

CHAPTER XI

SOME OBJECTIONS ANSWERED

As one begins to appreciate the place this chapter holds in the broad design of *Science and Health* it soon becomes clear why the chapter is what it is in title and content. Civilization, history in the life of a nation, experience in the life of the individual, all indicate that after some momentous discovery has been made and carried forward to the point of demonstration and proof *then* is the need greater than ever for watching and working that the resulting benefits be not lost through resistance or reaction. This is the substance of the chapter **SOME OBJECTIONS ANSWERED**.

This was true of Christ Jesus in his day. It is equally true of Mary Baker Eddy's lifework in our own age.

Chapter IX **CREATION** has presented a non-sectarian Christianity based on an ideal that is to be understood and demonstrated. This ideal is perfection as "the order of celestial being which demonstrates Life in Christ, Life's spiritual ideal" (S. & H. p. 337: 17-19).

To translate this ideal into a classified and systematized idealism capable of demonstration and proof Chapter X **SCIENCE OF BEING** provides the essential equipment—those conceptions of law and order, rule, system and method which are all so integrated within Science as to be indispensable to each other, yet operational and functional within divine Principle.

Such is the impact on mortal thought of the discovery of the Science of being embodied and developed in Chapter X that there arises in human experience opposition and resistance just where demonstration ought to be in clearest evidence. Thus it is the office of this Chapter **XI SOME OBJECTIONS ANSWERED** to face and meet irrefutably all objections and resistance with the certainty of scientific understanding, and therefore with tolerance, compassion and spiritual rationality.

II

It is because this chapter so accents the necessity for practice, demonstration and proof associated with Spirit (to eliminate dualism) Principle (inseparable from proof) and Truth (as that which is to be demonstrated) that I have not shown the synonymous terms in any sequential order; though it may be said all six terms—Mind, Spirit, Soul, Life, Truth, Love—embellish and expand to our understanding the one divine Principle throughout the text of the chapter.

The student will readily discern this for himself and feel the spiritualizing power of the synonymous terms (and their associated qualities) as he ponders their significance.

CHAPTER XI

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And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? —
JESUS.

But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you. — PAUL.

THE strictures on this volume would condemn to 1 **WORD**
oblivion the truth, which is raising up thousands **Word**
from helplessness to strength and elevating them from 3
a theoretical to a practical Christianity. These criticisms
are generally based on detached sentences or clauses sep-
arated from their context. Even the Scriptures, which 6
grow in beauty and consistency from one grand root, ap-
pear contradictory when subjected to such usage. Jesus
said, "Blessed are the pure in heart: for they shall see 9
God" [Truth].

PRINCIPLE

In Christian Science mere opinion is valueless. Proof
is essential to a due estimate of this subject. Sneers at 12
the application of the word *Science* to Chris-
tianity cannot prevent that from being scien- **Supported**
tific which is based on divine Principle, demonstrated **by facts**
according to a divine given rule, and subjected to proof.
The facts are so absolute and numerous in support of
Christian Science, that misrepresentation and denuncia- 18

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The words of Jesus indicate the type of objection and resistance to be met. Because his words of truth lay the axe to the root of error, and works such as his illustrate Christianity at highest altitude there often appears resistance of an almost unexplainable nature. His question, Which of you convinceth me of sin? may be more accurately translated Which of you convicted me of sin, or reproveth me of sin?¹

His disputation with the Jews was on the acceptance or rejection of material sense testimony. His lifework proved not only that this evidence was false but that by the standard of Spirit and Truth it was actually non-existent. (S. & H. p. 539: 8-15).

Paul carries the issue forward into the lives of his fellow Christians, affirming "He that raised up Christ from the dead shall also quicken your mortal bodies . . ."

Stricture: adverse criticism; censure (Webster).

WORD

Such strictures as indicated are based on prejudice, hatred or resistance; and would if they could prevent advance from "a theoretical to a practical Christianity". (C/R. p. 98: 26-30).

Word

There is no fragmentation of idea in demonstrable Christianity. All ideas are divinely integrated within the one Being, and proceed from the "one grand root" or divine Principle.

Opinion is personal and valueless. Proof is impersonal and scientific.

Christianity based on Principle is free from the bondage of personal sense and is to be lived and demonstrated.

¹Companion Bible: John 8: 46

1 tion cannot overthrow it. Paul alludes to “doubtful dis-
 2 putations.” The hour has struck when proof and demon-
 3 stration, instead of opinion and dogma, are summoned to
 the support of Christianity, “making wise the simple.”

WORD
 Word
 (contd.)

In the result of some unqualified condemnations of
 6 scientific Mind-healing, one may see with sorrow the sad
 effects on the sick of denying Truth. He that
 7 Commands of Jesus decries this Science does it presumptuously,
 9 in the face of Bible history and in defiance of the direct
 command of Jesus, “Go ye into all the world, and preach
 the gospel,” to which command was added the promise
 12 that his students should cast out evils and heal the sick.
 He bade the seventy disciples, as well as the twelve,
 heal the sick in any town where they should be hospitably
 15 received.

If Christianity is not scientific, and Science is not of
 God, then there is no invariable law, and truth becomes
 18 Christianity scientific an accident. Shall it be denied that a system
 which works according to the Scriptures has
 Scriptural authority?

21 Christian Science awakens the sinner, reclaims the
 infidel, and raises from the couch of pain the helpless
 invalid. It speaks to the dumb the words of
 24 Argument of good works Truth, and they answer with rejoicing. It
 causes the deaf to hear, the lame to walk, and the blind
 to see. Who would be the first to disown the Christli-
 27 ness of good works, when our Master says, “By their
 fruits ye shall know them”?

Christ

If Christian Scientists were teaching or practising
 30 pharmacy or obstetrics according to the common theo-
 ries, no denunciations would follow them, even if their
 treatment resulted in the death of a patient. The people

Proof and demonstration make the Christian record imperishable. **WORD**
 Today it is being understood in its Science. Opinion and dogma are
 personal and fallible. **Word**
 (contd.)

To decry implies open condemnation with intent to discredit. (Webster).

Presumption implies egotism, arrogance. (Webster). These are personal elements and are the inversion of Christianity; in the end they are self-cancelling for they have no principle.

“Christianity scientific” (M.H.). The text introduces the fact that Christianity is scientific, has invariable law and system to comply with Science.

Observe the contrast set forth in the above paragraphs, lines 5-20.

Inference: Christianity is scientific, impersonal, and has Scriptural authority which rises above creed, dogma and belief.

The “Argument of good works” (M.H.) is unanswerable when Christ, Truth blesses the sinner, the infidel, the invalid, the dumb, the deaf, the lame, the blind—each according to his need. Christ

To accept and assume matter and organic life as starting point for theory and practice is to swim with the current: hence no denunciation in case of failure. To practice Christian Science is often to swim against the tide and therefor to incur disfavour or disapproval. The difference is this: common belief assumes matter as substance and as

are taught in such cases to say, Amen. Shall I then be smitten for healing and for teaching Truth as the Principle of healing, and for proving my word by my deed? James said: "Show me thy faith without thy works, and I will show thee my faith by my works."

Is not finite mind ignorant of God's method? This makes it doubly unfair to impugn and misrepresent the facts, although, without this cross-bearing, one might not be able to say with the apostle, "None of these things move me." The sick, the halt, and the blind look up to Christian Science with blessings, and Truth will not be forever hidden by unjust parody from the quickened sense of the people.

Jesus strips all disguise from error, when his teachings are fully understood. By parable and argument he explains the impossibility of good producing evil; and he also scientifically demonstrates this great fact, proving by what are wrongly called miracles, that sin, sickness, and death are beliefs — illusive errors — which he could and did destroy.

It would sometimes seem as if truth were rejected because meekness and spirituality are the conditions of its acceptance, while Christendom generally demands so much less.

Anciently those apostles who were Jesus' students, as well as Paul who was not one of his students, healed the sick and reformed the sinner by their religion. Hence the mistake which allows words, rather than works, to follow such examples! Whoever is the first meekly and conscientiously to press along the line of gospel-healing, is often accounted a heretic.

WORD
Christ
(contd.)

Personal
experience

Proof from
miracles

24

Christianity

Example of
the disciples

27

30

the life of man, and hence man's dependence on matter. Christian Science declares (a) that Life is Spirit (b) "there is no life, truth, intelligence, nor substance in matter". (S. & H. p. 468).

WORD
Christ
(contd.)

These two propositions were the cardinal points on which Jesus' lifework was based: they lead up to all that is implied by *proof* of the real and *disproof* of the unreal, and provide a way of advance for the thinker and demonstrator in every age.

"Personal experience" (M.H.). At line 12 we have the author's prophetic words: ". . . Truth will not be forever hidden by unjust parody from the quickened sense of the people".

Parody implies imitation, mimickry, ridicule. (Webster).

"Proof from miracles" (M.H.).

In the degree that we understand the oneness of being, do we understand *how* "Jesus strips all disguise from error"—how he makes the common beliefs of sin, sickness and death yield and human consciousness accept the authority and operation of divine law. This operation instead of being an infraction of law commonly called a miracle is truly the fulfillment of law. The Christ always uncovers error as nothing.

Meekness and spirituality are the qualities that make the operation of law spontaneous in experience.

"Example of the disciples" (M.H.). Works constituted their example. They healed and reformed by their religion. Today we are blessed with the Science underlying and interpreting that religion. What is our measure of demonstration? It must be works not words.

Christianity

1 It is objected to Christian Science that it claims God
 as the only absolute Life and Soul, and man to be His
 3 ^{Strong} idea, — that is, His image. It should be
^{position} added that this is claimed to represent the
 normal, healthful, and sinless condition of man in divine
 6 Science, and that this claim is made because the Scrip-
 tures say that God has created man in His own image
 and after His likeness. Is it sacrilegious to assume that
 9 God's likeness is not found in matter, sin, sickness, and
 death?

WORD

Christianity
(contd.)

Were it more fully understood that Truth heals and
 12 that error causes disease, the opponents of a demonstrable
^{Efficacy may} Science would perhaps mercifully withhold
^{be attested} their misrepresentations, which harm the sick;
 15 and until the enemies of Christian Science test its efficacy
 according to the rules which disclose its merits or de-
 merits, it would be just to observe the Scriptural precept,
 18 "Judge not."

There are various methods of treating disease, which
 are not included in the commonly accepted systems; but
 21 ^{The one} there is only one which should be presented
^{divine method} to the whole world, and that is the Christian
 Science which Jesus preached and practised and left to us
 24 as his rich legacy.

Science

Why should one refuse to investigate this method
 of treating disease? Why support the popular systems
 27 of medicine, when the physician may perchance be an
 infidel and may lose ninety-and-nine patients, while
 Christian Science cures its hundred? Is it because
 30 allopathy and homœopathy are more fashionable and
 less spiritual?

In the Bible the word *Spirit* is so commonly applied

This is the author's "Strong position" (M.H.) because throughout her life she demonstrated "God as the only absolute Life and Soul . . ." This is the essence of her discovery and provides the platform from which she never departed.

WORD
Christianity
(contd.)

It is also the platform which we adopt and demonstrate progressively throughout our own lives. The outcome is man's normal healthful and sinless being found in coincidence with Life and Soul.

"Efficacy may be attested" (M.H.). Such is the nature of this discovery as a demonstrable Science of Christianity that it will allow any examination based on spiritual sense: physical sense is incapable of either accepting or pre-judging it aright.

There is only one divine method and one system of divine metaphysics (See M.H.), though there are many based on the dualism of sense-testimony.

Science

What is it that induces the refusal to investigate honestly and accept on merit? This question is not answered adequately until the dualism of the five physical senses is understood.

to Deity, that Spirit and God are often regarded as syn- 1
 onymous terms; and it is thus they are uniformly used
 and understood in Christian Science. As it 3
 is evident that the likeness of Spirit cannot be
 material, does it not follow that God cannot be in His
 unlikeness and work through drugs to heal the sick? 6
 When the omnipotence of God is preached and His ab-
 soluteness is set forth, Christian sermons will heal the
 sick. 9

WORD
 Science
 (contd.)

Omnipotence
 set forth 3

It is sometimes said, in criticising Christian Science,
 that the mind which contradicts itself neither knows
 itself nor what it is saying. It is indeed no
 small matter to know one's self; but in this
 volume of mine there are no contradictory
 statements, — at least none which are apparent to those 15
 who understand its propositions well enough to pass
 judgment upon them. One who understands Christian
 Science can heal the sick on the divine Principle of Chris- 18
 tian Science, and this practical proof is the only feasible
 evidence that one does understand this Science.

Contradictions
 not
 found 12

Anybody, who is able to perceive the incongruity be- 21
 tween God's idea and poor humanity, ought to be able
 to discern the distinction (made by Christian Science)
 between God's man, made in His image, and the sinning 24
 race of Adam.

The apostle says: "For if a man think himself to be
 something, when he is nothing, he deceiveth himself." 27
 This thought of human, material nothingness, which
 Science inculcates, enrages the carnal mind and is the
 main cause of the carnal mind's antagonism. 30

It is not the purpose of Christian Science to "educate
 the idea of God, or treat it for disease," as is alleged

CHRIST
 Word

The one great office of Spirit is the power to destroy dualism through its innate purity: freedom from the admixture of opposites. If Spirit were in any degree pantheistic it would cease to be omnipotent.

WORD
Science
(contd.)

“Omnipotence set forth” (M.H.). This confirms the matrix in the office of Word reflecting Science.

In the measure that we understand Spirit as distinct from belief in God, so we know ourselves in the divine image, and free from all contradiction based on sense testimony.

This position is demonstrable and is its own practical proof of divine Principle.

This concept of man as “*idea*”, with its implication of Adam as “*human, material nothingness*,” is the cause of antagonism we name chemicalization until spiritual sense penetrates beyond the physical senses.

(CHRIST overleaf)

1 by one critic. I regret that such criticism confounds *man*
with Adam. When man is spoken of as made in God's
3 God's idea image, it is not sinful and sickly mortal man
the ideal man who is referred to, but the ideal man, reflecting
God's likeness.

6 It is sometimes said that Christian Science teaches the
nothingness of sin, sickness, and death, and then teaches
Nothingness how this nothingness is to be saved and healed.
of error

9 The nothingness of nothing is plain; but we
need to understand that error *is* nothing, and that its
nothingness is not saved, but must be demonstrated in
12 order to prove the somethingness — yea, the allness —
of Truth. It is self-evident that we are harmonious only
as we cease to manifest evil or the belief that we suffer
15 from the sins of others. Disbelief in error destroys error,
and leads to the discernment of Truth. There are no
vacuums. How then can this demonstration be “fraught
18 with falsities painful to behold”?

We treat error through the understanding of Truth,
because Truth is error's antidote. If a dream ceases, it
21 Truth is self-destroyed, and the terror is over. When
antidotes error a sufferer is convinced that there is no reality
in his belief of pain, — because matter has no sensation,
24 hence pain in matter is a false belief, — how can he suffer
longer? Do you feel the pain of tooth-pulling, when you
believe that nitrous-oxide gas has made you unconscious?
27 Yet, in your concept, the tooth, the operation, and the
forceps are unchanged.

Material beliefs must be expelled to make room for
30 Serving spiritual understanding. We cannot serve both
two masters God and mammon at the same time; but is
not this what frail mortals are trying to do? Paul says:

One important office of the Christ is the power to uncover its suppositional opposite for the purpose of demonstrating its nothingness. The first requisite therefore is to distinguish between "God's idea the ideal man" (M.H.) and "sickly mortal man"—the Adam concept. CHRIST
Word

To believe error is nothing is not sufficient: this fact must be demonstrated in order that our consciousness of Truth is unassailable; and we know by demonstration that there is no opposite power. This maintains man in the secret place of the Most High.

"Nothingness of error" (M.H.).

"Truth antidotes error" (M.H.).

The understanding and consciousness of Truth brings to light increasingly the ideal man, and immunizes the whole of human experience preparatory to advancing demonstration.

We cannot serve two masters at one and the same time. Christ reflecting the Word uncovers and annihilates such dualism. (See M.H.).

“The flesh lusteth against the Spirit, and the Spirit against the flesh.” Who is ready to admit this? 1

CHRIST
Word
(contd.)

It is said by one critic, that to verify this wonderful philosophy Christian Science declares that whatever is mortal or discordant has no origin, existence, nor realness. Nothing really has Life but God, who is infinite Life; hence all is Life, and death has no dominion. This writer infers that if anything needs to be doctored, it must be the one God, or Mind. Had he stated his syllogism correctly, the conclusion would be that there is nothing left to be doctored. 3 6 9

Critics should consider that the so-called mortal man is not the reality of man. Then they would behold the signs of Christ's coming. Christ, as the spiritual or true idea of God, comes now as of old, preaching the gospel to the poor, healing the sick, and casting out evils. Is it error which is restoring an essential element of Christianity, — namely, apostolic, divine healing? No; it is the Science of Christianity which is restoring it, and is the light shining in darkness, which the darkness comprehends not. 12 15 18 21

Christ

Essential
element of
Christianity

If Christian Science takes away the popular gods, — sin, sickness, and death, — it is Christ, Truth, who destroys these evils, and so proves their nothingness. 24

The dream that matter and error are something must yield to reason and revelation. Then mortals will behold the nothingness of sickness and sin, and sin and sickness will disappear from consciousness. The harmonious will appear real, and the inharmonious unreal. These critics will then see that error is indeed the nothingness, which they chide us for 27 30

To accept and demonstrate (even in part) this proposition of the mortal nothingness of error is to begin sapping the roots of mortality and the belief that man has a separate self-existence of his own. **CHRIST**
Word
(contd.)

Life is its own infinite Being self-existent and eternal, embracing all being as reflex image or idea.

“Essential element of Christianity” (M.H.).

Just as the Word prophesied the coming of the Christ, so is it the Christ that foreshadows the “essential element of Christianity”. And today we have the Science of Christianity. **Christ**

Christian Science takes away the popular gods of modern idolatry, and Christ destroys them.

With the Word of revelation and the reason and rationality of Science supporting Christ, Truth the proof of the nothingness of error is irresistible.

1 naming nothing and which we desire neither to honor
nor to fear.

CHRIST
Christ
(contd.)

3 Medical theories virtually admit the nothingness of
hallucinations, even while treating them as disease; and
who objects to this? Ought we not, then, to approve
6 any cure, which is effected by making the disease appear
to be — what it really is — an illusion?

Here is the difficulty: it is not generally understood how
9 one disease can be just as much a delusion as another. It
is a pity that the medical faculty and clergy
12 this foundational fact, when devils, delusions, were cast
out and the dumb spake.

All disease
a delusion

Are we irreverent towards sin, or imputing too much
15 power to God, when we ascribe to Him almighty Life
and Love? I deny His cooperation with evil,
because I desire to have no faith in evil or in
18 any power but God, good. Is it not well to eliminate from
so-called mortal mind that which, so long as it remains in
mortal mind, will show itself in forms of sin, sickness, and
21 death? Instead of tenaciously defending the supposed
rights of disease, while complaining of the suffering dis-
ease brings, would it not be well to abandon the defence,
24 especially when by so doing our own condition can be im-
proved and that of other persons as well?

Christianity

Elimination
of sickness

I have never supposed the world would immediately
27 witness the full fruitage of Christian Science, or that sin,
disease, and death would not be believed for
an indefinite time; but this I do aver, that,
30 as a result of teaching Christian Science, ethics and
temperance have received an impulse, health has been
restored, and longevity increased. If such are the pres-

Full fruitage
yet to come

All disease is hallucination in some form—illusion and delusion.

CHRIST

Delusion implies deception, commonly self-deception, and usually a disordered state of mind; *illusion* implies an ascription of truth or reality to that which only seems to be true or real; *hallucination* implies “the perception of objects or conditions which have no basis in reality . . .” (Webster).

Christ
(contd.)

Inference: “All disease a delusion” (M.H.) whether subjective or objective in human experience.

To ascribe to God almighty Life and Love without reservation is to demonstrate Christianity in absolute Science.

Christianity

The “Elimination of sickness” then becomes absolute and final, which indicates the “Full fruitage yet to come” (M.H.) as material law is made subordinate to spiritual law.

ent fruits, what will the harvest be, when this Science is 1
more generally understood?

As Paul asked of the unfaithful in ancient days, so 3
the rabbis of the present day ask concerning our heal-
ing and teaching, "Through breaking the law, Law and
dishonorest thou God?" We have the gospel, gospel 6
however, and our Master annulled material law by heal-
ing contrary to it. We propose to follow the Master's
example. We should subordinate material law to spirit- 9
ual law. Two essential points of Christian Science are,
that neither Life nor man dies, and that God is not the
author of sickness. 12

The chief difficulty in conveying the teachings of divine
Science accurately to human thought lies in this, that like
all other languages, English is inadequate to Language 15
the expression of spiritual conceptions and inadequate
propositions, because one is obliged to use material terms
in dealing with spiritual ideas. The elucidation of Chris- 18
tian Science lies in its spiritual sense, and this sense must
be gained by its disciples in order to grasp the meaning of
this Science. Out of this condition grew the prophecy 21
concerning the Christian apostles, "They shall speak with
new tongues."

Speaking of the things of Spirit while dwelling on 24
a material plane, material terms must be generally em-
ployed. Mortal thought does not at once catch the
higher meaning, and can do so only as thought is edu- 27
cated up to spiritual apprehension. To a certain extent
this is equally true of all learning, even that which is
wholly material. 30

In Christian Science, substance is understood to be
Spirit, while the opponents of Christian Science believe

CHRIST
Christianity
(contd.)

Science

Acceptance of spiritual law as absolute and final clarifies two essential points: "that neither Life nor man dies, and that God is not the author of sickness". Thus sickness is a disappearing element, and Life an expanding reality.

CHRIST
Christianity
(contd.)

One important office is that of spiritual interpretation. This begins through the cultivation of spiritual sense, advances to spiritual understanding and reaches "the higher meaning". "Language inadequate." (M.H.).

Science

1 substance to be matter. They think of matter as some-
 thing and almost the only thing, and of the things which
 3 Substance
 spiritual pertain to Spirit as next to nothing, or as very
 far removed from daily experience. Christian
 Science takes exactly the opposite view.

6 To understand all our Master's sayings as recorded
 in the New Testament, sayings infinitely important,
 9 Both words
 and works his followers must grow into that stature of
 manhood in Christ Jesus which enables them
 to interpret his spiritual meaning. Then they know
 how Truth casts out error and heals the sick. His
 12 words were the offspring of his deeds, both of which
 must be understood. Unless the works are com-
 prehended which his words explained, the words are
 15 blind.

The Master often refused to explain his words, because
 it was difficult in a material age to apprehend spiritual
 18 Truth. He said: "This people's heart is waxed gross,
 and their ears are dull of hearing, and their eyes they
 have closed; lest at any time they should see with their
 21 eyes, and hear with their ears, and should understand
 with their heart, and should be converted, and I should
 heal them."

24 "The Word was made flesh." Divine Truth must be
 known by its effects on the body as well as on the mind,
 27 The divine
 life-link before the Science of being can be demon-
 strated. Hence its embodiment in the incar-
 nate Jesus, — that life-link forming the connection through
 which the real reaches the unreal, Soul rebukes sense, and
 30 Truth destroys error.

In Jewish worship the Word was materially explained,
 and the spiritual sense was scarcely perceived. The

CHRIST
 Science
 (contd.)

CHRIST-
 IANITY
 Word

Jesus set forth these higher conceptions as far as language could convey them. Beyond that, spiritual sense and spiritual understanding must interpret his spiritual meaning through demonstration. **CHRIST**
Science
(contd.)

It is imperative therefore that we learn to demonstrate with increasing power, and accept the rich inheritance of "manhood in Christ Jesus".

"Both words and works" (M.H.).

Observe the contrast between paragraphs ll. 6-15 and ll. 16-23.

"To understand all our Master's sayings . . ."

"The Master often refused to explain his words . . ."

"The divine life-link" (M.H.). To understand the mission of the incarnate Jesus—in both its divine and human aspects—one cannot do better than read and ponder The Saviour's Mission in Unity of Good pp. 59-63. Further comment is needless.

(CHRISTIANITY overleaf)

religion which sprang from half-hidden Israelitish history 1
 was pedantic and void of healing power. When we lose
 faith in God's power to heal, we distrust the
 divine Principle which demonstrates Christian 3
 Science, and then we cannot heal the sick. Neither can
 we heal through the help of Spirit, if we plant ourselves 6
 on a material basis.

The author became a member of the orthodox Con-
 gregational Church in early years. Later she learned 9
 that her own prayers failed to heal her as did the prayers
 of her devout parents and the church; but when the
 spiritual sense of the creed was discerned in the Science 12
 of Christianity, this spiritual sense was a *present help*. It
 was the living, palpitating presence of Christ, Truth, which
 healed the sick. 15

We cannot bring out the practical proof of Christianity,
 which Jesus required, while error seems as potent and
 real to us as Truth, and while we make a per- 18
 sonal devil and an anthropomorphic God our *Fatal*
 starting-points, — especially if we consider Satan as a *premises*
 being coequal in power with Deity, if not superior to Him. 21
 Because such starting-points are neither spiritual nor
 scientific, they cannot work out the Spirit-rule of Christian
 healing, which proves the nothingness of error, discord, 24
 by demonstrating the all-inclusiveness of harmonious
 Truth.

The Israelites centred their thoughts on the material 27
 in their attempted worship of the spiritual. To them
 matter was substance, and Spirit was shadow. *Fruitless*
 They thought to worship Spirit from a ma- *worship* 30
 terial standpoint, but this was impossible. They might
 appeal to Jehovah, but their prayer brought down no

The text returns to the Old Testament to show that without spiritual sense leading to spiritual understanding there is little or no demonstration brought forth in healing. The Word frees from dualism in order that spiritual sense may become active.

CHRIST-
IANITY
Word

“Truth a present help” (M.H.).

Mrs. Eddy’s early experience. Not until spiritual sense was discerned in the Science of Christianity was it a *present help*.

The “practical proof of Christianity” is to be brought out.

“Fatal premises” (M.H.) which are stumbling blocks to demonstration are:—

- (i) accepting error as potent and real as Truth;
- (ii) a personal devil, and an anthropomorphic God as starting points;
- (iii) Satan, coequal in power with Deity, if not superior to Him.

A scientific premise: the nothingness of error and the all-inclusiveness of harmonious Truth.

The latter works out the Spirit-rule of demonstration since it is free from the dualism of good and evil.

“Fruitless worship” (M.H.). The dualism of Spirit and matter comingling in worship is impossible—lacking demonstration and proof.

Thus Christian orthodoxy and Jewish theology fail to demonstrate: the one because of inability to discern the *Science* of Christianity and the other because of the attempted worship of Spirit through the medium of matter.

1 proof that it was heard, because they did not sufficiently
 understand God to be able to demonstrate His power
 3 to heal, — to make harmony the reality and discord the
 unreality.

CHRIST-
IANITYWord
(contd.)

Our Master declared that his material body was not
 6 spirit, evidently considering it a mortal and material be-
 lief of flesh and bones, whereas the Jews took
 a diametrically opposite view. To Jesus, not
 9 materiality, but spirituality, was the reality of man's ex-
 istence, while to the rabbis the spiritual was the intangi-
 ble and uncertain, if not the unreal.

Christ

12 Would a mother say to her child, who is frightened at
 imaginary ghosts and sick in consequence of the fear:
 "I know that ghosts are real. They exist,
 15 ^{Ghosts} ^{not realities} and are to be feared; but you must not be
 afraid of them"?

Children, like adults, *ought* to fear a reality which
 18 can harm them and which they do not understand, for
 at any moment they may become its helpless victims;
 but instead of increasing children's fears by declaring
 21 ghosts to be real, merciless, and powerful, thus water-
 ing the very roots of childish timidity, children should
 be assured that their fears are groundless, that ghosts
 24 are not realities, but traditional beliefs, erroneous and
 man-made.

In short, children should be told not to believe in ghosts,
 27 because there are no such things. If belief in their reality
 is destroyed, terror of ghosts will depart and health be re-
 stored. The objects of alarm will then vanish into noth-
 30 ingness, no longer seeming worthy of fear or honor. To
 accomplish a good result, it is certainly not irrational to
 tell the truth about ghosts.

Jesus' standpoint relative to body was exactly the opposite to that of the rabbis. Correspondingly our concept of body should lead to spiritual identity—exactly opposite to that held by modern physiology. As we grasp the fact that we have one identity—one body outside of matter—and live by this standard, so will our concept of body and health improve; and body cease to be a burden. Identity then appears as true embodiment and “Spirit the tangible”. (M.H.). Christ

The belief in ghosts is symptomatic of the general misconception of Spirit, and the belief in spirits is linked with the belief in material bodies: bodies like ghosts are “traditional beliefs”. Jesus dealt with both these aspects of spiritualism in his resurrection.

The motherhood of divine Love, realized, is adequate to meeting fear in every walk of life and under every circumstance.

The Christianly scientific real is the sensuous unreal. 1
 Sin, disease, whatever seems real to material sense, is un-
 real in divine Science. The physical senses The real and 3
 and Science have ever been antagonistic, and the unreal
 they will so continue, till the testimony of the physical
 senses yields entirely to Christian Science. 6

**CHRIST-
 IANITY**
 Christ
 (contd.)

How can a Christian, having the stronger evidence of
 Truth which contradicts the evidence of error, think of
 the latter as real or true, either in the form of sickness or 9
 of sin? All must admit that Christ is "the way, the
 truth, and the life," and that omnipotent Truth certainly
 does destroy error. 12

The age has not wholly outlived the sense of ghostly
 beliefs. It still holds them more or less. Time has not
 yet reached eternity, immortality, complete Superstition 15
 reality. All the real is eternal. Perfection obsolete
 underlies reality. Without perfection, nothing is wholly
 real. All things will continue to disappear, until per- 18
 fection appears and reality is reached. We must give up
 the spectral at all points. We must not continue to admit
 the somethingness of superstition, but we must yield up 21
 all belief in it and be wise. When we learn that error
 is not real, we shall be ready for progress, "forgetting
 those things which are behind." 24

Christianity

The grave does not banish the ghost of materiality.
 So long as there are supposed limits to Mind, and those
 limits are human, so long will ghosts seem to continue. 27
 Mind is limitless. It never was material. The true idea
 of being is spiritual and immortal, and from this it follows
 that whatever is laid off is the ghost, some unreal belief. 30
 Mortal beliefs can neither demonstrate Christianity nor
 apprehend the reality of Life.

Christianity reflecting Christ classifies and separates the scientific real from the sensuous unreal.

**CHRIST-
IANITY**

This continues until the stronger evidence of Truth contradicts and rules out all evidence of error. It is thus Christ becomes "the way, the truth, and the life . . ."

Christ
(contd.)

The age has not yet outlived ghostly beliefs in the reality of matter and this is apparent in the persistence of wars and world-wide unrest. Nevertheless there are signs that this century is advancing and accelerating towards the recognition that if humanity is to survive there must emerge a completely new set of values based on the nothingness of matter and Spirit as the *only*. "Superstition obsolete" (M.H.).

Christianity

The grave does not spiritualize consciousness. Not until the problems of matter and magnetism, time and space, sin and sense are solved will humanity be sufficiently free to demonstrate the Christianity that will really *apprehend* the Life which precludes mortality.

- 1 Are the protests of Christian Science against the notion
that there can be material life, substance, or mind “utter
3 **Christian** falsities and absurdities,” as some aver? Why
warfare then do Christians try to obey the Scriptures
and war against “the world, the flesh, and the devil”?
6 Why do they invoke the divine aid to enable them to leave
all for Christ, Truth? Why do they use this phraseology,
and yet deny Christian Science, when it teaches precisely
9 this thought? The words of divine Science find their
immortality in deeds, for their Principle heals the sick
and spiritualizes humanity.
- 12 On the other hand, the Christian opponents of Chris-
tian Science neither give nor offer any proofs that their
15 **Healing** Master’s religion can heal the sick. Surely
omitted it is not enough to cleave to barren and desul-
tory dogmas, derived from the traditions of the elders who
thereunto have set their seals.
- 18 Consistency is seen in example more than in precept. **Science**
Inconsistency is shown by words without deeds, which
are like clouds without rain. If our words
21 **Scientific** fail to express our deeds, God will redeem that
consistency weakness, and out of the mouth of babes He will perfect
praise. The night of materiality is far spent, and with
24 the dawn Truth will waken men spiritually to hear and
to speak the new tongue.
- Sin should become unreal to every one. It is in itself
27 inconsistent, a divided kingdom. Its supposed realism
has no divine authority, and I rejoice in the apprehension
of this grand verity.
- 30 **Spiritual** The opponents of divine Science must be
meaning charitable, if they would be Christian. If the
letter of Christian Science appears inconsistent, they should

**CHRIST-
IANITY**
Christianity
(contd.)

Science

SCIENCE
Word

The text now discusses the “Christian warfare” (M.H.) that results in demonstration in contrast with the traditional position that first assumes the equal reality of evil with good and then sets out to destroy evil whilst resisting or denying the Science which emanates from Principle, and which “heals the sick and spiritualizes humanity”.

**CHRIST-
IANITY**
Christianity
(contd.)

“Healing omitted” (M.H.). Observe the barrenness of Christian tradition and desultory dogmas which oppose Christian Science.

Desultory: Jumping, or passing, from one thing or subject to another, without order or rational connection. (Webster).

Consistency implies scientific relationship through agreement or harmony of parts, and which is demonstrable through acceptance of law and its authority. “Scientific consistency” (M.H.). Science

Inconsistency is likened to a state of drought—“clouds without rain”.

The prophecy in lines 23-25 is already coming to pass, for many today are already awake, listening and speaking the new tongue that demonstrates Christianity as synonymous with Science.

Sin’s “supposed realism” is its claim to self-existence in its own right, but this has no divine authority and therefore is not demonstrable.

Realism: b. The conception that objects of sense perception are real in their own right, existing independently of their being known or related to mind;—opposed to idealism. (Webster).

Reality: 3b. That which is absolute or self-existent . . . that which is ultimate. (Webster).

(SCIENCE overleaf)

gain the spiritual meaning of Christian Science, and then 1 **SCIENCE**
the ambiguity will vanish. **Word**
(contd.)

The charge of inconsistency in Christianly scientific 3
methods of dealing with sin and disease is met by some-
thing practical, — namely, the proof of the **Practical**
utility of these methods; and proofs are better **arguments** 6
than mere verbal arguments or prayers which evince no
spiritual power to heal.

As for sin and disease, Christian Science says, in the 9
language of the Master, "Follow me; and let the dead
bury their dead." Let discord of every name and nature
be heard no more, and let the harmonious and true sense 12
of Life and being take possession of human consciousness.

What is the relative value of the two conflicting the-
ories regarding Christian healing? One, according to 15
the commands of our Master, heals the sick. The other,
popular religion, declines to admit that Christ's religion
has exercised any systematic healing power since the first 18
century.

The statement that the teachings of Christian Sci-
ence in this work are "absolutely false, and the most 21
egregious fallacies ever offered for accept-
ance," is an opinion wholly due to a misap- **Conditions**
prehension both of the divine Principle and practice of 24 **of criticism**
Christian Science and to a consequent inability to demon-
strate this Science. Without this understanding, no one
is capable of impartial or correct criticism, because demon- 27
stration and spiritual understanding are God's immortal
keynotes, proved to be such by our Master and evidenced
by the sick who are cured and by the sinners who are 30
reformed.

Strangely enough, we ask for material theories in sup-

The spiritual meaning of this discovery is now discussed. (See **SCIENCE** M.H.). Material sense cannot discern it; spiritual sense alone disposes **Word** of the charge of inconsistency and ambiguity.

The charge of inconsistency is silenced by proof. "Practical arguments" (M.H.).

Science advances beyond arguments by consigning sin and disease into oblivion; by demonstrating the nothingness of the negation; and in addition revealing Life in its reality.

Such a statement or opinion as this illustrates the blindness of belief; but equally indicates the paramount necessity for "demonstration and spiritual understanding" as "God's immortal keynotes". (ll. 20-31).

- 1 port of spiritual and eternal truths, when the two are so
antagonistic that the material thought must become spir-
3 itualized before the spiritual fact is attained.
- Weakness
of material
theories So-called material existence affords no evidence
of spiritual existence and immortality. Sin,
6 sickness, and death do not prove man's entity or immor-
tality. Discord can never establish the facts of harmony.
Matter is not the vestibule of Spirit.
- 9 Jesus reasoned on this subject practically, and con-
trolled sickness, sin, and death on the basis of his spir-
12 ituality. Understanding the nothingness of
Irreconcilable
differences material things, he spoke of flesh and Spirit
as the two opposites, — as error and Truth, not contrib-
uting in any way to each other's happiness and existence.
- 15 Jesus knew, "It is the spirit that quickeneth; the flesh
profiteth nothing."

There is neither a present nor an eternal copartner-
18 ship between error and Truth, between flesh and Spirit.

Copartnership
impossible God is as incapable of producing sin, sick-
ness, and death as He is of experiencing these
21 errors. How then is it possible for Him to create man
subject to this triad of errors, — man who is made in the
divine likeness?

24 Does God create a material man out of Himself, Spirit?
Does evil proceed from good? Does divine Love com-
mit a fraud on humanity by making man inclined to sin,
27 and then punishing him for it? Would any one call it
wise and good to create the primitive, and then punish its
derivative?

30 Does subsequent follow its antecedent? It does.
Was there original self-creative sin? Then there must
have been more than one creator, more than one God.

Material theories and spiritual and eternal truths are so antagonistic—as opposite as sunlight and darkness—that such theories which first have to assume matter can never solve the problem of being or provide a vestibule to Spirit. “Weakness of material theories”. (M.H.).

SCIENCE

Word
(contd.)

There is no possible co-incidence and certainly no collaboration between such opposites as Spirit and matter. The consciousness of the omnipresence of Spirit eliminates matter.

Christ Jesus solved the problem for all time, not by theory, but by demonstration, understanding the “Irreconcilable differences” (M.H.) between flesh and Spirit, error and Truth.

The text now advances from *differences* to “Co-partnership impossible” (M.H.).

Similarly, present or eternal co-partnership is impossible, (See M.H.) between these opposites: “Divine Love . . . making man inclined to sin, and then punishing him for it”!

The question of “original self-creative sin” is equally impossible. If there were two infinite creators forever at war the harmony of being and divine order would be a figment of the imagination.

In common justice, we must admit that God will not 1
 punish man for doing what He created man
 capable of doing, and knew from the outset 2
 that man would do. God is "of purer eyes
 than to behold evil." We sustain Truth, not by accept- 3
 ing, but by rejecting a lie. 6

SCIENCE

Word
(contd.)

Two infinite
creators
absurd

6

Christ

Jesus said of personified evil, that it was "a liar, and
 the father of it." Truth creates neither a lie, a capacity
 to lie, nor a liar. If mankind would relinquish the belief 9
 that God makes sickness, sin, and death, or makes man
 capable of suffering on account of this malevolent triad,
 the foundations of error would be sapped and error's de- 12
 struction ensured; but if we theoretically endow mortals
 with the creativeness and authority of Deity, how dare we
 attempt to destroy what He hath made, or even to deny 15
 that God made man evil and made evil good?

History teaches that the popular and false notions
 about the Divine Being and character have originated 18
 in the human mind. As there is in reality but
 one God, one Mind, wrong notions about God
 must have originated in a false supposition, not in im- 21
 mortal Truth, and they are fading out. They are false
 claims, which will eventually disappear, according to the
 vision of St. John in the Apocalypse. 24

Anthropo-
morphism

If what opposes God is real, there must be two
 powers, and God is not supreme and infinite. Can
 Deity be almighty, if another mighty and
 self-create cause exists and sways man- 27
 kind? Has the Father "Life in Himself," as the Scrip-
 tures say, and, if so, can Life, or God, dwell in evil and 30
 create it? Can matter drive Life, Spirit, hence, and so
 defeat omnipotence?

One
supremacy

24

27

“Two infinite creators absurd” (M.H.).

SCIENCE

The Scriptural position is unassailable: God is “of purer eyes than to behold evil”. This is final.

Word
(contd.)

This section, Science reflecting the Word, clearly deals with the inconsistencies, differences, opposites, impossible co-partnerships and absurdities of two infinite and opposite creators.

Jesus in his day owing to the ignorance of the people had to speak of “personified evil” as “a liar, and the father of it”.

Christ

Today, Science impersonalizes error and so saps the foundations of error to the point of collapse. The challenge of this period more than ever is the reduction to zero of involuntary impersonal animal magnetism. (Mis. 284: 13-28).

Science reflecting Christ analyses and uncovers anthropomorphism.

“Anthropomorphism”: “the representation or conception of God with human attributes” (Webster). This false concept of the Divine Being is rooted in the mythology of the ages, and is fast disappearing with the coming of “spiritual rationality and free thought”. (p. 223: 21). This is only the second use of “Divine Being” in S. & H.; the first is on p. 3.

There can be only “One supremacy” (M.H.) since there is only one infinite. Divine Being is wholly subjective—“Life in Himself” as the Scripture says. (John 5: 26).

- 1 Is the woodman's axe, which destroys a tree's so-called
 life, superior to omnipotence? Can a leaden bullet de-
- 3 ^{Matter} _{impotent} prive a man of Life, — that is, of God, who is
 man's Life? If God is at the mercy of matter,
 then matter is omnipotent. Such doctrines are "confu-
- 6 sion worse confounded." If two statements directly con-
 tradict each other and one is true, the other must be false.
 Is Science thus contradictory?
- 9 Christian Science, understood, coincides with the
 Scriptures, and sustains logically and demonstratively
- 12 ^{Scientific and} _{Biblical facts} every point it presents. Otherwise it would
 not be Science, and could not present its
 proofs. Christian Science is neither made up of contra-
- 15 at God. It presents the calm and clear verdict of Truth
 against error, uttered and illustrated by the prophets,
 by Jesus, by his apostles, as is recorded throughout the
- 18 Scriptures.
- Why are the words of Jesus more frequently cited
 for our instruction than are his remarkable works? Is
- 21 it not because there are few who have gained a true
 knowledge of the great import to Christianity of those
 works?
- 24 Sometimes it is said: "Rest assured that whatever
 effect Christian Scientists may have on the sick, comes
- 27 ^{Personal} _{confidence} through rousing within the sick a belief
 that in the removal of disease these healers
 have wonderful power, derived from the Holy Ghost."
 Is it likely that church-members have more faith in
- 30 some Christian Scientist, whom they have perhaps
 never seen and against whom they have been warned,
 than they have in their own accredited and orthodox

SCIENCE

Christ
(contd.)

Christianity

The text submits the proposition "Matter impotent" (M.H.). This has to be proved on the basis that Life is Spirit and therefore independent of matter: correlatively in Spirit there is no matter.

SCIENCE
Christ
(contd.)

"Scientific and Biblical facts" (M.H.) integrate and interpret one indivisible infinite.

Contradictory aphorisms would be short pithy sentences designed to distract or disparage. Whereas Science interprets Truth as an indivisible *whole* wherein is no fragmentation of idea or statement.

The works and words of Jesus must be taken and pondered *together* to understand the full import of his mission, which may be summarized as follows: —

Christianity

- 1 To demonstrate the nature of real being.
- 2 To disprove the claim of animal magnetism.
- 3 To provide "the way" of escape from all materialism and the way of scientific translation or emergence into Spirit.

Christian Science healing is dependent neither on "Personal confidence" (M.H.) nor personal attachment: it is founded on the operation of divine law.

pastors, whom they have seen and have been taught 1
to love and to trust?

SCIENCE
Christianity
(contd.)

Let any clergyman try to cure his friends by their 3
faith in him. Will that faith heal them? Yet Scien-
tists will take the same cases, and cures will follow.
Is this because the patients have more faith in the Scien- 6
tist than in their pastor? I have healed infidels whose
only objection to this method was, that I as a Chris-
tian Scientist believed in the Holy Spirit, while they, the 9
patients, did not.

Even though you aver that the material senses are
indispensable to man's existence or entity, you must 12
change the human concept of life, and must at length
know yourself spiritually and scientifically. The evi-
dence of the existence of Spirit, Soul, is palpable only to 15
spiritual sense, and is not apparent to the material senses,
which cognize only that which is the opposite of Spirit.

True Christianity is to be honored wherever found, 18
but when shall we arrive at the goal which that word
implies? From Puritan parents, the discov-
erer of Christian Science early received her Author's
parentage 21
religious education. In childhood, she often listened
with joy to these words, falling from the lips of her
saintly mother, "God is able to raise you up from sick- 24
ness." and she pondered the meaning of that Scripture
she so often quotes: "And these signs shall follow them
that believe; . . . they shall lay hands on the sick, 27
and they shall recover."

A Christian Scientist and an opponent are like two
artists. One says: "I have spiritual ideals, Two different
artists 30
indestructible and glorious. When others see
them as I do, in their true light and loveliness, — and

Science

When consciousness is sufficiently unselfed in the reflection of divine Love it is possible to heal even the infidel who has neither personal faith nor spiritual understanding. Love is Love and in its presence there is no other consciousness.

SCIENCE
Christianity
(contd.)

Sooner or later in spite of sense-testimony or sense-dependence there must come the acceptance of Spirit and Soul, with Principle, Mind as one's starting point in order to understand the nature and substance of being.

The author refers to her Puritan parentage, to illustrate the power of good as it is elevated from belief to faith, and from faith to spiritual understanding.

The text presents a parable to illustrate the contrast in idealism between the spiritually minded monotheist who understands the Science of spiritual values, and the dualist who insists on retaining

Science

1 know that these ideals are real and eternal because drawn
from Truth, — they will find that nothing is lost, and all
3 is won, by a right estimate of what is real.”

The other artist replies: “You wrong my experience.
I have no mind-ideals except those which are both mental
6 and material. It is true that materiality renders these
ideals imperfect and destructible; yet I would not ex-
change mine for thine, for mine give me such personal
9 pleasure, and they are not so shockingly transcendental.
They require less self-abnegation, and keep Soul well out
of sight. Moreover, I have no notion of losing my old
12 doctrines or human opinions.”

Dear reader, which mind-picture or externalized thought
shall be real to you, — the material or the spiritual?
15 Choose ye
to-day Both you cannot have. You are bringing out
your own ideal. This ideal is either temporal
or eternal. Either Spirit or matter is your model. If you
18 try to have two models, then you practically have none.
Like a pendulum in a clock, you will be thrown back and
forth, striking the ribs of matter and swinging between the
21 real and the unreal.

Hear the wisdom of Job, as given in the excellent trans-
lation of the late Rev. George R. Noyes, D.D.: —

24 Shall mortal man be more just than God?
Shall man be more pure than his Maker?
Behold, He putteth no trust in His ministering spirits,
27 And His angels He chargeth with frailty.

Of old, the Jews put to death the Galilean Prophet,
the best Christian on earth, for the truth he spoke and
30 demonstrated, while to-day, Jew and Christian can unite
in doctrine and denomination on the very basis of Jesus’
words and works. The Jew believes that the Messiah or

his double-minded position in order to “keep Soul well out of sight”. Nevertheless his dualism is sooner or later reactionary and self-destroying.

SCIENCE
Science
(contd.)

Now the author addresses her readers in order to ask once more the vital question: Spirit or matter? “Both you cannot have”. “Choose ye today” (M.H.).

Note the lesson to be drawn from the swinging pendulum.

Note the futility of human belief in good and the egotism of personal sense implied in those two questions. (Job iv: 17).

No wonder, “He putteth no trust in His ministering spirits”—those who try to serve from the basis of belief and resist spiritual understanding.

Science alone can work out the differences that still obtain between Jew and Christian in order to arrive at the oneness of being.

Christ has not yet come; the Christian believes that 1
 Christ is God. Here Christian Science intervenes, ex- 2
 plains these doctrinal points, cancels the disagreement, 3
 and settles the question. Christ, as the true spiritual idea,
 is the ideal of God now and forever, here and everywhere.
 The Jew who believes in the First Commandment is a 6
 monotheist; he has one omnipresent God. Thus the Jew
 unites with the Christian's doctrine that God is come and 7
 is present now and forever. The Christian who believes 9
 in the First Commandment is a monotheist. Thus he
 virtually unites with the Jew's belief in one God, and
 recognizes that Jesus Christ is not God, as Jesus himself 12
 declared, but is the Son of God. This declaration of
 Jesus, understood, conflicts not at all with another of his
 sayings: "I and my Father are one," — that is, one in 15
 quality, not in quantity. As a drop of water is one with
 the ocean, a ray of light one with the sun, even so God
 and man, Father and son, are one in being. The Scrip- 18
 ture reads: "For in Him we live, and move, and have
 our being."

SCIENCE
 Science
 (contd.)

I have revised SCIENCE AND HEALTH only to give a 21
 clearer and fuller expression of its original meaning. Spir-
 itual ideas unfold as we advance. A human perception of
 divine Science, however limited, must be correct in order 24
 to be Science and subject to demonstration. A germ of in-
 finite Truth, though least in the kingdom of heaven, is the
 higher hope on earth, but it will be rejected and reviled 27
 until God prepares the soil for the seed. That which
 when sown bears immortal fruit, enriches mankind only
 when it is understood, — hence the many readings given 30
 the Scriptures, and the requisite revisions of SCIENCE AND
 HEALTH WITH KEY TO THE SCRIPTURES.

When the Science of being is accepted, understood and demonstrated these doctrinal differences naturally resolve within the oneness of being and the harmony of Life and love. (C/R. p. 26: 28-32).

SCIENCE
Science
(contd.)

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

We can now appreciate why this chapter is necessary. Chapter X gave us the Science of Being. Chapter XI **SOME OBJECTIONS ANSWERED** in the closing paragraph reads in part: "A human perception of divine Science . . . must be correct in order to be Science and subject to demonstration. A germ of infinite Truth . . . is the higher hope on earth, but it will be rejected and reviled until God prepares the soil for the seed".

We can also appreciate why demonstration, practice and proof are so vital to Christianity.

It may be said that when the matrix design of *SCIENCE and HEALTH* is seen and appreciated, **SOME OBJECTIONS ANSWERED** bears the same kind of relation to the **SCIENCE OF BEING** that **PHYSIOLOGY** bears to **SCIENCE THEOLOGY** **MEDICINE** or **MARRIAGE** bears to **ATONEMENT AND EUCHARIST**.

This is perhaps of secondary importance but it shows that the matrix design is just as logical when taken in horizontal sequence as when understood in vertical sequence.

The important thing is to cultivate the capacity to behold each chapter as a complete unit in the overall design—complete in substance and purpose.

Chapter X presents both in text and platform the Science of being. Chapter XI not only removes objections but serves to protect and shield the maturing thought of the student.

Question II in **RECAPITULATION** fittingly reads:— Are doctrines and creeds a benefit to man? The M.H. also reads “The test of experience”. We can now appreciate why **SOME OBJECTIONS ANSWERED** follows **SCIENCE OF BEING** and why the answer to question II stresses that “God is the only Life . . . that God is to be understood, adored and demonstrated”; and that “God’s law destroys evil”. (M.H.).

SOME OBJECTIONS ANSWERED

THE MATRIX CONCEPT

WORD (341:1–345:30)

Word	341: 1–342: 20
Christ	342: 21–343: 24
Christianity	343: 25–344: 18
Science	344: 19–345: 30

CHRISTIANITY (350:31–354:29)

Word	350: 31–352: 4
Christ	352: 5–353: 12
Christianity	353: 13–354: 17
Science	354: 18–354: 29

CHRIST (345:31–350:30)

Word	345: 31–347: 11
Christ	347: 12–348: 13
Christianity	348: 14–349: 12
Science	349: 13–350: 30

SCIENCE (354:30–361:32)

Word	354: 30–357: 6
Christ	357: 7–358: 18
Christianity	358: 19–359: 28
Science	359: 29–361: 32