  
florist will find his flower before its seed.

The time  
and tide 24

Thus matter will finally be proved nothing more  
than a mortal belief, wholly inadequate to affect a man

30

sub-atomic to the vastness of galactic space.

It is thus that these forces are of Spirit when rightly understood—and “Spirit is the life, substance, and continuity of all things”.

Human knowledge *alias* animal magnetism would have them in matter, and then they are either lost or obscured; “but divine Science . . . restores them to their rightful home and classification”.

Soul Likewise with the true concept of body: material sense would take body from where it belongs—Soul, Spirit, Mind—and place it in physique, subject to “organic inaction or overaction”. But the progressive understanding of Principle reflecting Mind, Spirit, Soul restores body likewise to its “rightful home and classification”. Christ

Observe how the whole of p. 125 is devoted to the subject of change: preparing thought for the profound changes that are imminent concerning body in present and subsequent manifestations; the disappearing of material sense and the visible manifestation of man governed by Soul, that is, man truly self-governed; man subordinate to the divine Spirit alone and therefore beyond the control of sin and death.

Finally, the profound changes imminent concerning “seasons . . . time and tide, cold and heat, latitude and longitude, . . . the atmosphere and the great deep, . . .” and so on.

“The astronomer will no longer look up to the stars, he will look out from them upon the universe; and the florist will find his flower before its seed.” Think what these changes really mean! These prophetic changes are far more profound than that impelled by the abandonment of the Ptolemaic theory for the heliocentric system of Copernicus, for they foreshadow the reduction of matter to nought, and the re-discovery of man and the universe in and of Spirit.

These pages 123-128 are a profound blending of Principle, Mind, Spirit, Soul within the office of scientific translation to interpret man and the universe.

1 through its supposed organic action or supposed exist- Christ  
(contd.)  
 2 ence. Error will be no longer used in stating truth. The  
 3 Mortal  
nothingness problem of nothingness, or "dust to dust," will  
 be solved, and mortal mind will be without  
 form and void, for mortality will cease when man beholds  
 6 himself God's reflection, even as man sees his reflection  
 in a glass.

All Science is divine. Human thought never pro-  
 9 jected the least portion of true being. Human belief  
A lack of  
originality has sought and interpreted in its own way  
 the echo of Spirit, and so seems to have  
 12 reversed it and repeated it materially; but the human  
 mind never produced a real tone nor sent forth a positive  
 sound.

15 The point at issue between Christian Science on the  
 one hand and popular theology on the other is this: Shall  
Antagonistic  
questions Science explain cause and effect as being  
 18 both natural and spiritual? Or shall all that  
 is beyond the cognizance of the material senses be called  
 supernatural, and be left to the mercy of speculative  
 21 hypotheses?

I have set forth Christian Science and its application  
 to the treatment of disease just as I have discovered them.  
 24 Biblical  
basis I have demonstrated through Mind the effects  
 of Truth on the health, longevity, and morals  
 of men; and I have found nothing in ancient or in modern  
 27 systems on which to found my own, except the teachings  
 and demonstrations of our great Master and the lives of  
 prophets and apostles. The Bible has been my only au-  
 30 thority. I have had no other guide in "the straight and  
 narrow way" of Truth.

If Christendom resists the author's application of the Christianity

Soul  
(contd.)

The Marginal Heading is now "Mortal nothingness". The principal trend of modern science (physics in particular) is to describe and interpret all physical phenomena in terms of laws which can be expressed mathematically. In doing this, matter begins to lose its objective nature and appearance to the human mind. Jesus working from the diametrically opposite standpoint reduced matter to vanishing point, and left in place thereof man as God's reflection—man as reflex image in eternal Science. This vanishing point has since been termed "the ascension".

Christ  
(contd.)

The Marginal Heading "A lack of originality" illustrates through its accompanying text, the process of the counterfeit. The "echo of Spirit" is symbol of man as reflex image; the rhythm of the universe is the fact.

The Marginal Heading "Antagonistic questions", through its accompanying text, brings the issue out into the open through two penetrating questions: "Shall Science explain cause and effect as being both natural and spiritual? Or shall all that is beyond the cognizance of the material senses be called supernatural, and left to the mercy of speculative hypotheses?"

The author (M.B.E.) sets forth her answer in terms of demonstration and proof. It is founded on a "Biblical basis" (M.H.) "The Bible has been my only authority." This basis and this authority are founded in Principle and Spirit alone wherein is no possible amalgam of opposites. From such an origin only is Truth demonstrable as "the way".

word Science to Christianity, or questions her use of the word Science, she will not therefore lose faith in Christianity, nor will Christianity lose its hold upon her. If God, the All-in-all, be the creator of the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity.

Principle The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, she employs interchangeably, according to the requirements of the context. These synonymous terms stand for everything relating to God, the infinite, supreme, eternal Mind. It may be said, however, that the term Christian Science relates especially to Science as applied to humanity. Christian Science reveals God, not as the author of sin, sickness, and death, but as divine Principle, Supreme Being, Mind, exempt from all evil. It teaches that matter is the falsity, not the fact, of existence; that nerves, brain, stomach, lungs, and so forth, have — as matter — no intelligence, life, nor sensation.

There is no physical science, inasmuch as all truth proceeds from the divine Mind. Therefore truth is not human, and is not a law of matter, for matter is not a lawgiver. Science is an emanation of divine Mind, and is alone able to interpret God. It has a spiritual, and not a material origin. It is a divine utterance, — the Comforter which leadeth into all truth.

Christian Science eschews what is called natural science, in so far as this is built on the false hypotheses that matter is its own lawgiver, that law is founded on material con-

Christendom may avoid this issue, or resist the conjoining of Science with Christianity. But such is the translating power of the Christ that "everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity". Observe the M.H. "Science and Christianity".

The outcome is therefore inevitable.

Principle The Marginal Heading is now "Scientific terms". To convey the delicacy of this multiformity of office concerning the term Science, we are given "Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone . . . These synonymous terms stand for everything relating to God, the infinite, supreme, eternal Mind". Observe the use of these synonymous terms here: also the contrast between the divine Principle, Supreme Being, Mind, exempt from all evil, and matter as the falsity, not the fact, of existence.

There is "No physical science" (see M.H.). Why? "Inasmuch as all truth proceeds from the divine Mind . . . Science is an emanation of divine Mind, and is alone able to interpret God aright". Inference: in divine being and ultimate reality, there is no matter; "All is infinite Mind, and its infinite manifestation." (p. 468: 10).

"Christian Science [being wholly spiritual] eschews what is called natural science in so far as this is built on the false hypotheses that matter is its own lawgiver . . ." There is no common ground, no point of coincidence, no congruity. There is only one law-giver—the one Mind or Spirit who is divine Principle.

1 ditions, and that these are final and overrule the might of  
 2 divine Mind. Good is natural and primitive. It is not  
 3 miraculous to itself.

Principle  
 (contd.)

4 The term Science, properly understood, refers only to  
 5 the laws of God and to His government of the universe,  
 6 inclusive of man. From this it follows that  
 7 **Practical** business men and cultured scholars have found  
 8 **Science** that Christian Science enhances their endurance and  
 9 mental powers, enlarges their perception of character,  
 10 gives them acuteness and comprehensiveness and an  
 11 ability to exceed their ordinary capacity. The human  
 12 mind, imbued with this spiritual understanding, becomes  
 13 more elastic, is capable of greater endurance, escapes  
 14 somewhat from itself, and requires less repose. A knowl-  
 15 edge of the Science of being develops the latent abilities  
 16 and possibilities of man. It extends the atmosphere of  
 17 thought, giving mortals access to broader and higher  
 18 realms. It raises the thinker into his native air of insight  
 and perspicacity.

Science  
 (contd.)

19 An odor becomes beneficent and agreeable only in pro-  
 20 portion to its escape into the surrounding atmosphere.  
 21 So it is with our knowledge of Truth. If one would  
 22 not quarrel with his fellow-man for waking him from  
 23 a cataleptic nightmare, he should not resist Truth, which  
 24 banishes — yea, forever destroys with the higher testi-  
 mony of Spirit — the so-called evidence of matter.

25 Science relates to Mind, not matter. It rests on fixed  
 26 Principle and not upon the judgment of false sensation.

27 The addition of two sums in mathematics must  
 28 always bring the same result. So is it with  
 29 **Mathematics**  
 30 **and scientific**  
**logic** logic. If both the major and the minor propo-  
 sitions of a syllogism are correct, the conclusion, if properly



Principle (contd.)      Here we have “Practical Science” (M.H.) and its definition. Observe the blessings bestowed in terms of character, capacity, expansion, development, perspicacity, access to broader and higher realms—all constituents of identity. These are all indicative of man waking from the dream, entering upon his identity, and foreshadowing the dissolution of matter, through scientific translation understood.      Science (contd.)

We come now to “Mathematics and scientific logic” (M.H.) as type and symbol of “fixed Principle” as against “the judgment of false sensation”.

drawn, cannot be false. So in Christian Science there are no discords nor contradictions, because its logic is as harmonious as the reasoning of an accurately stated syllogism or of a properly computed sum in arithmetic. Truth is ever truthful, and can tolerate no error in premise or conclusion.

If you wish to know the spiritual fact, you can discover it by reversing the material fable, be the fable *pro* or *con*, — be it in accord with your preconceptions or utterly contrary to them.

Life Pantheism may be defined as a belief in the intelligence of matter, — a belief which Science overthrows. In those days there will be “great tribulation such as was not since the beginning of the world;” and earth will echo the cry, “Art thou [Truth] come hither to torment us before the time?” Animal magnetism, hypnotism, spiritualism, theosophy, agnosticism, pantheism, and infidelity are antagonistic to true being and fatal to its demonstration; and so are some other systems.

We must abandon pharmaceuticals, and take up ontology, — “the science of real being.” We must look deep into realism instead of accepting only the outward sense of things. Can we gather peaches from a pine-tree, or learn from discord the concord of being? Yet quite as rational are some of the leading illusions along the path which Science must tread in its reformatory mission among mortals. The very name, *illusion*, points to nothingness.

The generous liver may object to the author’s estimate of the pleasures of the table. The sinner sees, in the system taught in this book, that the demands of

1 Science (contd.)

3

6

Truth by inversion 9

Antagonistic theories

15

18

21

Ontology needed 24

27

30

Likewise, "in Christian Science there are no discords nor contradictions, because its logic is as harmonious as the reasoning of an accurately stated syllogism . . ."

The Marginal Heading is: "Truth by inversion". The spiritual fact is Truth, absolute and perfect; it can tolerate no error. The material fable may be *pro* or *con*: the former is the equivalent of a belief in good without understanding, the latter is analagous to a belief in evil, antagonistic to good.

In both cases the material fable must be reversed to arrive at the spiritual fact or truth.

*Life* All systems of thought based upon the five senses when examined resolve into some form of pantheism—the belief of life and intelligence in matter which the scientific statement of being (S. & H. p. 468) is designed to annul today and for all time. (I shall comment on this more fully at the end of the chapter.)

This is why "We must abandon pharmaceutics, and take up ontology, —'the science of real being'."

Hence "Ontology needed" (M.H.)

Such is the resistance to be met, that it is encountered in almost every walk of life. The translating power of the Christ alone affords satisfaction, forbids licentiousness, and endows self-immolation with the authority that brings accomplishment through to fulfillment.

1 God must be met. The petty intellect is alarmed by constant appeals to Mind. The licentious disposition is discouraged over its slight spiritual prospects.

3 **Reluctant guests** When all men are bidden to the feast, the excuses come. One has a farm, another has merchandise, and therefore they cannot accept.

**Truth** It is vain to speak dishonestly of divine Science, which destroys all discord, when you can demonstrate the actuality of Science. It is unwise to doubt if reality is in perfect harmony with God, divine Principle, — if Science, when understood and demonstrated, will destroy all discord, — since you admit that God is omnipotent; for from this premise it follows that good and its sweet concords have all-power.

15 Christian Science, properly understood, would disabuse the human mind of material beliefs which war against spiritual facts; and these material beliefs must be denied and cast out to make place for truth. You cannot add to the contents of a vessel already full. Laboring long to shake the adult's faith in matter and to inculcate a grain of faith in God, — an inkling of the ability of Spirit to make the body harmonious, — the author has often remembered our Master's love for little children, and understood how truly such as they belong to the heavenly kingdom.

18 **Children and adults**

If thought is startled at the strong claim of Science for the supremacy of God, or Truth, and doubts the supremacy of good, ought we not, contrariwise, to be astounded at the vigorous claims of evil and doubt them, and no longer think it natural to love sin and unnatural to forsake it, — no longer imagine evil to be ever-present and good absent? Truth should

27 **All evil unnatural**

30

Science  
(contd.)

Truth Truth in divine Science demands an absolute honesty with oneself— no excuses— but working to gain a true self-knowledge. Then is Science being understood and demonstrated. There are no “Excuses for ignorance” (M.H.) Science (contd.)

The paragraph following touches on the nature of true education— disabusing the human mind of material beliefs which war against spiritual facts in order to make place for truth: a further example of scientific translation in its diversity of office.

The stubborn inertia of much adult thought is contrasted with the purity and receptivity of the child thought.

Truth demonstrates the supremacy of good over “the vigorous claims of evil”. As “All evil [is] unnatural” (M.H.) the demand is that the student demonstrates this with scientific certainty. Thus we move progressively forward so that “our lives must be governed by reality, in order to be in harmony with God, the divine Principle of all being”.

not seem so surprising and unnatural as error, and error 1  
should not seem so real as truth. Sickness should not seem  
so real as health. There is no error in Science, and our 3  
lives must be governed by reality in order to be in har-  
mony with God, the divine Principle of all being.

**Love** When once destroyed by divine Science, the false evi- 6  
dence before the corporeal senses disappears. Hence the  
opposition of sensuous man to the Science of The error of  
Soul and the significance of the Scripture, "The carnality 9  
carnal mind is enmity against God." The central fact of  
the Bible is the superiority of spiritual over physical power.

Love

It is thus “the false evidence before the corporeal senses disappears”, and “The central fact of the Bible . . . the superiority of spiritual over physical power” becomes apparent.

Soul is sinless and impeccable, and in its perfection uncovers “The error of carnality” (M.H.) as synonymous with the fruit of the tree which is in the midst of the garden, whereof God hath said, “Ye shall not eat of it, neither shall ye touch it, lest ye die”.

This error is impotent before the power of the Christ—the power of scientific translation demonstrated, which is absolute and final.

It is divinely natural that the author's account of her discovery, co-incident with revelation, should occupy the opening pages of the chapter, in view of the chapter's place in the overall design.

When this concept of the Christ is accepted and its office of translation understood it will revolutionize the natural and physical sciences, but this will not be possible until spiritual sense displaces material sense, and deductive spiritual understanding displaces inductive experimental methods based on the five senses. These changes are already under way and are inevitable. The outcome:— generic man as reflex image fulfilling the divine order of being within the Divine Being.

The chapter SCIENCE, THEOLOGY, MEDICINE is epitomized in RECAPITULATION p. 468 Question VI: "What is the scientific statement of being?" Observe *being*, not Being. The answer relates to being, that is, the phenomenon of being. The statement clearly falls into three phases which correlate with Science, Theology, Medicine. Here is the first: life, truth, intelligence and substance are constituents of being, and we learn they are not to be found in matter. This is contrary to all that is propounded by the natural and physical sciences, which in the first instance assume matter as their subject-matter, and without which they have no *modus operandi*. With this is coupled the tremendous proposition: "All is infinite Mind and its infinite manifestation, for God is All-in-all".

Whereas the first affirmation closes the door on matter and material observation through the five senses, this second one opens up a new vista of reality, a new Science to be accepted, understood and demonstrated.



*INTRODUCTION*: 107: 1-108: 18 Discovery, revelation, mission.

*SCIENCE*: 108: 19-116: 10 FROM THE STANDPOINT OF MIND.

- i. 108: 19-109: 31 Light, discovery, research.
- ii. 109: 32-111: 5 Marginal Headings, "God's allness learned", "Scriptural foundations", "Mystical antagonists".
- iii. 111: 6-111: 25 Divine metaphysics reversal of perverted and physical hypotheses.
- iv. 111: 26-112: 31 Discovery and system tested by demonstration: only one school.
- v. 112: 32-113: 8 Letter alone: the dead body, pulseless, cold, inanimate.
- vi. 113: 9-113: 32 Four fundamental propositions: provable by inversion.
- vii. 114: 1-116: 10 Proof; scientific translations classified.

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116: 11-119: 24 **SCIENCE FROM THE STANDPOINT OF SPIRIT.**

- i. 116: 11-117: 5 Aim of Science: Important terms defined: no dualism.
- ii. 117: 6-117: 23 The language of Spirit: Jesus' teaching and works.
- iii. 117: 24-117: 28 Opacity of the five senses.
- iv. 117: 29-118: 5 Science of Christ and spiritual interpretation.
- v. 118: 6-118: 12 The parable's prophecy: the second appearing.
- vi. 118: 13-118: 25 Divine thought contrasted with three modes of mortal thought.
- vii. 118: 26-119: 24 Nature and God, one: the natural order of heaven. Un-escapable dilemma. God identical with nature.

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119: 25-123: 15 **SCIENCE FROM STANDPOINT OF SOUL.**

- i. 119: 25-120: 6 Soul unchangeable and eternal: no soul in body.
- ii. 120: 7-120: 29 Reversal of false testimony.
- iii. 120: 30-121: 3 Historical illustrations.
- iv. 121: 4-121: 32 Further illustrations from Copernicus.
- v. 122: 1-122: 28 False evidence with reference to Life.
- vi. 122: 29-123: 10 Modern mistakes uncovered.
- vii. 123: 11-123: 15 "Divine Science . . . excludes matter", and scientific translation is fulfilled.

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123: 16-131: 11 **SCIENCE FROM THE STANDPOINT OF PRINCIPLE.**

- i. 123: 16-124: 24 The revelation of Science as discovery and proof; "Right interpretation"; "All force mental" (M.H.'s).
- ii. 124: 25-124: 31 Spirit restores all forces to rightful classification.
- iii. 124: 32-127: 8 The imminent changes required by scientific translation.
- iv. 127: 9-129: 10 The characteristics of Science as they derive from divine Principle.
- v. 129: 11-130: 6 Ontology the Science of Life—"the science of real being".
- vi. 130: 7-131: 5 All other systems based on pantheism to be abandoned. Science deriving from divine Principle destroys all modes of belief.
- vii. 131: 6-131: 11 "When once destroyed by divine Science"—this is final. "The central fact of the Bible . . ."

**The Operational Concept****INTRODUCTION 107: 1-6**

Christ in its office of scientific translation 107: 7-108: 18.

<b>WORD</b>	108: 19-116: 10	
Word	108: 19-109: 22	Light shining in darkness; new lines of thought; research.
Christ	109: 22-111: 25	Birth of the Child. Scriptural foundations; demonstration lost and found; mystical antagonists uncovered.
Christianity	111: 26-113: 8	Confirmatory tests; Principle and practice.
Science	113: 9-116: 10	Propositions to be demonstrated: Scientific translation classified.
<b>CHRIST</b>	116: 11-120: 29	
Word	116: 11-117: 23	Aim of Science; language of Spirit.
Christ	117: 24-118: 25	Leaven of Truth.
Christianity	118: 26-119: 24	Contradictions and dilemmas clarified.
Science	119: 25-120: 29	False testimony reversed.
<b>CHRISTIANITY</b>	120: 30-123: 15	
Word	120: 30-121: 32	Historic illustrations.
Christ	122: 1-122: 28	Opposing testimony and errors reversed and exposed.
Christianity	122: 29-123: 10	Soul and body clarified.
Science	123: 11-123: 15	Theories translated: advance beyond matter.
<b>SCIENCE</b>	123: 16-131: 11	
Word	123: 16-124: 31	The scientific system of divine healing. Physical science a blind belief: right interpretation.
Christ	124: 32-125: 30	The changes that are imminent.
Christianity	125: 31-127: 8	Matter: mortal nothingness; Biblical basis.
Science	127: 9-131: 11	Scientific terminology; no physical science. Scientific logic; ontology needed.

**LIFE** Must Christian Science come through the Christian **WORD**  
**Mind** churches as some persons insist? This Science has come **Word**  
 already, after the manner of God's appoint- **Churchly** 15  
 ing, but the churches seem not ready to re- **neglect**  
 ceive it, according to the Scriptural saying, "He came  
 unto his own, and his own received him not." Jesus once 18  
 said: "I thank Thee, O Father, Lord of heaven and  
 earth, that Thou hast hid these things from the wise  
 and prudent, and hast revealed them unto babes: even 21  
 so, Father, for so it seemed good in Thy sight." As afore-  
 time, the spirit of the Christ, which taketh away the cere-  
 monies and doctrines of men, is not accepted until the 24  
 hearts of men are made ready for it.

The mission of Jesus confirmed prophecy, and ex- **Christ**  
 plained the so-called miracles of olden time as natural 27  
 demonstrations of the divine power, demonstra-  
 tions which were not understood. Jesus' works **John the**  
 established his claim to the Messiahship. In **Baptist, and**  
 reply to John's inquiry, "Art thou he that should come," **the Messiah** 30

Introduction

Theology is often defined as the ideational factor in religion, that is, the ability to entertain and relate ideas which lie beyond the cognizance of the physical senses. Quoting Webster: "... in its Christian form it is sometimes regarded as a deductive science in which the premises are supplied mainly by authoritative revelation (in the Bible or the teachings of the Church); sometimes more empirically, as a more or less systematization of truths learned from religious experience".

It is in this sense that Mary Baker Eddy would regard it, but with much more in addition.

The outstanding characteristic of a true theology—"the queen of the sciences"—is that it bestows the understanding of Life, the Divine Being from whom flows the life and being of man and the whole universe. This Life is to be understood and not be merely believed, for divine Principle is a living Principle—is Life itself—and not an abstraction; also good deriving from Principle is the natural life and sustenance of man, and more natural than the evidence thrust forward by the physical senses. We discover that good is demonstrable: the evidence of the senses is undemonstrable—having no Principle. At this stage it is the office of THEOLOGY to demonstrate this proposition in terms of proof and disproof.

**LIFE** One characteristic we observe in this section of *Science and Health* **WORD**  
**Mind** is the resistance to change on the part of the various schools of **Word**  
 theology, when feeling the impact of the spiritual idea as we understand it in Christian Science. This has been so throughout the centuries though there is today evidence that change is being accepted as inevitable.

Observe the Marginal Heading "Churchly neglect".

"... Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: ..." Here is the light of revelation—the light of Mind.

"... until the hearts of men are made ready for it." It is the office of the Word to accomplish this preparatory work.

"... the so-called miracles of olden time ... demonstrations which were not understood",—the Word beginning to reflect the Christ. Jesus' mission confirmed prophecy and his works "established his claim to the Messiahship".

These early miracles were in fulfillment of law, not in its infraction.

1 Jesus returned an affirmative reply, recounting his works  
 instead of referring to his doctrine, confident that this  
 3 exhibition of the divine power to heal would fully answer  
 the question. Hence his reply: "Go and show  
 John again those things which ye do hear and see: the  
 6 blind receive their sight and the lame walk, the lepers  
 are cleansed, and the deaf hear, the dead are raised up,  
 and the poor have the gospel preached to them. And  
 9 blessed is he, whosoever shall not be offended in me." In  
 other words, he gave his benediction to any one who  
 should not deny that such effects, coming from divine  
 12 Mind, prove the unity of God, — the divine Principle  
 which brings out all harmony.

The Pharisees of old thrust the spiritual idea and the  
 15 man who lived it out of their synagogues, and retained  
 their materialistic beliefs about God. Jesus'  
 18 Christ  
rejected system of healing received no aid nor approval  
 from other sanitary or religious systems, from doctrines  
 of physics or of divinity; and it has not yet been gener-  
 ally accepted. To-day, as of yore, unconscious of the  
 21 reappearing of the spiritual idea, blind belief shuts the  
 door upon it, and condemns the cure of the sick and sin-  
 ning if it is wrought on any but a material and a doctrinal  
 24 theory. Anticipating this rejection of idealism, of the  
 true idea of God, — this salvation from all error, phys-  
 ical and mental, — Jesus asked, "When the Son of man  
 27 cometh, shall he find faith on the earth?"

Did the doctrines of John the Baptist confer healing  
 power upon him, or endow him with the truest concep-  
 30 John's  
misgivings tion of the Christ? This righteous preacher  
 once pointed his disciples to Jesus as "the  
 Lamb of God;" yet afterwards he seriously questioned

Observe “that such effects, coming from divine Mind, prove the unity of God—the divine Principle which brings out all harmony”. Note the blending of Mind and Principle, since Principle pervades the whole chapter.

Observe the resistance of Pharisaical thought to the Christ: as it was then, it still is today.

Note the contrast between “Jesus’ system of healing” and “other sanitary or religious systems . . . doctrines of physics or of divinity”.

“Today, as of yore, . . . blind belief shuts the door upon it . . .”

C/R to idealism: Vol 1, xiiia.

Marginal Heading “Christ rejected”.

It is the demonstration of the Christ that precipitates the Christian warfare.

Observe “John’s misgivings” (M.H.) Only spiritual sense or Soul-sense can really identify the Christ, as in the case of the Samaritan woman or the centurion. Marginal Heading “Faith according to works”.

the signs of the Messianic appearing, and sent the inquiry 1  
to Jesus, "Art thou he that should come?"

Was John's faith greater than that of the Samaritan 3  
woman, who said, "Is not this the Christ?" Faith according  
There was also a certain centurion of whose to works  
faith Jesus himself declared, "I have not found so great 6  
faith, no, not in Israel."

In Egypt, it was Mind which saved the Israelites from Christianity  
belief in the plagues. In the wilderness, streams flowed 9  
from the rock, and manna fell from the sky. The Israelites  
looked upon the brazen serpent, and straightway believed  
that they were healed of the poisonous stings of vipers. 12  
In national prosperity, miracles attended the successes of  
the Hebrews; but when they departed from the true  
idea, their demoralization began. Even in captivity 15  
among foreign nations, the divine Principle wrought  
wonders for the people of God in the fiery furnace and  
in kings' palaces. 18

Spirit Judaism was the antithesis of Christianity, because  
Judaism engendered the limited form of a national or  
tribal religion. It was a finite and material Judaism 21  
system, carried out in special theories concern- antipathetic  
ing God, man, sanitary methods, and a religious cultus.  
That he made "himself equal with God," was one of the 24  
Jewish accusations against him who planted Christianity  
on the foundation of Spirit, who taught as he was in-  
spired by the Father and would recognize no life, intelli- 27  
gence, nor substance outside of God.

The Jewish conception of God, as Yawah, Jehovah,  
or only a mighty hero and king, has not quite Priestly 30  
given place to the true knowledge of God. learning  
Creeds and rituals have not cleansed their hands of

Throughout the history of Israel, the prophets individually (Moses for example) could demonstrate the Christ on behalf of the people collectively, and thus foreshadow Christianity as the outcome of the Christ. But not until the consciousness of the Christ became collective could it be said that they, the people, were safe and beyond the reach of aggressive mental suggestion; for "when they departed from the true idea, their demoralization began". Yet in spite of this and in captivity the divine Principle was always demonstrable by inspired thought. Christianity

Spirit This paragraph explains why Judaism was the antithesis of Christianity, and was "antipathetic". (see M.H.) (See Webster for full definition.) Antipathy: opposition, aversion, repugnance.

In contrast Jesus planted Christianity on the foundation of Spirit: this demands an absolute monotheism, and absolute purity to render demonstration possible: "no life, intelligence, nor substance outside of God".

A personal Yawah or Jehovah must yield to Principle, to the scientific concept: "Priestly learning" (M.H.) must give way to purity, a quality of Spirit.

Creds and rituals must yield to free the people from the whole body of rabbinical lore. Not until this is attained will persecution be obsolete, and the people really free.



1 rabbinical lore. To-day the cry of bygone ages is repeated, "Crucify him!" At every advancing step, truth  
3 is still opposed with sword and spear.

The word *martyr*, from the Greek, means *witness*; but those who testified for Truth were so often persecuted  
6 Testimony of martyrs unto death, that at length the word *martyr* was narrowed in its significance and so has  
9 come always to mean one who suffers for his convictions. The new faith in the Christ, Truth, so roused the hatred  
of the opponents of Christianity, that the followers of  
12 Christ were burned, crucified, and otherwise persecuted; and so it came about that human rights were hallowed  
by the gallows and the cross.

Man-made doctrines are waning. They have not waxed  
15 strong in times of trouble. Devoid of the Christ-power, how can they illustrate the doctrines of Christ  
Absence of Christ-power or the miracles of grace? Denial of the possi-  
18 bility of Christian healing robs Christianity of the very element, which gave it divine force and its astonishing and  
unequaled success in the first century.

21 The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord, — not  
24 Basis of miracles because this Science is supernatural or preternatural, nor because it is an infraction of  
divine law, but because it is the immutable law of God, good. Jesus said: "I knew that Thou hearest me al-  
27 ways;" and he raised Lazarus from the dead, stilled the tempest, healed the sick, walked on the water. There  
is divine authority for believing in the superiority of  
30 spiritual power over material resistance.

A miracle fulfils God's law, but does not violate that law. This fact at present seems more mysterious than

Martyrdom in the Christian warfare is the outward consequence of enlightened and progressive thought resisting some phase of evil. This evil would operate as the hatred or malice which is determined to destroy its opponent: such is the nature of Christian warfare. The supreme example of this is found in Christ Jesus who submitted to martyrdom in order to show and prove by outward evidence and utter and absolute self-immolation the powerlessness (when understood) of that which would desolate and destroy.

Because of the vast changes taking place due to advancing Science, "Man-made doctrines are waning". They are devoid of the Christ-power; they deny Christian healing and are destined to disappear before "The true Logos [which] is demonstrably Christian Science". "And God said, let there be light, and there was light."

Science

When the Word reflects Science divine law is neither supernatural nor preternatural, but is fulfilled with the authority and superiority of spiritual power over material resistance. The miracle is the fulfillment of divine law.

the miracle itself. The Psalmist sang: "What ailed thee, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams, and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob." The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law. Spiritual evolution alone is worthy of the exercise of divine power.

The same power which heals sin heals also sickness. This is "the beauty of holiness," that when Truth heals the sick, it casts out evils, and when Truth casts out the evil called disease, it heals the sick. When Christ cast out the devil of dumbness, "it came to pass, when the devil was gone out, the dumb spake." There is to-day danger of repeating the offence of the Jews by limiting the Holy One of Israel and asking: "Can God furnish a table in the wilderness?" What cannot God do?

It has been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration. This proves the one to be identical with the other. Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light.

1 Science (contd.)

3 Lawful wonders

15 Fear and sickness identical

24 The unity of Science and Christianity

“The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God’s unchangeable law.” Marginal Heading: “Lawful wonders”. Science  
(contd.)

In terms of history this may be seen and understood as the spiritual evolution which determines all true history as the outcome of divine law.

Soul This same power both destroys the sin that constitutes the sinner and dissolves the fear or belief that constitutes the sick. See Marginal Heading “Fear and sickness identical”. Observe the outstanding quality of Soul in the question “Can God furnish a table in the wilderness?” Doubt and limitation are an offence against God—the Holy One of Israel.

“The unity of Science and Christianity” (M.H.) are brought out at this point for they are inseparable though distinct in office.

Observe Christianity as Jesus taught it: defined negatively by inference, positively through demonstration. (C/R: S. & H. 26: 28-32.)

What are these “cycles of divine light?” To my present sense they are a complete development of divine operation whereby the fulfillment comes round to the beginning, illustrated in the phrase: “The true Logos is demonstrably Christian Science . . .”

In terms of eternity and infinity they constitute the infinite progression of divine omni-acton, wherein is neither repetition nor recurrence. (See Mis. 82: 13-4.)

- Principle) Jesus established his church and maintained his mission **CHRIST**  
 on a spiritual foundation of Christ-healing. He taught **Word**
- 3 The his followers that his religion had a divine  
 1 Christ-mission Principle, which would cast out error and heal  
 both the sick and the sinning. He claimed no intelli-  
 6 gence, action, nor life separate from God. Despite the  
 persecution this brought upon him, he used his divine  
 power to save men both bodily and spiritually.
- 2 9 The question then as now was, How did Jesus heal the  
 sick? His answer to this question the world rejected.  
 He appealed to his students: "Whom do  
 12 Ancient spiritualism men say that I, the Son of man, am?" That  
 is: Who or what is it that is thus identified with casting  
 out evils and healing the sick? They replied, "Some  
 15 say that thou art John the Baptist; some, Elias; and  
 others, Jeremias, or one of the prophets." These prophets  
 were considered dead, and this reply may indicate that  
 18 some of the people believed that Jesus was a medium,  
 controlled by the spirit of John or of Elias.
- 3 This ghostly fancy was repeated by Herod himself.  
 21 That a wicked king and debauched husband should have  
 no high appreciation of divine Science and the great work  
 of the Master, was not surprising; for how could such  
 24 a sinner comprehend what the disciples did not fully  
 understand? But even Herod doubted if Jesus was con-  
 trolled by the sainted preacher. Hence Herod's asser-  
 27 tion: "John have I beheaded: but who is this?" No  
 wonder Herod desired to see the new Teacher.
- 4 The disciples apprehended their Master better than **Christ**  
 30 Doubting disciples did others; but they did not comprehend all  
 that he said and did, or they would not have  
 questioned him so often. Jesus patiently persisted in

Principle Here is "The Christ-mission" (M.H.) in relation to LIFE reflecting **CHRIST**  
 ·1 the tone of Principle. Observe further seven-fold nature. **Word**

<i>Properties of Principle:</i>	<i>Properties of Mind:</i>
The power to establish	to maintain his mission
Spiritual foundation	no intelligence, action nor life
healing according to Principle	separate from God.

The text is a perfect blending of Principle and Mind.

·2 Jesus uncovered the beliefs of "Ancient spiritualism" (M.H.) on the part of the people through this penetrating question: "Whom do men say that I, the Son of man, am?" They were inclined to regard him as a medium controlled by the spirit of one of the deceased prophets.

·3 The text now uncovers the sinful character of Herod, and shows the impossibility of such a sensual nature understanding or appreciating the work and mission of the Master.

·4 Jesus brought home to the disciples the nature and purpose of his mission more by the power of demonstration than by words or teaching, though he patiently persisted in his teaching to lift their standard from a dim apprehension to a fuller comprehension. Marginal Heading **Christ**  
 "Doubting disciples".

teaching and demonstrating the truth of being. His students saw this power of Truth heal the sick, cast out evil, raise the dead; but the ultimate of this wonderful work was not spiritually discerned, even by them, until after the crucifixion, when their immaculate Teacher stood before them, the victor over sickness, sin, disease, death, and the grave.

1 Christ  
(contd.)

Yearning to be understood, the Master repeated, "But whom say ye that I am?" This renewed inquiry meant: Who or what is it that is able to do the work, so mysterious to the popular mind? In his rejection of the answer already given and his renewal of the question, it is plain that Jesus completely eschewed the narrow opinion implied in their citation of the common report about him.

15

With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: "Thou art the Christ, the Son of the living God!" That is: The Messiah is what thou hast declared, — Christ, the spirit of God, of Truth, Life, and Love, which heals mentally. This assertion elicited from Jesus the benediction, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;" that is, Love hath shown thee the way of Life!

Christianity

A divine  
response 18

Before this the impetuous disciple had been called only by his common names, Simon Bar-jona, or son of Jona; but now the Master gave him a spiritual name in these words: "And I say also unto thee, That thou art Peter; and upon this rock [the meaning of the Greek word *petros*, or *stone*] I will build my church; and the gates of hell [*hades*, the under-

The true and  
living rock

30

- <sup>5</sup> It was the impetuous Peter who was to identify the Christ and to provide the adequate answer to the question: "But whom say ye that I am?" with that divine response: "Thou art the Christ, the Son of the living God". Christ  
(contd.)
- <sup>6</sup> When we ourselves can provide a true answer to the same question, Christianity concerning the Comforter (Divine Science) we shall receive the corresponding blessing, and shall be renamed in accordance with our true identity. In other words we shall no longer regard ourselves as mortals trying to heal or restore a mortal concept, but as spiritual ideas or identities comprehended as reflex image within the one divine Being or Principle. Then we shall find ourselves founded "upon this rock" and looking out from Principle, instead of looking up to Principle from a human basis.
- Observe the Marginal Heading "The true and living rock".
- It is this that provides the foundation of a scientific working Christianity, founded not on a person "but on the God-power which lay



1 *world*, or the *grave*] shall not prevail against it.” In  
 other words, Jesus purposed founding his society, not  
 3 on the personal Peter as a mortal, but on the God-  
 power which lay behind Peter’s confession of the true  
 Messiah.

·7 6 It was now evident to Peter that divine Life, Truth, and Science  
 Love, and not a human personality, was the healer of the  
 sick and a rock, a firm foundation in the realm  
 9 Sublime  
summary of harmony. On this spiritually scientific basis  
 Jesus explained his cures, which appeared miraculous to  
 outsiders. He showed that diseases were cast out neither  
 12 by corporeality, by *materia medica*, nor by hygiene, but by  
 the divine Spirit, casting out the errors of mortal mind.  
 The supremacy of Spirit was the foundation on which  
 15 Jesus built. His sublime summary points to the religion  
 of Love.

Life Jesus established in the Christian era the precedent for CHRIST-  
IANITY  
 18 all Christianity, theology, and healing. Christians are Word  
New era  
in Jesus under as direct orders now, as they were then,  
 to be Christlike, to possess the Christ-spirit, to  
 21 follow the Christ-example, and to heal the sick as well as  
 the sinning. It is easier for Christianity to cast out sick-  
 ness than sin, for the sick are more willing to part with  
 24 pain than are sinners to give up the sinful, so-called pleas-  
 ure of the senses. The Christian can prove this to-day as  
 readily as it was proved centuries ago.

27 Our Master said to every follower: “Go ye into all the Christ  
 world, and preach the gospel to every creature! . . .  
Healthful  
theology Heal the sick! . . . Love thy neighbor as  
 30 thyself!” It was this theology of Jesus which  
 healed the sick and the sinning. It is his theology in this  
 book and the spiritual meaning of this theology, which

behind Peter's confession of the true Messiah".

<sup>7</sup> Peter had grasped the great fact that the Principle was Life, Truth, Love and not a human personality, and that this was the rock, the firm foundation on which to build. It was a spiritually scientific basis—it was the supremacy of Spirit which silenced the evidence of the senses. The whole paragraph is truly a "Sublime summary" (M.H.)

Science

<sup>Life</sup> The text now turns to a consideration of Christianity as the outcome, and the demands it makes upon the individual Christian in order to be demonstrated. Observe the recurring demand of self-immolation "to give up the sinful, so-called pleasure of the senses". Only in this way is the new era possible. (See M.H.)

CHRIST-  
IANITY

Word

Now follows the instruction that is to be the basis of Christianity in order to provide a "Healthful theology" (M.H.) This instruction naturally set "the precedent for all Christianity, theology and healing", but such is the impact of the spiritual idea upon conventional theology that the impious would still seek to destroy it.

Christ

heals the sick and causes the wicked to “forsake his way, 1  
and the unrighteous man his thoughts.” It was our Mas-  
ter’s theology which the impious sought to destroy. 3

From beginning to end, the Scriptures are full of Christianity  
accounts of the triumph of Spirit, Mind, over matter.  
Moses proved the power of Mind by what men Marvels and 6  
called miracles; so did Joshua, Elijah, and reformations  
Elisha. The Christian era was ushered in with signs and  
wonders. Reforms have commonly been attended with 9  
bloodshed and persecution, even when the end has been  
brightness and peace; but the present new, yet old, re-  
form in religious faith will teach men patiently and wisely 12  
to stem the tide of sectarian bitterness, whenever it flows  
inward.

**Truth** The decisions by vote of Church Councils as to what 15 Science  
should and should not be considered Holy Writ; the man-  
ifest mistakes in the ancient versions; the Science  
thirty thousand different readings in the Old obscured 18  
Testament, and the three hundred thousand in the New,  
— these facts show how a mortal and material sense stole  
into the divine record, with its own hue darkening to some 21  
extent the inspired pages. But mistakes could neither  
wholly obscure the divine Science of the Scriptures seen  
from Genesis to Revelation, mar the demonstration of 24  
Jesus, nor annul the healing by the prophets, who foresaw  
that “the stone which the builders rejected” would be-  
come “the head of the corner.” 27

•2 Atheism, pantheism, theosophy, and agnosticism are  
opposed to Christian Science, as they are to ordinary re-  
ligion; but it does not follow that the profane Opponents 30  
or atheistic invalid cannot be healed by Chris- benefited  
tian Science. The moral condition of such a man de-

The text now comments on the history of Israel, the miracles of Christianity the prophets, the Christian era, the reforms attended by bloodshed and persecution, and counsels men “to stem the tide of sectarian bitterness, whenever it flows inward”.

Truth The Marginal Heading is “Science obscured”. Human organisation Science and uninspired scholarship caused the Science of the Scriptures to be lost for centuries.

The light of divine Science that permeates the Scriptures from Genesis to Revelation can never be wholly obscured, and “the stone which the builders rejected” is indeed destined to become “the head of the corner”.

<sup>2</sup> Such is the nature of divine Truth, that the adherents of opposing systems—atheism, pantheism, theosophy, agnosticism—will inevitably be drawn by the need to be benefited and blessed.

1 mands the remedy of Truth more than it is needed in most  
cases; and Science is more than usually effectual in the  
3 treatment of moral ailments.

3 That God is a corporeal being, nobody can truly affirm. **SCIENCE**

The Bible represents Him as saying: "Thou canst not  
**Word**

6 <sup>God invisible</sup> see My face; for there shall no man see Me,  
<sup>to the senses</sup> and live." Not materially but spiritually we  
know Him as divine Mind, as Life, Truth, and Love. We  
9 shall obey and adore in proportion as we apprehend the  
divine nature and love Him understandingly, warring no  
more over the corporeality, but rejoicing in the affluence  
12 of our God. Religion will then be of the heart and not of  
the head. Mankind will no longer be tyrannical and pro-  
scriptive from lack of love, — straining out gnats and  
15 swallowing camels.

We worship spiritually, only as we cease to worship **Christ**  
materially. Spiritual devoutness is the soul of Chris-  
18 <sup>The true</sup> tianity. Worshipping through the medium of  
<sup>worship</sup> matter is paganism. Judaic and other rituals  
are but types and shadows of true worship. "The true  
21 worshippers shall worship the Father in spirit and in  
truth."

4 The Jewish tribal Jehovah was a man-projected God,  
24 liable to wrath, repentance, and human changeableness.

<sup>Anthropo-</sup> The Christian Science God is universal, eter-  
<sup>morphism</sup> nal, divine Love, which changeth not and caus-  
27 eth no evil, disease, nor death. It is indeed mournfully  
true that the older Scripture is reversed. In the begin-  
ning God created man in His, God's, image; but mor-  
30 tals would procreate man, and make God in their own  
human image. What is the god of a mortal, but a mortal  
magnified?

- <sup>3</sup> The text now considers the incorporeal and spiritual concept of Deity with reference to body. Observe the Marginal Heading “God invisible to the senses”. Spiritual sense alone discerns the true nature of God which is indicated by the text. As this is assimilated we observe scientific translation at work in every direction. SCIENCE  
Word

“We worship spiritually, only as we cease to worship materially”— Christ spiritual translation.

- <sup>4</sup> Observe the Marginal Heading “Anthropomorphism”. The Jewish concept would reduce God to the level of personal sense,—the opposite of Principle.
- These changes and advances which constitute progress are inevitable, and are all types of scientific translation—the great office of the Christ.

- 5 This indicates the distance between the theological and 1 Christianity  
 ritualistic religion of the ages and the truth preached by  
 Jesus. More than profession is requisite for 3  
 Christian demonstration. Few understand or **More than**  
 adhere to Jesus' divine precepts for living and **profession**  
 healing. Why? Because his precepts require the disci- 6  
 ple 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. 9
- 6 All revelation (such is the popular thought!) must come  
 from the schools and along the line of scholarly and eccle-  
 siastical descent, as kings are crowned from a 12  
 royal dynasty. In healing the sick and sinning, **No**  
 Jesus elaborated the fact that the healing effect **ecclesiastical**  
 followed the understanding of the divine Principle and 15  
 of the Christ-spirit which governed the corporeal Jesus.  
 For this Principle there is no dynasty, no ecclesiastical  
 monopoly. Its only crowned head is immortal sover- 18  
 eignty. Its only priest is the spiritualized man. The  
 Bible declares that all believers are made "kings and  
 priests unto God." The outsiders did not then, and 21  
 do not now, understand this ruling of the Christ; there-  
 fore they cannot demonstrate God's healing power.  
 Neither can this manifestation of Christ be com- 24  
 prehended, until its divine Principle is scientifically  
 understood.
- 7 The adoption of scientific religion and of divine heal- 27 Science  
 ing will ameliorate sin, sickness, and death. Let our  
 pulpits do justice to Christian Science. Let **A change**  
 it have fair representation by the press. Give **demand** 30  
 to it the place in our institutions of learning now occu-  
 pied by scholastic theology and physiology, and it will

- <sup>5</sup> These types of change sooner or later bring up the question of Christian demonstration and the necessary requirements for its accomplishment. These are summed up in the paraphrase of the Master's words "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",—self immolation. Christianity
- <sup>6</sup> Observe the Marginal Heading "No ecclesiastical monopoly". In this day and age of Science there is no room for such. Every man has free access to the divine Principle of his being. Divinely considered man is perpetually held in the perfection of divine law and order and can only be as he is divinely constituted.
- <sup>7</sup> Just as the demand for change permeates the whole life of today, Science  
 so does this demand for change permeate this discussion on theology.  
 The text pleads for such change:  
     Justice from the pulpits  
     Fair representation by the press  
     Right place in our institutions of learning  
         . . . and so on.



1 eradicate sickness and sin in less time than the old systems,  
 devised for subduing them, have required for self-estab-  
 3 lishment and propagation.

Love      Anciently the followers of Christ, or Truth, measured  
 Christianity by its power over sickness, sin, and death;  
 6      Two claims  
 omitted but modern religions generally omit all but one  
 of these powers, — the power over sin. We  
 must seek the undivided garment, the whole Christ, as our  
 9 first proof of Christianity, for Christ, Truth, alone can  
 furnish us with absolute evidence.

If the soft palm, upturned to a lordly salary, and archi-  
 12 tectural skill, making dome and spire tremulous with  
 beauty, turn the poor and the stranger from the  
Selfishness  
 and loss gate, they at the same time shut the door on  
 15 progress. In vain do the manger and the cross tell their  
 story to pride and fustian. Sensuality palsies the right  
 hand, and causes the left to let go its grasp on the divine.  
 18 As in Jesus' time, so to-day, tyranny and pride need to  
 be whipped out of the temple, and humility and divine Sci-  
 ence to be welcomed in. The strong cords of  
 21 Temple  
 cleansed scientific demonstration, as twisted and wielded  
 by Jesus, are still needed to purge the temples of their  
 vain traffic in worldly worship and to make them meet  
 24 dwelling-places for the Most High.

Love Christ, Truth, is *a complete whole*—undivided and indivisible; but modern religions generally deal only with the power over sin.

How was the original power apparently lost? The text gives a clue: "... the soft palm upturned to a lordly salary ..." etc.

"Sensuality palsies the right hand and causes the left to let go its grasp on the divine."

Observe the Marginal Heading "Temple cleansed".... "tyranny and pride need to be whipped out of the temple ..."

Note also S. & H. p. 131: 8-9. Marginal Heading "The error of carnality" is uncovered, and how much stronger is this closing paragraph on p. 142: 11-17. Both references are in the corresponding sections of SCIENCE and THEOLOGY.

"The strong cords of scientific demonstration, as *twisted* and *wielded* by Jesus are still needed ..." (Italics mine.) This is a remarkable symbol of divine Principle in terms of structure (illustrated by the synonyms) and of operation (illustrated by Word, Christ, Christianity and Science).

When this is accomplished the true Church, beyond organisation, will become apparent and be demonstrated.

The text of this section, **THEOLOGY**, is designed to illustrate the operation of divine Principle through the spiritual idea, and its impact upon both conventional and modern theology. Consequently the errors of the past, and of today are uncovered as never before. But in addition the way to an impersonal, ever-operational Christianity is clearly self-evident, with Principle all-pervading.

Turning to Question 6. in **RECAPITULATION** (p. 468), "What is the scientific statement of being?" we read the second phase as: . . . "Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness . . ."

We know Spirit is used with reference to causation and to the oneness of being. Truth is frequently associated and used synonymously with Christ. Why? For this reason: the oneness of being is the central fact; noumenon and phenomenon, cause and effect, are the same in essence, though multiform in office. It is thus we arrive at man in His image and likeness, with matter as mortal error fading from the picture, and to be demonstrated as unreal.

This central passage from the scientific statement of being epitomizes the solution to the Churches' problems concerning their acceptance of the erroneous premise of good and evil, Spirit and matter, having equal reality.

Which is our code of reference? The fixed eternal divine Principle, or the fluctuating testimony of the five physical senses?

## SCIENCE, THEOLOGY, MEDICINE

**The seven-fold nature of THEOLOGY**

## THEOLOGY FROM THE STANDPOINT OF LIFE 131: 13-142: 24

## LIFE

i	131: 13-133: 18	The light of revelation: the unity of Mind with Principle.
ii	133: 19-135: 10	The resistance of Pharaasaical thought: the warfare.
iii	135: 11-135: 32	Spiritual sense alone identifies the Christ.
iv	136: 1-138: 16	Judaism antipathetic: the antithesis of Principle.
v	138: 17-139: 14	Martyrdom, the cause thereof: Life's affluence.
vi	139: 15-142: 3	The Christ-mission: the true theology.
vii	142: 4-142: 24	Fulfillment: the whole Christ: no ecclesiastical monopoly.

It will be observed that whereas in SCIENCE the accent is on Mind, Spirit, Soul and Principle all-pervading, here the accent is on Life.

**The Operational or Matrix concept of THEOLOGY**

## WORD

Word	131: 13-131: 25	The necessary preparatory work.
Christ	131: 26-133: 7	The forthcoming mission: resistance and perception.
Christianity	133: 8-134: 20	Resistance leading to martyrdom.
Science	134: 21-135: 32	The true Logos, the basis of miracles and wonders: the true unity.

## CHRIST

Word	136: 1-136: 28	The Christ mission.
Christ	136: 29-137: 25	The Christ identified.
Christianity	137: 26-138: 5	The true and living rock: the foundation of Church.
Science	138: 6-138: 16	Sublime summary: the supremacy of Spirit was Jesus' foundation.

## CHRISTIANITY

Word	138: 17-138: 26	Christians under direct orders now as then: the new era.
Christ	138: 27-139: 3	The true theology.
Christianity	139: 4-139: 14	Marvels and reformation, but no sectarian bitterness.
Science	139: 15-140: 3	Science obscured in part, but light of Science irresistible.

## SCIENCE

Word	140: 4-140: 15	True enlightenment inevitable.
Christ	140: 16-140: 32	Types and shadows of worship translated from matter to Spirit.
Christianity	141: 1-141: 26	More than profession required: no ecclesiastical monopoly.
Science	141: 27-142: 24	The necessary changes and cleansing of the temple.

MEDICINE

**MIND**

**WORD**

Mind

27 Which was first, Mind or medicine? If Mind was first and self-existent, then Mind, not matter, must have been the first medicine. God being All-in-all, He made medicine; but that medicine was  
30 Mind. It could not have been matter, which departs from the nature and character of Mind, God. Truth

Word

Question of  
precedence

## Introduction

In considering the whole question of medicine as presented in this third section we must not lose sight of the chapter's place in the overall design, nor of this section's place as the fulfillment of the Genesis order throughout the chapter. The section is characterized overall by Truth and Love. For example we have: "The main purpose" (M.H.)—"Today the healing power of Truth is widely demonstrated as an immanent, eternal Science . . ." (p. 150.)

"Truth an alterative" (M.H.) "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies". (p. 162.)

The section opens by introducing Mind as the only medicine and closes on the need for rising above death and mortality. "But the forever fact remains paramount that Life, Truth, and Love save from sin, disease and death," and quoting Paul "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality [divine Science], then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Chapter VI corresponds to Christ as Christ intrinsically, and its purpose is to uncover the root-error underlying all human experience as the belief of life, truth, intelligence and substance in matter. This is in full accord with the scientific statement of being as given in RE-CAPITULATION p. 468.

Hence the purpose of this third section is to uncover the fallacy that matter is the true remedy for its own inherent disorders, and to bring thought forward to where Truth is seen as "God's remedy for error of every kind . . ."

The "Scientific translation of Immortal Mind" (p. 115) has made the Christ-idea available to human life on every plane of belief, and Mind forthwith is the only medicine.

## MIND

## Mind

The question of precedence is important (see M.H.) If we accept the premise that Mind was first, self-existent and is All-in-all, then anything relating to medicine is in Mind. Were it otherwise and medicine were to be found in matter, Mind's opposite, Matter would be lacking some essential element; the perfection of being—divine order—would be deficient likewise and the way open for increasing disorder. But this is not so. Mind has its manifestation or Christ which from the basis of omnipresence "casts out evils and heals the sick".

## WORD

## Word

is God's remedy for error of every kind, and Truth de- 1 <sup>Word</sup>  
 destroys only what is untrue. Hence the fact that, to-day, (contd.)  
 as yesterday, Christ casts out evils and heals the 3  
 sick.

**Spirit** It is plain that God does not employ drugs or hygiene,  
 nor provide them for human use; else Jesus would have 6  
 recommended and employed them in his heal- <sup>Methods</sup>  
 ing. The sick are more deplorably lost than rejected  
 the sinning, if the sick cannot rely on God for help and 9  
 the sinning can. The divine Mind never called matter  
*medicine*, and matter required a material and human be-  
 lief before it could be considered as medicine. 12

Sometimes the human mind uses one error to medi-  
 cine another. Driven to choose between two difficulties,  
 the human mind takes the lesser to relieve the <sup>Error not</sup>  
 greater. On this basis it saves from starva- curative 15  
 tion by theft, and quiets pain with anodynes. You  
 admit that mind influences the body somewhat, but 18  
 you conclude that the stomach, blood, nerves, bones,  
 etc., hold the preponderance of power. Controlled by  
 this belief, you continue in the old routine. You lean on 21  
 the inert and unintelligent, never discerning how this de-  
 prives you of the available superiority of divine Mind.  
 The body is not controlled scientifically by a negative 24  
 mind.

Mind is the grand creator, and there can be no power  
 except that which is derived from Mind. If Mind was 27  
 first chronologically, is first potentially, and <sup>Impossible</sup>  
 must be first eternally, then give to Mind the coalescence  
 glory, honor, dominion, and power everlastingly due its 30  
 holy name. Inferior and unspiritual methods of healing  
 may try to make Mind and drugs coalesce, but the two will

Spirit

The text now shows the hopelessness of dependence on matter as medicine. Even in human experience matter can never claim to have medicinal properties until human belief first confers these properties on any given form of matter, and then accepts them. Ultimately this leads to the idolatry of matter as medicine, and false laws are promulgated.

Word  
(contd.)

Under the pressure of fear or ignorance, the human mind is driven to choose between different errors. This is a mental darkness which yields power to body and matter, and loses control of a situation. Clearly the starting point is not in matter or mental darkness, but in the illumination conferred by Mind. "Methods rejected" (M.H.)

When the idolatry of co-mingling mind and matter is abandoned, and thought becomes Christ-like, no limit is attached to man and consciousness is found to be co-incident with Mind alone. Observe the Marginal Heading "Impossible coalescence": "then give to Mind the glory, honour, dominion, and power everlastingly due its holy name".



1 not mingle scientifically. Why should we wish to make them do so, since no good can come of it?

3 If Mind is foremost and superior, let us rely upon Mind, which needs no cooperation from lower powers, even if these so-called powers are real.

6 Naught is the squire, when the king is nigh;  
Withdraws the star, when dawns the sun's brave light.

Soul           The various mortal beliefs formulated in human philoso-  
9 phy, physiology, hygiene, are mainly predicated of matter,  
                  Soul and           and afford faint gleams of God, or Truth.  
                  sense           The more material a belief, the more obstinately  
12 tenacious its error; the stronger are the manifestations of  
                  the corporeal senses, the weaker the indications of Soul.

Christ

Principle       Human will-power is not Science. Human will belongs  
15 to the so-called material senses, and its use is to be con-  
                  Will-power           demned. Willing the sick to recover is not the  
                  detrimental       metaphysical practice of Christian Science, but  
18 is sheer animal magnetism. Human will-power may in-  
fringe the rights of man. It produces evil continually,  
and is not a factor in the realism of being. Truth, and  
21 not corporeal will, is the divine power which says to  
disease, "Peace, be still."

Life            Because divine Science wars with so-called physical  
24 science, even as Truth wars with error, the old schools  
                  Conservative       still oppose it. Ignorance, pride, or prejudice  
                  antagonism       closes the door to whatever is not stereotyped.  
27 When the Science of being is universally understood,  
every man will be his own physician, and Truth will be  
the universal panacea.

Christianity

Truth 30 It is a question to-day, whether the ancient inspired  
healers understood the Science of Christian healing, or

Science

It is thus that Mind floods consciousness to become One and All-in-all.

Soul      Until the above is accepted unreservedly, the many systems of human belief hold thought in darkness and bondage, with only faint gleams of light. Christ

Gross materiality leads to tenacity of error through corporeal sense, and unwillingness or the apparent inability to abandon it. Soul and Soul-sense through Christ alone can break the mesmerism. (See M.H.)

Principle      Human will or will-power is the inversion of all that Principle is: it is "sheer animal magnetism"; it infringes the rights of man. "It produces evil continually, and is not a factor in the realism of being".

In this text "realism" is the understanding of and preoccupation with the science of reality. Hence human will is devastating both to character and to progress, and must be eliminated through Christ, Truth.

Life      "Conservative antagonism" (M.H.) is closely associated with human will, and its offspring is "Ignorance, pride, or prejudice" which "closes the door to whatever is not stereotyped"—no self-immolation here. Christianity

Truth      Observe the real remedy is in the Science of being understood and demonstrated through Truth. Science

whether they caught its sweet tones, as the natural musician catches the tones of harmony, without being able to explain them. So divinely imbued were they with the spirit of Science, that the lack of the letter could not hinder their work; and that letter, without the spirit, would have made void their practice.

Love The struggle for the recovery of invalids goes on, not between material methods, but between mortal minds and immortal Mind. The victory will be on the patient's side only as immortal Mind through Christ, Truth, subdues the human disease. It matters not what material method one may adopt, whether faith in drugs, trust in hygiene, or reliance on some other minor curative.

Scientific healing has this advantage over other methods, — that in it Truth controls error. From this fact arise its ethical as well as its physical effects. Indeed, its ethical and physical effects are indissolubly connected. If there is any mystery in Christian healing, it is the mystery which always presents to the ungodly, — the mystery arising from ignorance of the laws of eternal and unerring Mind.

SPIRIT Mind Other methods undertake to oppose error with error, and thus they increase the antagonism of one form of matter towards other forms of matter or error, and the warfare between Spirit and the flesh goes on. By this antagonism mortal mind must continually weaken its own assumed power.

The theology of Christian Science includes healing the sick. Our Master's first article of faith propounded

1 Christianity (contd.)

3 Ancient healers

12 The struggle and victory

18 Mystery of godliness

27 Matter versus matter

Healing has taken place throughout the centuries. The text clearly implies that the *spirit* of Science itself was sufficient when the pure letter was not available to clarify the Science of Christian healing. Science  
(contd.)

**Love** The struggle for victory is wholly mental and takes place in individual consciousness between mortal mind with its beliefs and the divine Mind operating through Christ, Truth—always the victor and never vanquished.

Scientific healing is gained as consciousness attains co-incident with the divine Mind: then “its ethical and physical effects are indissolubly connected”.

Mystery and mysticism are based on ignorance of unerring Mind and its divine laws.

**SPIRIT** Other methods based wholly on matter become antagonistic to each other, but this antagonism containing no element of Christ, Truth is self-weakening as the warfare continues. The ultimate victory is with Spirit alone.

**Mind**

1 to his students was healing, and he proved his faith by Science  
 his works. The ancient Christians were healers. Why  
 3 How healing was lost has this element of Christianity been lost?  
 Because our systems of religion are governed  
 more or less by our systems of medicine. The first idol-  
 6 atry was faith in matter. The schools have rendered  
 faith in drugs the fashion, rather than faith in Deity. By  
 trusting matter to destroy its own discord, health and  
 9 harmony have been sacrificed. Such systems are barren  
 of the vitality of spiritual power, by which material sense  
 is made the servant of Science and religion becomes  
 12 Christlike.

Spirit Material medicine substitutes drugs for the power of  
 God — even the might of Mind — to heal the body.  
 15 Drugs and divinity Scholasticism clings for salvation to the per-  
 son, instead of to the divine Principle, of the  
 man Jesus; and his Science, the curative agent of God,  
 18 is silenced. Why? Because truth divests material drugs  
 of their imaginary power, and clothes Spirit with suprem-  
 acy. Science is the “stranger that is within thy gates,”  
 21 remembered not, even when its elevating effects prac-  
 tically prove its divine origin and efficacy.

Soul Divine Science derives its sanction from the Bible,  
 24 and the divine origin of Science is demonstrated through  
 the holy influence of Truth in healing sick-  
 ness and sin. This healing power of Truth  
 27 Christian Science as old as God must have been far anterior to the period in  
 which Jesus lived. It is as ancient as “the Ancient of  
 days.” It lives through all Life, and extends throughout  
 30 all space.

Principle Divine metaphysics is now reduced to a system, to a  
 form comprehensible by and adapted to the thought of

The text now asks the question: "Why has this element of Christ-  
ianity been lost?" "Because our systems of religion are governed more  
or less by our systems of medicine." These latter systems are based on  
matter and dependency on matter. The paragraph shows "How healing  
was lost" (M.H.) Because of this dependency they are barren of "the  
vitality of spiritual power . . ." This idolatrous belief of trusting  
matter to destroy its own discord forfeits the right to health and  
harmony, and the vitality of spiritual power to restore through Christ. Science

Spirit This material dependency substitutes drugs for the power of Spirit  
and the might of Mind.

Scholasticism, with theology, clings to person instead of Principle  
for salvation.

At first one would think Spirit should clothe truth. But we must  
remember at this stage human thought is feeling its way towards the  
power of Spirit: hence, in its approach "truth . . . clothes Spirit with  
supremacy", and is really a form of acknowledgement.

Soul The Marginal Heading is "Christian Science as old as God". Speak-  
ing of its divine origin and healing power, the text states: "It is as  
ancient as "the Ancient of days". It lives through all Life, and  
extends throughout all space."

This conception rends the veil of matter, lifts the whole idea out  
of time, in order to behold it extending "throughout all space". Thus  
one's vision of Word reflecting Science is becoming coincident with  
Spirit; subjective and objective becoming one.

Principle  
(contd.)

the age in which we live. This system enables the learner to demonstrate the divine Principle, upon which Jesus' healing was based, and the sacred rules for its present application to the cure of disease. CHRIST  
Word

Reduction  
to system

Late in the nineteenth century I demonstrated the divine rules of Christian Science. They were submitted to the broadest practical test, and everywhere, when honestly applied under circumstances where demonstration was humanly possible, this Science showed that Truth had lost none of its divine and healing efficacy, even though centuries had passed away since Jesus practised these rules on the hills of Judæa and in the valleys of Galilee.

Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple perusal of this book. The book needs to be studied, and the demonstration of the rules of scientific healing will plant you firmly on the spiritual groundwork of Christian Science. This proof lifts you high above the perishing fossils of theories already antiquated, and enables you to grasp the spiritual facts of being hitherto unattained and seemingly dim.

Perusal and  
practice

Our Master healed the sick, practised Christian healing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating this Principle of healing and preventing disease. This rule remained to be discovered in Christian Science. A pure affection takes form in goodness, but Science alone reveals the divine Principle of goodness and demonstrates its rules.

A definite rule  
discovered

Jesus never spoke of disease as dangerous or as difficult

Principle

We come now to “Reduction to system” (M.H.) The idea of reduction is associated with change of denomination. In this particular case it relates to the Divine Being and its Divine Science (pp. 3, 55) as represented through symbolic and scientific language which can thereby interpret the Divine to the human understanding. It is the equivalent of scientific translation within the meaning of Science. This explains the reason for seven synonymous terms to provide a code of reference with which to define the Divine Being, and the four operational terms which interpret the divine offices of Science. The infinite inter-relationships within these two leading categories unfold and interpret the scientific practice of Christ Jesus nineteen centuries ago.

**CHRIST**  
Word

The text now distinguishes between “Perusal and practice” (M.H.) While *perusal* is inadequate, honest *study* will, in conjunction with obedience to the rules of scientific healing “. . . plant you firmly on the spiritual groundwork of Christian Science”.

Life

If practice is to provide proof with scientific certainty it must take place within Science (and all that it implies) and its divine Principle. This shows the need for a definite rule (or rules) to be observed implicitly in order that law may be seen as the operation of Principle. Hence “A definite rule discovered” (M.H.) The development of this rule was Mary Baker Eddy’s life work.



1 to heal. When his students brought to him a case they Christ  
 had failed to heal, he said to them, "O faithless gen-  
 3 Jesus' own  
practice eration," implying that the requisite power  
 to heal was in Mind. He prescribed no drugs,  
 urged no obedience to material laws, but acted in direct  
 6 disobedience to them.

Truth     Neither anatomy nor theology has ever described man  
 as created by Spirit, — as God's man. The former ex-  
 9 The man of  
anatomy and  
of theology plains the men of *men*, or the "children of  
 men," as created corporeally instead of spir-  
 12 itually and as emerging from the lowest, in-  
 stead of from the highest, conception of being. Both  
 anatomy and theology define man as both physical and  
 mental, and place mind at the mercy of matter for every  
 15 function, formation, and manifestation. Anatomy takes  
 up man at all points materially. It loses Spirit, drops the  
 true tone, and accepts the discord. Anatomy and the-  
 18 ology reject the divine Principle which produces harmo-  
 nious man, and deal — the one wholly, the other primarily  
 — with matter, calling that *man* which is not the counter-  
 21 part, but the counterfeit, of God's man. Then theology  
 tries to explain how to make this man a Christian, — how  
 from this basis of division and discord to produce the con-  
 24 cord and unity of Spirit and His likeness.

Physiology exalts matter, dethrones Mind, and claims  
 to rule man by material law, instead of spiritual. When  
 27 Physiology  
deficient physiology fails to give health or life by this  
 process, it ignores the divine Spirit as unable  
 or unwilling to render help in time of physical need.  
 30 When mortals sin, this ruling of the schools leaves them  
 to the guidance of a theology which admits God to be  
 the healer of sin but not of sickness, although our great

Jesus' rebuke to the students (or disciples) who had failed to heal a certain case, illustrated that an absolute reliance on the power of Mind was the one requisite, and was his own standard of practice. Christ

Truth Whereas the fact is that man as created and found in Spirit is reflex image, for "Spirit is immortal Truth . . ." (S. & H. p. 468: 11-14). Anatomy and theology being based on matter try to explain life as corporeal and man a sinner.

Anatomy would have man dependent on matter "for every function, formation, and manifestation". In promoting this theory "it loses Spirit, drops the true tone, and accepts the discord"—the disorder of the five senses. Thus is built up the mortal concept, the sinner which theology tries to save by explaining how to make this man a Christian—how to restore the original likeness from the dual basis of division and discord. "The man of anatomy and of theology." (M.H.)

Physiology continues the process by explaining how these physical formations and functions operate. It is thus that the mortal concept is brought increasingly under the rule of material law until encompassed by darkness and fear. False theology steps in once more to explain that God may heal sin but not sickness, in spite of Jesus' example and lifework.

Master demonstrated that Truth could save from sickness 1  
as well as from sin.

Love Mind as far outweighs drugs in the cure of disease as 3  
in the cure of sin. The more excellent way is divine  
Science in every case. Is *materia medica* a Blunders and blunderers 6  
science or a bundle of speculative human theories? The prescription which succeeds in one in-  
stance fails in another, and this is owing to the different  
mental states of the patient. These states are not com- 9  
prehended, and they are left without explanation except  
in Christian Science. The rule and its perfection of opera-  
tion never vary in Science. If you fail to succeed in any 12  
case, it is because you have not demonstrated the life of  
Christ, Truth, more in your own life, — because you have  
not obeyed the rule and proved the Principle of divine 15  
Science.

SOUL Mind A physician of the old school remarked with great Christianity 18  
gravity: "We know that mind affects the body some-  
what, and advise our patients to be hopeful and cheerful and to take as little medicine as Old-school physician  
possible; but mind can never cure organic difficulties." 21  
The logic is lame, and facts contradict it. The author  
has cured what is termed organic disease as readily as she  
has cured purely functional disease, and with no power 24  
but the divine Mind.

Since God, divine Mind, governs all, not partially but Science 27  
supremely, predicting disease does not dignify therapeutics.  
Whatever guides thought spiritually benefits mind and body. We need to understand the Tests in our day  
affirmations of divine Science, dismiss superstition, and 30  
demonstrate truth according to Christ. To-day there  
is hardly a city, village, or hamlet, in which are not to

Love “Is *materia medica* a science or a bundle of speculative theories?” It cannot be a science if the results of its prescriptions are unpredictable according to the different mental states of the patients.

Christian Science explains why “the rule and its perfection of operation never vary in Science”; it is the application—the lack of demonstration in one’s own life which is at fault.

The Marginal Heading “Blunders and blunderers” may seem rather severe at first, but the text applies equally to the medical man and the Christian Scientist if unfaithful or disobedient.

SOUL Over the past hundred years overwhelming evidence has accumu- Christianity  
Mind lated to show that Science heals both organic and functional disease through no power but that of the divine Mind, and that the operation of Principle is wholly impartial and impersonal.

Four pertinent rules: “Tests in our day” (M.H.)

- (a) Whatever guides thought spiritually benefits mind and body
- (b) We need to understand the affirmations of divine Science
- (c) dismiss superstition
- (d) demonstrate truth according to Christ

1 be found living witnesses and monuments to the virtue  
and power of Truth, as applied through this Christian  
3 system of healing disease.

To-day the healing power of Truth is widely demon- **Science**  
strated as an immanent, eternal Science, instead of a  
phenomenal exhibition. Its appearing is the  
6 **The main** coming anew of the gospel of "on earth peace,  
**purpose** good-will toward men." This coming, as was promised  
9 by the Master, is for its establishment as a permanent  
dispensation among men; but the mission of Christian  
Science now, as in the time of its earlier demonstration,  
12 is not primarily one of physical healing. Now, as then,  
signs and wonders are wrought in the metaphysical heal-  
ing of physical disease; but these signs are only to demon-  
15 strate its divine origin, — to attest the reality of the higher  
mission of the Christ-power to take away the sins of the  
world.

**Spirit** 18. The science (so-called) of physics would have one be-  
lieve that both matter and mind are subject to disease,  
and that, too, in spite of the individual's protest  
21 **Exploded** and contrary to the law of divine Mind.  
**doctrine** This human view infringes man's free moral agency; and  
it is as evidently erroneous to the author, and will be to  
24 all others at some future day, as the practically rejected  
doctrine of the predestination of souls to damnation or  
salvation. The doctrine that man's harmony is gov-  
27 erned by physical conditions all his earthly days, and that  
he is then thrust out of his own body by the operation of  
matter, — even the doctrine of the superiority of matter  
30 over Mind, — is fading out.

**Soul** The hosts of Æsculapius are flooding the world with **CHRIST-  
IANITY**  
diseases, because they are ignorant that the human mind **Word**

“The main purpose” (M.H.):—Whilst “the healing power of Truth Science is widely demonstrated as an immanent eternal Science”, its main purpose “is not primarily one of physical healing”: it is “to attest the reality of the higher mission of the Christ power to take away the sins of the world”. It is to destroy the sin that constitutes the sinner. The “sins of the world” are the objective concept: “the sin that constitutes the sinner” is the subjective concept, *animal magnetism*. It is to this end that the scientific statement of being was written and placed as question and answer number six in RECAPITULATION.

Spirit The belief that one’s life is based on matter and mind, and subject to disease in spite of one’s protest or resistance is a dual position that is an infringement of “man’s free moral agency”, his individual freedom.

Science explodes this doctrine. (See M.H.)

The belief that man is governed involuntarily by matter and its laws—time and calendar—is yielding to the Christ, for when Christ reflects Science man enters upon his God-given freedom and immortality, and this can no longer be infringed.

and body are myths. To be sure, they sometimes treat 1  
 the sick as if there was but one factor in the case; but  
 this one factor they represent to be body, not 3  
 mind. Infinite Mind could not possibly create Disease mental  
 a remedy outside of itself, but erring, finite, human mind  
 has an absolute need of something beyond itself for its 6  
 redemption and healing.

**Principle** Great respect is due the motives and philanthropy of  
 the higher class of physicians. We know that if they un- 9  
 derstood the Science of Mind-healing, and were Intentions respected  
 in possession of the enlarged power it confers  
 to benefit the race physically and spiritually, they would 12  
 rejoice with us. Even this one reform in medicine would  
 ultimately deliver mankind from the awful and oppres-  
 sive bondage now enforced by false theories, from which 15  
 multitudes would gladly escape.

**Life** Mortal belief says that death has been occasioned by **Christ**  
 fright. Fear never stopped being and its action. The 18  
 blood, heart, lungs, brain, etc., have nothing Man governed by Mind  
 to do with Life, God. Every function of the  
 real man is governed by the divine Mind. The human 21  
 mind has no power to kill or to cure, and it has no con-  
 trol over God's man. The divine Mind that made man  
 maintains His own image and likeness. The human 24  
 mind is opposed to God and must be put off, as St. Paul  
 declares. All that really exists is the divine Mind and  
 its idea, and in this Mind the entire being is found har- 27  
 monious and eternal. The straight and narrow way is to  
 see and acknowledge this fact, yield to this power, and  
 follow the leadings of truth. 30

That mortal mind claims to govern every organ of the  
 mortal body, we have overwhelming proof. But this so-

**Soul** “The hosts of Æsculapius” (the Roman god of medicine) are but type and symbol of mortal mind and its manifold beliefs, operating upon mind and body through ignorance and non-resistance. The light of Mind provides a necessary starting point for progress, but with reference to Soul and identity, “the human mind and body are myths”. **CHRISTIANITY**  
Word (contd.)

Myth: please refer to Webster for full definition.

**Principle** There should be and there can be a right and helpful relationship with “the higher class of physicians”. It is our responsibility to be able to show this by demonstration; and this in turn opens the way for the ultimate deliverance of mankind from physical bondage and false theories.

**Life** The text now prepares thought for the acceptance of immortality as the fact of being. “Fear never stopped being and its action.” From small beginnings we learn to trust Christianity as it reflects the Christ —we discern that “the straight and narrow way is to see and acknowledge this fact, yield to this power, and follow the leadings of truth”. **Christ**



1 called mind is a myth, and must by its own consent yield  
 to Truth. It would wield the sceptre of a monarch, but  
 3 Mortal mind  
dethroned it is powerless. The immortal divine Mind  
 takes away all its supposed sovereignty, and  
 saves mortal mind from itself. The author has endeavored  
 6 to make this book the Æsculapius of mind as well as of  
 body, that it may give hope to the sick and heal them,  
 although they know not how the work is done. Truth  
 9 has a healing effect, even when not fully understood.

Anatomy describes muscular action as produced by  
 mind in one instance and not in another. Such errors  
 12 All activity  
from thought beset every material theory, in which one  
 statement contradicts another over and over  
 again. It is related that Sir Humphry Davy once ap-  
 15 parently cured a case of paralysis simply by introducing  
 a thermometer into the patient's mouth. This he did  
 merely to ascertain the temperature of the patient's body;  
 18 but the sick man supposed this ceremony was intended  
 to heal him, and he recovered accordingly. Such a fact  
 illustrates our theories.

Truth 21 The author's medical researches and experiments had Christianity  
 prepared her thought for the metaphysics of Christian  
 Science. Every material dependence had  
 24 The author's  
experiments  
in medicine failed her in her search for truth; and she can  
 now understand why, and can see the means  
 by which mortals are divinely driven to a spiritual source  
 27 for health and happiness.

Her experiments in homœopathy had made her skept-  
 ical as to material curative methods. Jahr, from  
 30 Homœopathic  
attenuations *Aconitum* to *Zincum oxydatum*, enumerates  
 the general symptoms, the characteristic  
 signs, which demand different remedies; but the drug

Until thought is sufficiently enlightened mortal mind claims to control the body with the authority of law, but “The immortal divine Mind” dethrones this “supposed sovereignty, and saves mortal mind from itself”. Observe the compassion in the author’s remark that she “has endeavoured to make this book the Æsculapious of mind as well as of body . . .”

Muscular action is produced voluntarily in one instance but in another it appears to be quite involuntary or even impossible. The fact is, action is wholly mental and takes place normally when the Christ is in charge. Marginal Heading “All activity from thought”.

Truth      The breakdown of every material dependence has its value if it proves the futility of material ways and means, and causes mortals to be “divinely driven to a spiritual source for health and happiness”.      Christianity

Experiments in homœopathy and attenuation only supported the author’s findings: that mortal thought alone (whether voluntary or involuntary) is the governing factor in all questions relating to health and longevity, until the divine Mind is allowed to take charge.

is frequently attenuated to such a degree that not a vestige of it remains. Thus we learn that it is not the drug which expels the disease or changes one of the symptoms of disease.

The author has attenuated *Natrum muriaticum* (common table-salt) until there was not a single saline property left. The salt had "lost his savour;" and yet, with one drop of that attenuation in a goblet of water, and a teaspoonful of the water administered at intervals of three hours, she has cured a patient sinking in the last stage of typhoid fever. The highest attenuation of homœopathy and the most potent rises above matter into mind. This discovery leads to more light. From it may be learned that either human faith or the divine Mind is the healer and that there is no efficacy in a drug.

You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests, through inflammation and swelling, a belief in pain, and this belief is called a boil. Now administer mentally to your patient a high attenuation of truth, and it will soon cure the boil. The fact that pain cannot exist where there is no mortal mind to feel it is a proof that this so-called mind makes its own pain — that is, its own *belief* in pain.

We weep because others weep, we yawn because they yawn, and we have smallpox because others have it; but mortal mind, not matter, contains and carries the infection. When this mental contagion is understood, we shall be more careful of our mental conditions, and we shall avoid loquacious tattling about disease, as we would avoid advocating crime. Neither sympathy nor society should ever tempt us to cherish

Pain is not physical. It is his own *belief* in pain that causes a nerve to manifest pain in a mortal's body. Belief is the trouble-maker.

Likewise with contagion and its source. It is wholly mental, and can be counteracted and cancelled at once. When understood Christianity reflects the Christ-nature, thought becomes fearless, and demonstration natural.

1 error in any form, and certainly we should not be error's  
advocate.

3 Disease arises, like other mental conditions, from as-  
sociation. Since it is a law of mortal mind that certain  
6 diseases should be regarded as contagious, this law ob-  
tains credit through association, — calling up the fear that  
creates the image of disease and its consequent manifes-  
tation in the body.

9 This fact in metaphysics is illustrated by the following  
incident: A man was made to believe that he occupied a  
12 <sup>Imaginary</sup> bed where a cholera patient had died. Imme-  
<sup>cholera</sup> diately the symptoms of this disease appeared,  
and the man died. The fact was, that he had not caught  
the cholera by material contact, because no cholera patient  
15 had been in that bed.

If a child is exposed to contagion or infection, the  
mother is frightened and says, "My child will be sick."  
18 <sup>Children's</sup> The law of mortal mind and her own fears gov-  
<sup>ailments</sup> ern her child more than the child's mind gov-  
erns itself, and they produce the very results which might  
21 have been prevented through the opposite understanding.  
Then it is believed that exposure to the contagion wrought  
the mischief.

24 That mother is not a Christian Scientist, and her affec-  
tions need better guidance, who says to her child: "You  
look sick," "You look tired," "You need rest," or "You  
27 need medicine."

Such a mother runs to her little one, who thinks she has  
hurt her face by falling on the carpet, and says, moaning  
30 more childishly than her child, "Mamma knows you are  
hurt." The better and more successful method for any  
mother to adopt is to say: "Oh, never mind! You're not

Mortal mind claims to have a law concerning contagious diseases. Fear creates the image of disease which manifests itself on the body. Only the Christ and Christianized consciousness are adequate to meet this false claim and annul the contagion.

The fore-going is particularly true with reference to children and their parents.

The child is not yet self-governing: hence the need for the parents to be truly self-governed by divine Mind to over-rule fear and the current law of mortal mind that would operate involuntarily.

hurt, so don't think you are." Presently the child forgets 1  
all about the accident, and is at play.

When the sick recover by the use of drugs, it is the law 3  
of a general belief, culminating in individual faith, which  
heals; and according to this faith will the effect 4  
be. Even when you take away the individual 5 Drug-power  
mental 6  
confidence in the drug, you have not yet divorced the drug  
from the general faith. The chemist, the botanist, the  
druggist, the doctor, and the nurse equip the medicine 9  
with their faith, and the beliefs which are in the majority  
rule. When the general belief endorses the inanimate  
drug as doing this or that, individual dissent or faith, un- 12  
less it rests on Science, is but a belief held by a minority,  
and such a belief is governed by the majority.

The universal belief in physics weighs against the high 15 Science  
and mighty truths of Christian metaphysics. This errone-  
ous general belief, which sustains medicine and 16  
produces all medical results, works against 17 Belief in  
physics 18  
Christian Science; and the percentage of power on the  
side of this Science must mightily outweigh the power of  
popular belief in order to heal a single case of disease. The 21  
human mind acts more powerfully to offset the discords  
of matter and the ills of flesh, in proportion as it puts less  
weight into the material or fleshly scale and more weight 24  
into the spiritual scale. Homœopathy diminishes the  
drug, but the potency of the medicine increases as the  
drug disappears. 27

Vegetarianism, homœopathy, and hydropathy have  
diminished drugging; but if drugs are an antidote to  
disease, why lessen the antidote? If drugs 28 Nature of  
drugs 30  
are good things, is it safe to say that the  
less in quantity you have of them the better? If drugs

The Marginal Heading is "Drug-power mental". When the general belief obtains, the individual assent or dissent is but a minority belief and is over-ruled until the individual learns how through Christ and Christianity he may become a law unto himself.

The universal and general belief operates as law, until it is learned Science how divine law always takes over the control in proportion as the human mind puts less weight into the material or fleshly scale and more weight into the spiritual.

Thus scientific uncovering continues, and scientific translation gradually becomes apparent.

Here we learn the mental nature of drugs. The problem is already very acute in Britain and America. If they are intrinsically good why restrict them? But the facts show the reverse: the use of them is inherently evil.



1 possess intrinsic virtues or intelligent curative qualities,  
 these qualities must be mental. Who named drugs, and  
 3 what made them good or bad for mortals, beneficial or  
 injurious?

A case of dropsy, given up by the faculty, fell into  
 6 my hands. It was a terrible case. Tapping had been  
 employed, and yet, as she lay in her bed, the  
 9 the fourth attenuation of *Argentum nitratum* with occa-  
 sional doses of a high attenuation of *Sulphuris*. She im-  
 proved perceptibly. Believing then somewhat in the  
 12 ordinary theories of medical practice, and learning that  
 her former physician had prescribed these remedies, I  
 began to fear an aggravation of symptoms from their  
 15 prolonged use, and told the patient so; but she was  
 unwilling to give up the medicine while she was re-  
 covering. It then occurred to me to give her un-  
 18 medicated pellets and watch the result. I did so, and  
 she continued to gain. Finally she said that she would  
 give up her medicine for one day, and risk the  
 21 effects. After trying this, she informed me that she  
 could get along two days without globules; but on  
 the third day she again suffered, and was relieved by  
 24 taking them. She went on in this way, taking the  
 unmedicated pellets, — and receiving occasional visits  
 from me, — but employing no other means, and she was  
 27 cured.

Love

Metaphysics, as taught in Christian Science, is the  
 next stately step beyond homœopathy. In metaphysics,  
 30 matter disappears from the remedy entirely,  
 and Mind takes its rightful and supreme  
 place. Homœopathy takes mental symptoms largely

A stately  
 advance

SCIENCE  
 Word

Until consciousness is touched by the Christ, the mental state of the patient is the determining factor in conjunction with laws of universal belief; but the Christ always stands at the door of consciousness.

Love Now comes “the next stately step” into metaphysics wherein “matter SCIENCE disappears from the remedy entirely, and Mind takes its rightful and Word supreme place”.

into consideration in its diagnosis of disease. Christian 1  
 Science deals wholly with the mental cause in judging and  
 destroying disease. It succeeds where homœopathy fails, 3  
 solely because its one recognized Principle of healing is  
 Mind, and the whole force of the mental element is em-  
 ployed through the Science of Mind, which never shares 6  
 its rights with inanimate matter.

Christian Science exterminates the drug, and rests on  
 Mind alone as the curative Principle, acknowledging that 9  
 the divine Mind has all power. Homœopathy  
 mentalizes a drug with such repetition of The modus  
 of  
 homœopathy thought-attenuations, that the drug becomes 12  
 more like the human mind than the substratum of this so-  
 called mind, which we call matter; and the drug's power  
 of action is proportionately increased. 15

If drugs are part of God's creation, which (according  
 to the narrative in Genesis) He pronounced *good*, then  
 drugs cannot be poisonous. If He could cre- Drugging  
 unchristian 18  
 ate drugs intrinsically bad, then they should  
 never be used. If He creates drugs at all and designs  
 them for medical use, why did Jesus not employ them 21  
 and recommend them for the treatment of disease?  
 Matter is not self-creative, for it is unintelligent. Erring  
 mortal mind confers the power which the drug seems to 24  
 possess.

Narcotics quiet mortal mind, and so relieve the body;  
 but they leave both mind and body worse for this sub- 27  
 mission. Christian Science impresses the entire corpore-  
 ality, — namely, mind and body, — and brings out the  
 proof that Life is continuous and harmonious. Science 30  
 both neutralizes error and destroys it. Mankind is the  
 better for this spiritual and profound pathology.

Homœopathy is a half-way position. "Christian Science deals wholly with the mental cause . . ." The Science of Mind "never shares its rights with inanimate matter".

"The modus of homœopathy" (M.H.) The text once more presents Mind alone as the curative Principle, and uncovers the mental and hypnotic nature of thought-attenuations deriving from this half-way position.

The question of drugs and drugging is again taken up and exposed as being intrinsically bad. "Drugging unchristian." (M.H.)

Narcotics are likewise exposed for what they are. "Christian Science impresses the entire corporeality . . ." The author speaks of "this spiritual and profound pathology". This implies that measure of spiritual understanding which both neutralizes and eliminates morbid conditions, leaving the patient's thought purer and freer for normal renewal and restoration. But this understanding must first be attained by the student himself in order to demonstrate it.

1 It is recorded that the profession of medicine originated  
 in idolatry with pagan priests, who besought the gods to  
 3 heal the sick and designated Apollo as "the god  
 of medicine." He was supposed to have dic-  
 6 tated the first prescription, according to the  
 "History of Four Thousand Years of Medicine." It is  
 here noticeable that Apollo was also regarded as the sender  
 of disease, "the god of pestilence." Hippocrates turned  
 9 from image-gods to vegetable and mineral drugs for heal-  
 ing. This was deemed progress in medicine; but  
 what we need is the truth which heals both mind and  
 12 body. The future history of material medicine may  
 correspond with that of its material god, Apollo, who was  
 banished from heaven and endured great sufferings  
 15 upon earth.

Drugs, cataplasms, and whiskey are stupid substitutes  
 for the dignity and potency of divine Mind and its effi-  
 18 cacy to heal. It is pitiful to lead men into  
 temptation through the byways of this wil-  
 derness world, — to victimize the race with intoxicating  
 21 prescriptions for the sick, until mortal mind acquires an  
 educated appetite for strong drink, and men and women  
 become loathsome sots.

24 Evidences of progress and of spiritualization greet us  
 on every hand. Drug-systems are quitting their hold on  
 matter and so letting in matter's higher stra-  
 27 tum, mortal mind. Homœopathy, a step in  
 advancing degrees of medicine; and mortal mind, of a higher attenuation  
 of medicine; and mortal mind, of a higher attenuation  
 30 than the drug, is governing the pellet.

A woman in the city of Lynn, Massachusetts, was  
 etherized and died in consequence, although her physi-

Christ

In the profession of medicine, from its early association with the idolatry of pagan priests, Apollo was regarded as “the god of medicine”. Later he was regarded as “the god of pestilence”. From this early beginning, modern medicine has developed out of all recognition. But the end is not yet. Humanity’s need is “the truth which heals both mind and body”. As this finds its rightful place, material medicine will be found to have no place in the truth of being: spiritualization of consciousness will have superseded matter as medicine.

Drugs, cataplasms and alcohol are destined to the same elimination, as thought is freed from this victimization and bondage.

The text in this paragraph illustrates the “Advancing degrees” Christ (M.H.) which precede the elimination of matter as medicine.

cians insisted that it would be unsafe to perform a needed 1  
 surgical operation without the ether. After the autopsy,  
 her sister testified that the deceased protested 3  
 against inhaling the ether and said it would kill Effects of fear  
 her, but that she was compelled by her physicians to take  
 it. Her hands were held, and she was forced into sub- 6  
 mission. The case was brought to trial. The evidence  
 was found to be conclusive, and a verdict was returned that  
 death was occasioned, not by the ether, but by fear of 9  
 inhaling it.

Is it skilful or scientific surgery to take no heed of men-  
 tal conditions and to treat the patient as if she were so 12  
 much mindless matter, and as if matter were  
 the only factor to be consulted? Had these Mental conditions to be heeded  
 unscientific surgeons understood metaphysics, 15  
 they would have considered the woman's state of mind,  
 and not have risked such treatment. They would either  
 have allayed her fear or would have performed the opera- 18  
 tion without ether.

The sequel proved that this Lynn woman died from  
 effects produced by mortal mind, and not from the disease 21  
 or the operation.

The medical schools would learn the state of man  
 from matter instead of from Mind. They examine the 24  
 lungs, tongue, and pulse to ascertain how False source of knowledge  
 much harmony, or health, matter is permit-  
 ting to matter, — how much pain or pleasure, action or 27  
 stagnation, one form of matter is allowing another form  
 of matter.

Ignorant of the fact that a man's belief produces dis- 30  
 ease and all its symptoms, the ordinary physician is  
 liable to increase disease with his own mind, when he

Christianity

How important it is for surgeon and nurse to understand the “Effects of fear” (M.H.) and how to alleviate such factors before proceeding with what they regard as essential.

Such methods as described are largely if not entirely obsolete today.

Looking to matter and physique for the status of man is looking to the false Adam record, and ignoring completely the real status as recorded in the first chapter of Genesis where man is image and likeness. Christianity



1 should address himself to the work of destroying it through  
the power of the divine Mind.

3 The systems of physics act against metaphysics, and  
*vice versa*. When mortals forsake the material for the  
spiritual basis of action, drugs lose their healing force,  
6 for they have no innate power. Unsupported by the  
faith reposed in it, the inanimate drug becomes  
powerless.

9 The motion of the arm is no more dependent upon the  
direction of mortal mind, than are the organic action and  
secretion of the viscera. When this so-called  
12 Obedient  
muscles mind quits the body, the heart becomes as tor-  
pid as the hand.

Anatomy finds a necessity for nerves to convey the man-  
15 date of mind to muscle and so cause action; but what does  
Anatomy  
and mind anatomy say when the cords contract and be-  
come immovable? Has mortal mind ceased  
18 speaking to them, or has it bidden them to be impotent?

Can muscles, bones, blood, and nerves rebel against mind  
in one instance and not in another, and become cramped  
21 despite the mental protest?

Unless muscles are self-acting at all times, they are  
never so, — never capable of acting contrary to mental  
24 direction. If muscles can cease to act and become rigid  
of their own preference, — be deformed or symmetrical,  
as they please or as disease directs, — they must be self-  
27 directing. Why then consult anatomy to learn how mor-  
tal mind governs muscle, if we are only to learn from  
anatomy that muscle is not so governed?

30 Mind over  
matter Is man a material fungus without Mind  
to help him? Is a stiff joint or a contracted  
muscle as much a result of law as the supple and

The mental nature of action as the governing factor is now discussed in the text: systems of physics versus metaphysics and *vice versa*. A degree of translation is introduced, by forsaking the material for the spiritual basis of action. Thus is dominion gradually gained.

And similarly with organic action, muscular action, and secretions.

The problems of anatomy connected with brain, nerve and action will never be finally solved until it is understood that all such action is both electronic and mental, that it is inseparable from mortal mind, and that mortal mind yields to the control and jurisdiction of immortal Mind as the latter is accepted and obeyed unreservedly.

elastic condition of the healthy limb, and is God the 1  
lawgiver?

You say, "*I have burned my finger.*" This is an 3  
exact statement, more exact than you suppose; for mor-  
tal mind, and not matter, burns it. Holy inspiration  
has created states of mind which have been able to nullify 6  
the action of the flames, as in the Bible case of the three  
young Hebrew captives, cast into the Babylonian furnace;  
while an opposite mental state might produce spontaneous 9  
combustion.

In 1880, Massachusetts put her foot on a proposed  
tyrannical law, restricting the practice of medicine. If 12  
her sister States follow this example in har-  
mony with our Constitution and Bill of Rights, Restrictive  
regulations  
they will do less violence to that immortal sentiment of the 15  
Declaration, "Man is endowed by his Maker with certain  
inalienable rights, among which are life, liberty, and the  
pursuit of happiness." 18

The oppressive state statutes touching medicine re-  
mind one of the words of the famous Madame Roland,  
as she knelt before a statue of Liberty, erected near the 21  
guillotine: "Liberty, what crimes are committed in thy  
name!"

The ordinary practitioner, examining bodily symptoms, 24  
telling the patient that he is sick, and treating the case ac-  
cording to his physical diagnosis, would natu-  
rally induce the very disease he is trying to cure, Metaphysics  
challenges  
physics 27  
even if it were not already determined by mor-  
tal mind. Such unconscious mistakes would not occur; if  
this old class of philanthropists looked as deeply for cause 30  
and effect into mind as into matter. The physician agrees  
with his "adversary quickly," but upon different terms

“I have burned my finger.” This I is the false ego called a mortal. The voluntary and involuntary action of mortal mind are as one in their effect. “Holy inspiration has created states of mind which have been able to nullify the action of the flames . . .” This illustrates the overriding authority of the divine Mind and its jurisdiction, manifest as Truth.

One day this same jurisdiction will take charge of all our legislative procedures relating to medicine.

At this point metaphysics is uncovering the contradictory nature of much of the practice of medicine. Marginal Heading: “Metaphysics challenges physics”.

1 than does the metaphysician; for the matter-physician  
 agrees with the disease, while the metaphysician agrees  
 3 only with health and challenges disease.

Christian Science brings to the body the sunlight of Science  
 Truth, which invigorates and purifies. Christian Science

6 Truth an  
alterative acts as an alterative, neutralizing error with  
 Truth. It changes the secretions, expels hu-  
 mors, dissolves tumors, relaxes rigid muscles, restores  
 9 carious bones to soundness. The effect of this Science is  
 to stir the human mind to a change of base, on which it  
 may yield to the harmony of the divine Mind.

12 Experiments have favored the fact that Mind governs  
 the body, not in one instance, but in every instance. The  
 indestructible faculties of Spirit exist without  
 15 Practical  
success the conditions of matter and also without the  
 false beliefs of a so-called material existence. Working  
 out the rules of Science in practice, the author has re-  
 18 stored health in cases of both acute and chronic disease in  
 their severest forms. Secretions have been changed, the  
 structure has been renewed, shortened limbs have been  
 21 elongated, ankylosed joints have been made supple, and  
 carious bones have been restored to healthy conditions. I  
 have restored what is called the lost substance of lungs, and  
 24 healthy organizations have been established where disease  
 was organic. Christian Science heals organic disease as  
 surely as it heals what is called functional, for it requires  
 27 only a fuller understanding of the divine Principle of  
 Christian Science to demonstrate the higher rule.

30 Testimony  
of medical  
teachers With due respect for the faculty, I kindly  
 quote from Dr. Benjamin Rush, the famous  
 Philadelphia teacher of medical practice. He  
 declared that "it is impossible to calculate the mischief

Christian Science is in charge now and we have a further example of scientific translation: stirring “the human mind to a change of base, on which it may yield to the harmony of the divine Mind”. As this takes place, the sunlight of Truth invigorates and purifies; Truth becomes the alterative that changes all morbid conditions of mind and body. Science

When this is more fully understood the indestructible faculties of Spirit will come to light as the only faculties, independent of so-called material existence; and when demonstrated will restore all that contemporary thought regards as normal.

Such restoration “requires only a fuller understanding of the divine Principle of Christian Science to prove the higher rule”.

which Hippocrates has done, by first marking Nature 1  
with his name, and afterward letting her loose upon sick  
people.” 3

Dr. Benjamin Waterhouse, Professor in Harvard Uni-  
versity, declared himself “sick of learned quackery.”

Dr. James Johnson, Surgeon to William IV, King of 6  
England, said:

“I declare my conscientious opinion, founded on long  
observation and reflection, that if there were not a single 9  
physician, surgeon, apothecary, man-midwife, chemist,  
druggist, or drug on the face of the earth, there would be  
less sickness and less mortality.” 12

Dr. Mason Good, a learned Professor in London,  
said:

“The effects of medicine on the human system are in 15  
the highest degree uncertain; except, indeed, that it has  
already destroyed more lives than war, pestilence, and  
famine, all combined.” 18

Dr. Chapman, Professor of the Institutes and Practice  
of Physic in the University of Pennsylvania, in a published  
essay said: 21

“Consulting the records of our science, we cannot  
help being disgusted with the multitude of hypotheses  
obtruded upon us at different times. Nowhere is the 24  
imagination displayed to a greater extent; and perhaps  
so ample an exhibition of human invention might gratify  
our vanity, if it were not more than compensated by the 27  
humiliating view of so much absurdity, contradiction,  
and falsehood. To harmonize the contrarieties of med-  
ical doctrines is indeed a task as impracticable as to 30  
arrange the fleeting vapors around us, or to reconcile the  
fixed and repulsive antipathies of nature. Dark and

Reading these statements and conclusions from eminent physicians, surgeons and professors one can only conclude that mortal existence with its sickness, disease and death remains an enigma.

It is the office of the Christ to uncover these conclusions, to open and lead the way for a higher standard of healing and restoration, until the Christ is understood in its Science.



1 perplexed, our devious career resembles the groping of  
Homer's Cyclops around his cave."

3 Sir John Forbes, M.D., F.R.S., Fellow of the Royal  
College of Physicians, London, said:

6 "No systematic or theoretical classification of diseases  
or of therapeutic agents, ever yet promulgated, is true, or  
anything like the truth, and none can be adopted as a safe  
guidance in practice."

9 It is just to say that generally the cultured class of medi-  
cal practitioners are grand men and women, therefore  
they are more scientific than are false claimants to Chris-  
12 tian Science. But all human systems based on material  
premises are minus the unction of divine Science. Much  
yet remains to be said and done before all mankind is  
15 saved and all the mental microbes of sin and all diseased  
thought-germs are exterminated.

If you or I should appear to die, we should not be  
18 dead. The seeming decease, caused by a majority of  
human beliefs that man must die, or produced by mental  
assassins, does not in the least disprove Christian Science;  
21 rather does it evidence the truth of its basic proposition  
that mortal thoughts in belief rule the materiality mis-  
called life in the body or in matter. But the forever fact  
24 remains paramount that Life, Truth, and Love save from  
sin, disease, and death. "When this corruptible shall have  
put on incorruption, and this mortal shall have put on  
27 immortality [divine Science], then shall be brought to pass  
the saying that is written, Death is swallowed up in  
victory" (St. Paul).

This section closes on a note of explanation concerning mortality. Such explanation indicates that man does not die. Though he pass through "the valley of the shadow" identity still remains intact and imperishable. When scientific translation is finally achieved "Death is swallowed up in victory". (St. Paul.)

The chapter in its three sections is epitomized in the scientific statement of being p. 468 in **RECAPITULATION**.

Life, truth, intelligence and substance are the constituents of being; and the affirmation that they are not to be found in matter is prophetic in that it declares what will be the ultimate findings of the natural and physical sciences—these findings proving conclusive as the Christ translates reality in terms of “All is infinite Mind and its infinite manifestation, for God is All-in-all”. This epitomizes the Science section of the chapter and relates to the oneness of being. Science

The oneness of being is re-affirmed in “Spirit is immortal Truth; matter is mortal error”. Spirit characterizes causation where problems of dualism arise. Spirit is synonymous with Truth with reference to outcome and manifestation; hence with the Christ. Continuing the quotation: “Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness.” This statement accepted provides the answer to the problems of theology: good and evil, sin and sinner, reality and unreality, and so on; for real being is unfallen. Theology

“Therefore man is not material; he is spiritual.” This statement is the logical inference, and when accepted provides the change of base for all medicine and medical practice from matter to Mind. This necessity (change of base) is the underlying theme of the whole section. Medicine

Thus does the Christ as Christ in its demand for change, based on scientific translation, pervade the whole chapter.

## MEDICINE

### The unfolding concept

#### MIND 142: 26-145: 24

- i. 142: 26-143: 4 Question of precedence.
- ii. 143: 5-144: 7 Human rejection of Mind: Impossible coalescence.
- iii. 144: 8-144: 13 Soul and sense.
- iv. 144: 14-144: 22 Human will and will-power detrimental.
- v. 144: 23-144: 29 Conservative antagonism: Ignorance, pride, prejudice.
- vi. 144: 30-145: 7 Ancient healers: the Science of Christian healing.
- vii. 145: 8-145: 24 Victory through Christ, Truth.

#### SPIRIT 145: 25-149: 16

- i. 145: 25-146: 12 Antagonism and warfare must yield.
- ii. 146: 13-146: 22 Principle, not person: Spirit clothed with supremacy.
- iii. 146: 23-146: 30 Both sickness and sin healed.
- iv. 146: 31-147: 23 Reduction to system: test: *study* not *perusal*.
- v. 147: 24-148: 6 Jesus taught the generalities; left no definite rule.
- vi. 148: 7-149: 2 Man of Spirit *v* man of anatomy and theology.
- vii. 149: 3-149: 16 Divine Science, the more excellent way; the rule and its perfection of operation.

#### SOUL 149: 17-164: 29

- i. 149: 17-150: 17 The question of body: healing through Mind and Christ.
- ii. 150: 18-150: 30 The science of physics (dual in nature) would infringe freedom.
- iii. 150: 31-151: 7 The hosts of Æsculapius flooding the world.
- iv. 151: 8-151: 16 Science alone can confer freedom.
- v. 151: 17-152: 20 Life *v* death.
- vi. 152: 21-156: 27 The author's research.
- vii. 156: 28-164: 29 Metaphysics 'the next stately step': advance beyond the use of matter: the sunlight of Truth and final victory over death.

## MEDICINE

### The operational concept

<b>WORD</b>	142: 26-146: 30	
Word	142: 26-144: 7	Mind, the All-in-all, first and foremost.
Christ	144: 8-144: 22	The uncovering of dominant errors.
Christianity	144: 23-145: 29	The question of Christian healing.
Science	144: 30-146: 30	How healing was lost: sanction of divine science is . . . from the Bible.
<b>CHRIST</b>	146: 31-150: 30	
Word	146: 31-147: 31	Reduction to system; study <i>v</i> perusal; a definite rule discovered.
Christ	147: 32-149: 16	“Jesus’ own practice” (M.H.): counterfeit rejected.
Christianity	149: 17-150: 3	“Tests in our day” (M.H.)
Science	150: 4-150: 30	“... an immanent, eternal Science . . .”
<b>CHRISTIANITY</b>	150: 31-156: 27	
Word	150: 31-151: 16	The hosts of Æsculapius: the ultimate deliverance.
Christ	151: 17-152: 20	The straight and narrow way: mortal mind dethroned.
Christianity	152: 21-155: 14	The author’s researches in early healing.
Science	155: 15-156: 27	Science comes into the picture.
<b>SCIENCE</b>	156: 28-164: 29	
Word	156: 28-158: 23	A stately advance beyond matter.
Christ	158: 24-159: 24	Advancing degrees: matter going out of medicine.
Christianity	159: 25-162: 3	Metaphysics challenges physics in medical practice.
Science	162: 4-164: 29	The sunlight of Truth: final victory over death.