

RECAPITULATION

FOREWORD

RECAPITULATION is the chapter designated for instruction—whether in the form of class teaching or self-instruction.

As absolute Christian Science becomes apparent to the understanding, superseding acceptance through belief, it becomes clear that in the sixteen chapters comprising *Science and Health* RECAPITULATION corresponds to Science reflecting the Christ and therefore epitomizes the substance of the whole textbook.

The chapter has a number of outstanding characteristics. It comprises twenty-four questions and answers. Upon examination these fall naturally into three groups: 1-16 epitomize the corresponding chapters and also illustrate the structure and operation of the divine Principle in absolute Science; 17-23 present the true health and both illustrate and epitomize “the way” in Science that is to be demonstrated; question and answer 24 sets forth “the important points or religious tenets” of Christian Science. These points or tenets bridge the interval between the Bible and *Science and Health*, leading into the *Key to the Scriptures*. The method of question and answer has unique advantages: it keeps the subject under discussion to the fore; it enables the text to be as terse as possible; also it allows arrangement of subjects to comply with and so to illustrate the scientific fact of divine order. Order is one of the prime offices of being, and hence indispensable to instruction and scientific explication.

CHAPTER XIV RECAPITULATION

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. — ISAIAH.

THIS chapter is from the first edition of the author's 1
class-book, copyrighted in 1870. After much labor
and increased spiritual understanding, she revised that 3
treatise for this volume in 1875. Absolute Christian
Science pervades its statements, to elucidate scientific
metaphysics. 6

QUESTIONS AND ANSWERS

1 *Question.* — What is God?

Answer. — God is incorporeal, divine, supreme, infinite 9
Mind, Spirit, Soul, Principle, Life, Truth, Love.

WORD

Word

Precept: 1. Any commandment, instruction or order intended as a rule of action or conduct . . . (Webster).

Observe how these words of Isaiah introduce the idea of structure and lead on to operation.

Metaphysics as generally accepted by mankind is really semi-metaphysics and is pantheistic in that it either assumes or postulates *matter* as one of its essential constituents. From this develops the leading error of life, truth, intelligence and substance in matter. Absolute Christian Science pervades this chapter to preclude and prevent such pantheism being possible, and thereby to elucidate scientific metaphysics as ontology or “the science of real being”.

- 1 The question “What is God?” is the most profound question that **WORD** can be asked; and its answer here is the most profound that language **Word** can convey.

Observe that there are four qualifying adjectives and that these are designed to interpret the nature of the Divine Being; also the nature of its divine operation as Word, Christ, Christianity and Science.

Now follow seven synonymous terms which interpret the Divine Being within the perfection of divine order.

Literary sequence here is irrelevant. The author is introducing and interpreting conceptions of order and perfection that really lie beyond the domain of language; yet of necessity has to employ language.

Hence the need to assume a starting point in Mind and to find a fulfilment in Love for that which in truth and in Science has neither starting point nor finishing line but which intrinsically is an infinite self-existent progression.

This question and its answer focus and define all that is desired and bestowed through the text of Chapter I PRAYER.

² *Question.* — Are these terms synonymous?

Answer. — They are. They refer to one absolute God. ¹²
They are also intended to express the nature, essence, and
wholeness of Deity. The attributes of God are justice,
mercy, wisdom, goodness, and so on. ¹⁵

² *Synonym* 1. Strictly, a word having the same sense as another (in the same language); but more usually, either or any of two or more words having the same general sense, but possessing each of them meanings which are not shared by the other or others, or having different shades of meaning or implications appropriate to different contexts. (Oxford)

WORD
Christ

These terms “refer to one *absolute* God”.

Nature 1. The essential qualities or properties of a thing; the inherent and inseparable combination of properties essentially pertaining to anything and giving it its fundamental character. (Oxford)

Essence 1. Being, existence, viewed as a fact or as a property possessed by something. (Oxford)

Wholeness 2. The character of having nothing wanting, or of having all its parts in due connection; completeness, perfection; unbroken or undivided state; the quality of constituting a complex unit. (Oxford)

“*Attribute* is a word properly convertible with *quality*, for every quality is an attribute and every attribute is a quality; but in our language, custom has introduced a certain distinction in their application. Attribute is considered as a word of loftier signification, and is, therefore, conventionally limited to qualities of a higher application . . .”

(SIR W. HAMILTON: OXFORD)

The absolute relations which exist between these synonymous terms as they “express the nature, essence, and wholeness of Deity” individually and in their various combinations provide the Science and system whereby the infinite One is self-translating to the point of understanding and demonstration.

Absolute IV. Free from condition or mental limitation . . . 3. Existing without relation to any other being; self-existent. (Oxford)

- ³ *Question.* — Is there more than one God or Principle?
Answer. — There is not. Principle and its idea is one,
and this one is God, omnipotent, omniscient, and omni- 18

WORD
Christianity

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Science and Health

- ¹ present Being, and His reflection is man and the universe.
Omni is adopted from the Latin adjective signifying *all*.
³ Hence God combines all-power or potency, all-science
or true knowledge, all-presence. The varied manifesta-
tions of Christian Science indicate Mind, never matter,
⁶ and have one Principle.

²
(contd.)

Through spiritual sense understanding will develop an ever-expanding consciousness of Being. It will be observed for instance that these synonymous terms have many qualities and attributes in common yet diversified delicately according to context; also that the synonyms have individual and exclusive characterization. It is thus they interpret infinitely the fourfold operation of Word, Christ, Christianity and Science whereby the inner and deeper meaning and substance of being has identification and reflection in man and the universe. In this manner spiritual understanding supersedes mere belief—and “nature, essence, and wholeness” have new significance as they bring into focus all that is conveyed by ATONEMENT AND EUCHARIST.

WORD

Christ

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³ “Principle and its idea is one . . .” This is the supreme relation that pervades infinite Being wherein Word, Christ, Christianity and Science integrate in their diversity of office and where man and the universe are found and held as reflex image.

WORD

Christianity

Relation: 3a, Any aspect or quality which can be predicated only of two or more things taken together . . . or of one thing considered as a factor of itself, as self-identity. (Webster)

The reduction of this supreme relation and relationship to the human need and understanding is expanded and diversified throughout the text of Chapter III MARRIAGE.

4 *Question.* — What are spirits and souls?

Answer. — To human belief, they are personalities
9 constituted of mind and matter, life and death, truth and
12 error, good and evil; but these contrasting
15 Real versus
unreal pairs of terms represent contraries, as Chris-
12 tian Science reveals, which neither dwell together nor
assimilate. Truth is immortal; error is mortal. Truth
is limitless; error is limited. Truth is intelligent; error
15 is non-intelligent. Moreover, Truth is real, and error is
unreal. This last statement contains the point you will
most reluctantly admit, although first and last it is the
18 most important to understand.

The term *souls* or *spirits* is as improper as the term
gods. Soul or Spirit signifies Deity and nothing else.
21 Mankind
redeemed There is no finite soul nor spirit. Soul or
Spirit means only one Mind, and cannot be
24 rendered in the plural. Heathen mythology and Jewish
theology have perpetuated the fallacy that intelligence,
soul, and life can be in matter; and idolatry and ritualism
are the outcome of all man-made beliefs. The Science
27 of Christianity comes with fan in hand to separate the
chaff from the wheat. Science will declare God aright,
and Christianity will demonstrate this declaration and
30 its divine Principle, making mankind better physically,
morally, and spiritually.

4 When the oneness of being has been accepted the problem of opposites based on physical sense is precipitated. This in turn involves the further question of proof. Proof is the result or effect of evidence based on spiritual sense and the harmony which is its own proof. Physical sense leads into lack or loss of harmony which is its own disproof. Observe the Marginal Heading: Real *versus* unreal; and how the text clarifies what is meant by *spirits* and *souls* in contrast with Spirit and Soul.

WORD
Science

It is this question of proof understood and demonstrated which separates the revelation of Science from every other school of science, theology, medicine; from heathen mythology and all ritualism, Jewish or Christian.

This in turn opens the way for the redemption of mankind, "physically, morally, and spiritually". (Observe the three degrees)

Avoidance or evasion of this problem of opposites renders "so called Christian Scientists" impotent in thought and action. To expand this question further the student is referred to *An Allegory* (Mis. pp. 323-328) and *Ways that are Vain* (My. pp. 210-213).

This fourth *Question* and *Answer* epitomizes all that is conveyed by Chapter IV CHRISTIAN SCIENCE *versus* SPIRITUALISM.

5 *Question.* — What are the demands of the Science of 1 **CHRIST**
Soul? **Word**

Answer. — The first demand of this Science is, “Thou 3
shalt have no other gods before me.” This *me* is Spirit.
Therefore the command means this: Thou shalt Two chief
have no intelligence, no life, no substance, no commands 6
truth, no love, but that which is spiritual. The second
is like unto it, “Thou shalt love thy neighbor as thyself.”
It should be thoroughly understood that all men have one 9
Mind, one God and Father, one Life, Truth, and Love.
Mankind will become perfect in proportion as this fact
becomes apparent, war will cease and the true brother- 12
hood of man will be established. Having no other gods,
turning to no other but the one perfect Mind to guide
him, man is the likeness of God, pure and eternal, hav- 15
ing that Mind which was also in Christ.

Science reveals Spirit, Soul, as not in the body, and
God as not in man but as reflected by man. The greater 18
cannot be in the lesser. The belief that the Soul not con-
greater can be in the lesser is an error that finied in body
works ill. This is a leading point in the Science of Soul, 21
that Principle is not in its idea. Spirit, Soul, is not
confined in man, and is never in matter. We reason im-
perfectly from effect to cause, when we conclude that 24
matter is the effect of Spirit; but *a priori* reasoning
shows material existence to be enigmatical. Spirit gives
the true mental idea. We cannot interpret Spirit, Mind, 27
through matter. Matter neither sees, hears, nor feels.

Reasoning from cause to effect in the Science of Mind,
we begin with Mind, which must be under- Sinlessness of 30
stood through the idea which expresses it and Mind, Soul
cannot be learned from its opposite, matter. Thus we

- 5 The demands of the Science of Soul may be summed up in one phrase: the perfection that is sinless. CHRIST
Word

To achieve this, dualism must be eliminated: hence the demand of the first Commandment and the identification: "This *me* is Spirit." The associated New Testament commandment is its outcome. We are now in a position to understand and demonstrate "one Mind, one God and Father, one Life, Truth, and Love." To realize this individually is to bring forth man in the divine likeness "having that Mind which was also in Christ". Its effect collectively is mankind becoming "perfect in proportion as this fact becomes apparent . . ."

The achievement of the above is also dependent upon another leading point in the Science of Soul: that Principle is not in its idea. Expanding this, "Spirit, Soul, is not confined in man, and is never in matter". "Soul not confined in body" (M.H.).

Inductive reasoning that works equally with matter and physical sense-testimony can neither account for matter nor arrive at any true concept of Spirit. *A priori* reasoning starting from *one infinite* presents a true concept of Spirit, and explains away the enigma of matter. This deductive reasoning presents the "Sinlessness of Mind, Soul" (M.H.) and so fulfils "the demands of the Science of Soul" through the spiritual idea whose office it is to express and interpret the identity of the infinite.

Soul through its very sinlessness brings us to a true consciousness of intelligence, and as this becomes subjective we understand Truth with the power that unmask and silences animal magnetism. Chapter V ANIMAL MAGNETISM UNMASKED is the expanded statement of this concept.

(S. & H. text of Q. & A. No. 5 is continued over page)

1 arrive at Truth, or intelligence, which evolves its own
 unerring idea and never can be coordinate with human
 3 illusions. If Soul sinned, it would be mortal, for sin is
 mortality's self, because it kills itself. If Truth is im-
 mortal, error must be mortal, because error is unlike
 6 Truth. Because Soul is immortal, Soul cannot sin, for
 sin is not the eternal verity of being.

CHRIST
 Word
 (contd.)

6 *Question.* — What is the scientific statement of being?
 9 *Answer.* — There is no life, truth, intelligence, nor sub-
 stance in matter. All is infinite Mind and its infinite
 manifestation, for God is All-in-all. Spirit is immortal
 12 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. Therefore
 15 man is not material; he is spiritual.

CHRIST
 Christ

⁶ The scientific statement of being is second only to question and answer No. 1 "What is God?" Whereas in the first question and answer range and profundity are outstanding, here we observe *penetration* a supreme characteristic, in that this paragraph states positively what *being* is yet uncovers searchingly the root error that is the source of all human discord and disorder. CHRIST
Christ

The paragraph epitomizes the chapter SCIENCE, THEOLOGY, MEDICINE. It is accented in a three-fold manner.

(i) *There is no life, truth, intelligence, nor substance in matter.* This proposition demonstrated lays the axe to the root of the tree of knowledge which assumes matter as its prerequisite in order that physical sense may evolve its many organized schools of knowledge based on sense-testimony.

All is infinite Mind and its infinite manifestation, for God is All-in-all. Here is the epitome of spiritual causation in terms of noumenon and phenomenon in their oneness and indivisibility.

These two reciprocal propositions are the summation of all Science.

(ii) *Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal.* Such is the indivisibility of being and multiformity of office conveyed by the synonymous terms that Spirit and Truth are used reciprocally (as on p. 35) to present Truth, and to uncover matter as mortal error. This multiformity of office also accounts for the synonymous use of Truth with Christ in other texts where ideal, idea, and divine manifestation are concerned.

(iii) *Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual.* This proposition and its inference demonstrated is the key to the enigmas of theology and will become the starting point to a completely new conception of medicine: in fact it underlies the revolutionary changes and developments taking place in this twentieth century. These changes will continue until both Theology and Medicine are finally seen free from all dualism, and are demonstrated on this basis.

7 *Question.* — What is substance?

Answer. — Substance is that which is eternal and incapable of discord and decay. Truth, Life, and Love are

18 substance, as the Scriptures use this word in
 21 Spiritual synonyms Hebrews: “The substance of things hoped
 for, the evidence of things not seen.” Spirit, the synonym
 of Mind, Soul, or God, is the only real substance. The
 spiritual universe, including individual man, is a com-
 24 pound idea, reflecting the divine substance of Spirit.

7 Humanity everywhere is deeply troubled. Much of its discord re- **CHRIST**
volves round the question *What is substance?* since its concept of life **Christianity**
is largely physical and centered on the human corporeality. Hence
the title **PHYSIOLOGY** to Chapter VII which is so closely associ-
ated with this question and answer.

In supplying the answer it will be observed that the text employs
six "Spiritual synonyms" (M.H.) whereby the seventh—divine
Principle—is implied as the sum total.

Truth, Life, and Love convey the Christ concept of substance in
absolute Science.

"Spirit, the synonym of Mind, Soul, or God, . . . the only real
substance" conveys the Christianity concept of substance in Christian
Science with reference to man and the universe.

Thus we have substance presented with reference to both noumenon
and phenomenon, yet all within the one Being and demonstrated
through Christ reflecting Christianity.

It is this which holds the concept of substance above corporeality,
frees from bondage and is the answer—temporal and final—to all
problems of physiology or economics both for the individual and
humanity.

Chapter VII **PHYSIOLOGY** expands and develops this subject.

- 8 *Question.* — What is Life?
Answer. — Life is divine Principle, Mind, Soul, Spirit.
 27 **Eternity** Life is without beginning and without end.
 of Life Eternity, not time, expresses the thought of
 Life, and time is no part of eternity. One ceases in
 30 proportion as the other is recognized. Time is finite;

CHRIST
Science

Recapitulation

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eternity is forever infinite. Life is neither in nor of mat- 1
 ter. What is termed matter is unknown to Spirit, which 2
 includes in itself all substance and is Life eternal. Mat- 3
 ter is a human concept. Life is divine Mind. Life is not
 limited. Death and finiteness are unknown to Life. If
 Life ever had a beginning, it would also have an ending. 6

- 9 *Question.* — What is intelligence?
Answer. — Intelligence is omniscience, omnipresence,
 and omnipotence. It is the primal and eternal quality 9
 of infinite Mind, of the triune Principle, — Life, Truth,
 and Love, — named God.

CHRIST-
IANITY
Word

- 8 Life is defined first in terms of Principle, Mind, Soul, Spirit—"the creator reflected in His creations" (p. 331:5), the ideal concept of creation to be realized in Christianity reflecting the Word. But the question and answer as a whole shows clearly that this ideal can be attained only as Christ reflecting Science translates divine Mind to mortals and thereby translates mortal thought (time, matter, mortality) out of itself to the point of understanding the absolute fact that "Life is divine Mind". This epitomizes all that is implied by the Chapter FOOTSTEPS OF TRUTH—steps of descent and ascent. In absolute Christian Science they meet as the final co-incidence of the human with the divine.

CHRIST
Science

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- 9 At this point we enter Christianity at an altitude hitherto unknown except in the New Testament—an altitude far above and beyond all organized religion.

CHRIST-
IANITY
Word

Here Christianity is reflecting the divine Word or Logos and the text elucidates and interprets (as far as language can take it) relationship *within* the oneness of being.

Intelligence is inseparable from consciousness which in turn is inseparable from Mind—inseparable from the "triune Principle—Life, Truth, and Love." This is wholly subjective and is only the second use of *triune* in the textbook: the first is in § VII of the Platform (p. 331).

Like substance, intelligence is one of the supreme attributes. It is synonymous and co-equal with manifestation. It is "the primal and eternal quality of infinite Mind . . ." individualized as man and the universe within the divine trinity.

The paragraph is wholly subjective and epitomizes Chapter IX CREATION as divine Being embracing all being, or Principle embracing and holding its own reflex image.

10 *Question.* — What is Mind?

12

Answer. — Mind is God. The exterminator of error is the great truth that God, good, is the *only* Mind, and that the supposititious opposite of infinite Mind — called *devil* or evil — is not Mind, is not Truth, but error, without intelligence or reality. There can be but one Mind, because there is but one God; and if mortals claimed no other Mind and accepted no other, sin would be unknown. We can have but one Mind, if that one is infinite. We bury the sense of infinitude, when we admit that, although God is infinite, evil has a place in this infinity, for evil can have no place, where all space is filled with God.

True sense of
infinitude 15

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We lose the high signification of omnipotence, when after admitting that God, or good, is omnipresent and has all-power, we still believe there is another power, named *evil*. This belief that there is more than one mind is as pernicious to divine theology as are ancient mythology and pagan idolatry. With

The sole
governor 27

30

Christ

- 10 The *Answer* shows forth the extermination of error in contrast with pure, subjective being as set forth in question No. 9 (and Chapter IX) wherein is no mention of error or opposites as factors in *being*. **CHRIST-
IANITY**
Christ

First, we observe the answer is sevenfold, ranging from Mind to Love.

Second, we observe the leading facts of Christianity as it reflects the Christ.

Coming to the text we observe a complete cycle of Science, Word, Christ, Christianity, Science, from the aspect of divine Science.

- MIND** "True sense of infinitude" (M.H.): One Mind—the *only* Mind is
(i) the exterminator of error, and the precluder of sin. See GLOSSARY definition.

(SCIENCE)

- SPIRIT** To believe in another power named *devil* or *evil* is to lose oneness
(ii) and accept idolatry. The brotherhood of man derives from one Mind only and has "unity of Principle and spiritual power"; whereas the basic error of idolatry is to assume "loss of spiritual power . . . of Life . . . Truth . . . Love as everpresent and universal". "The sole governor" (M.H.)

(WORD)

(contd.)¹⁰

1 one Father, even God, the whole family of man would
 be brethren; and with one Mind and that God, or good,
 3 the brotherhood of man would consist of Love and Truth,
 and have unity of Principle and spiritual power which
 constitute divine Science. The supposed existence of
 6 more than one mind was the basic error of idolatry. This
 error assumed the loss of spiritual power, the loss of the
 spiritual presence of Life as infinite Truth without an
 9 unlikeness, and the loss of Love as ever present and
 universal.

Divine Science explains the abstract statement that
 12 there is one Mind by the following self-evident propo-
 sition: If God, or good, is real, then evil, the
 unlikeness of God, is unreal. And evil can
 15 **The divine standard of perfection** only seem to be real by giving reality to the
 unreal. The children of God have but one Mind. How
 can good lapse into evil, when God, the Mind of man,
 18 never sins? The standard of perfection was originally
 God and man. Has God taken down His own standard,
 and has man fallen?

21 God is the creator of man, and, the divine Principle
 of man remaining perfect, the divine idea or reflection,
 man, remains perfect. Man is the expression
 24 **Indestructible relationship** of God's being. If there ever was a moment
 when man did not express the divine perfec-
 tion, then there was a moment when man did not express
 27 God, and consequently a time when Deity was unex-
 pressed — that is, without entity. If man has lost per-
 fection, then he has lost his perfect Principle, the divine
 30 Mind. If man ever existed without this perfect Principle
 or Mind, then man's existence was a myth.

10
(contd.)

**CHRIST-
IANITY**

Christ
(contd.)

SOUL “The divine standard of perfection” (M.H.). The logic of the
(iii) reasoning in this paragraph is flawless and shows that man has never fallen—cannot fall—for God, “the Mind of man, never sins,” and there is but one Mind constituting the original standard of perfection.
(CHRIST)

PRINCIPLE “Indestructible relationship” (M.H.) is the climax of Christianity
(iv) and holds man in the perfection of the divine order.
“Man is the expression of God’s being.” Such is the nature of this relation that Principle without its idea, man, would have no being, no entity, for it would lack conscious identification; man’s existence without his divine Principle would equally be impossible.
(CHRISTIANITY)

¹⁰
(contd.)

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

**CHRIST-
IANITY**

1 Christ
(contd.)

The unlikeness of Truth, — named *error*, — the opposite of Science, and the evidence before the five corporeal senses, afford no indication of the grand facts of being; even as these so-called senses receive no intimation of the earth's motions or of the science of astronomy, but yield assent to astronomical propositions on the authority of natural science.

Celestial
evidence

6
3
9
12

The facts of divine Science should be admitted, — although the evidence as to these facts is not supported by evil, by matter, or by material sense, — because the evidence that God and man coexist is fully sustained by spiritual sense. Man is, and forever has been, God's reflection. God is infinite, therefore ever present, and there is no other power nor presence. Hence the spirituality of the universe is the only fact of creation. "Let God be true, but every [material] man a liar."

21

¹⁰
(contd.) The text now shows why these relations are “indestructible in Science”: because “Science knows no lapse from nor return to harmony, but holds the divine order . . . to have remained unchanged in its eternal history.”

CHRIST-
IANITYChrist
(contd.)

Observe there is no time-factor here: “eternal history” is the equivalent of an eternal progression which never repeats itself.

[Even astronomy shows that our sun is pursuing a vast orbit through the Milky Way, and taking the whole solar system with it, so that our earth never repeats its position in space from one year to the next; and the Milky Way is only one of an unnumbered aggregate of galaxies.]

TRUTH “Celestial evidence” (M.H.) Observe that these four negations (a) (vi) The unlikeness of Truth (b) *error* (c) the opposite of Science (d) the evidence before the five corporeal senses, “afford no indication of the grand facts of being”. They *neither give nor receive* true evidence but *yield* assent “. . . on the authority of natural science”. On the other hand man in the divine image can only *be* as he is divinely constituted in Science.

LOVE By contrast and in fulfilment “the evidence that God and man (vii) coexist is fully sustained by spiritual sense”.

“Hence the spirituality of the universe [in which there is no matter—hence no pantheism] is the only fact of creation.”

(SCIENCE)

The *Answer* is the SCIENCE OF BEING epitomized.

Question. — Are doctrines and creeds a benefit to man?

Answer. — The author subscribed to an orthodox creed in early youth, and tried to adhere to it until she 24
 caught the first gleam of that which inter-
 prets God as above mortal sense. This The test of experience
 view rebuked human beliefs, and gave the spiritual im- 27
 port, expressed through Science, of all that proceeds
 from the divine Mind. Since then her highest creed has
 been divine Science, which, reduced to human apprehen- 30
 sion, she has named Christian Science. This Science

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Science and Health

1 teaches man that God is the only Life, and that this Life
 is Truth and Love; that God is to be understood, adored,
 3 and demonstrated; that divine Truth casts out supposi-
 tional error and heals the sick.

The way which leads to Christian Science is straight
 6 and narrow. God has set His signet upon Science, mak-
 ing it coordinate with all that is real and only
 9 God's law destroys evil with that which is harmonious and eternal.
 Sick-ness, sin, and death, being inharmonious, do not
 originate in God nor belong to His government. His
 law, rightly understood, destroys them. Jesus furnished
 12 proofs of these statements.

- 11 The text now leads the way to a higher concept of Christianity through subjecting “doctrines and creeds” to “The test of experience”. (M.H.) Science alone can meet this test. **CHRIST- IANITY**
Christianity
- Observe the natural development here :
- (i) . . . the first gleam . . . which interprets God as above mortal sense. (SCIENCE)
 - (ii) This view rebuked human beliefs . . .
 - (iii) . . . gave the spiritual import . . . (identification)
 - (iv) . . . her highest creed . . . divine Science . . . reduced to . . . Christian Science. (DIVINE SCIENCE)
 - (v) This Science teaches . . . God . . . the only Life, . . . is Truth and Love; (ABSOLUTE C.S.)
 - (vi) . . . that God is to be understood, adored, and demonstrated;
 - (vii) that divine truth casts out suppositional error and heals the sick. (C.S.)
- (The above paragraph denotes the idea as “forthcoming,” deductive)

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“God’s law destroys evil” (M.H.)

- (i) The way . . . is straight and narrow.
- (ii) God has *set His signet* upon Science,
- (iii) making it *co-ordinate* with all that is real . . .
- (iv) only with that which is harmonious and eternal.
- (v) Sin, sickness, and death . . . do not originate in God nor belong to His *government*.
- (vi) *His law, rightly understood*, destroys them.
- (vii) Jesus furnished *proofs* of these statements.

(The above paragraph indicates the straight and narrow way—the purity and discipline of Science)

The need for demonstration and proof which permeates **SOME OBJECTIONS ANSWERED** is epitomized here with reference to “The test of experience” (M.H.) and “God’s law destroys evil” (M.H.). A comparative reading of the Chapter with this corresponding *Question and Answer* will yield much food for thought.

12 *Question.* — What is error?

CHRIST-
IANITY

Answer. — Error is a supposition that pleasure and
15 pain, that intelligence, substance, life, are existent in mat-
ter. Error is neither Mind nor one of Mind's
20 ^{Evanescent} ^{materiality} faculties. Error is the contradiction of Truth.
18 Error is a belief without understanding. Error is unreal
because untrue. It is that which seemeth to be and is not.
If error were true, its truth would be error, and we should
21 have a self-evident absurdity — namely, *erroneous truth*.
Thus we should continue to lose the standard of Truth.

Science

13 *Question.* — Is there no sin?

SCIENCE

Answer. — All reality is in God and His creation, har-
24 monious and eternal. That which He creates is good,
and He makes all that is made. Therefore
27 ^{Unrealities} ^{that seem real} the only reality of sin, sickness, or death is
the awful fact that unrealities seem real to human, erring
belief, until God strips off their disguise. They are not
30 true, because they are not of God. We learn in Christian

Word

- 12 The question What is error? can never be answered in terms of positive or real definition—only in terms of that which explains it away: hence only with reference to *supposition, contradiction, belief, unreal* because untrue, *seemeth* to be and is not, a *self-evident absurdity*—namely *erroneous truth*. CHRISTIANITY
Science

“Evanescent materiality” is the Marginal Heading.

Evanesce (verb): To fade out of sight, ‘melt into thin air,’ disappear. (Oxford)

Evanescent: In Mathematics, said to be of a diminishing quantity: That is at the instant of becoming zero. (Oxford)

Christianity reflecting Science so illumines individual consciousness that the errors of human experience ‘melt into thin air’—they fade out of sight and disappear.

This is the equivalent of meeting the self-evident and self-conscious errors of human life and is the basis of CHRISTIAN SCIENCE PRACTICE, Chapter XII.

It will be observed that Questions and Answers 13-16 constitute one complete cycle.

- 13 The answer to this question is one of the most searching in all human experience and follows on naturally from the answer to the previous question. With reference to text it is the epitome of Chapter XIII TEACHING CHRISTIAN SCIENCE. SCIENCE
Word

It is a good plan to read and ponder Chapter XIII comparatively with this question and answer. Both are concerned with an examination of the problem of evil in order to clear this baffling enigma from consciousness by demonstration. Indeed there is no other way; but this way is fully satisfying as instruction enables one to grasp the reality and wonder of being in its Science.

¹³
(contd.)

Science that all inharmony of mortal mind or body is illusion, possessing neither reality nor identity though seeming to be real and identical.

1 **SCIENCE**
Word
(contd.)
3

The Science of Mind disposes of all evil. Truth, God, is not the father of error. Sin, sickness, and death are to be classified as effects of error. Christ came to destroy the belief of sin. The God-principle is omnipresent and omnipotent. God is everywhere, and nothing apart from Him is present or has power. Christ is the ideal Truth, that comes to heal sickness and sin through Christian Science, and attributes all power to God. Jesus is the name of the man who, more than all other men, has presented Christ, the true idea of God, healing the sick and the sinning and destroying the power of death. Jesus is the human man, and Christ is the divine idea; hence the duality of Jesus the Christ.

Christ the
ideal Truth 6

6

9

12

15

In an age of ecclesiastical despotism, Jesus introduced the teaching and practice of Christianity, affording the proof of Christianity's truth and love; but to reach his example and to test its unerring Science according to his rule, healing sickness, sin, and death, a better understanding of God as divine Principle, Love, rather than personality or the man Jesus, is required.

Jesus not
God 21

21

24

Jesus established what he said by demonstration, thus making his acts of higher importance than his words. He proved what he taught. This is the Science of Christianity. Jesus *proved* the Principle, which heals the sick and casts out error, to be divine. Few, however, except his students understood in the least his teachings and their glorious

Jesus not
understood

30

- ¹³
(contd.) “Unrealities that seem real” (M.H.). Sin, sickness and death are the outward and visible errors rooted in the invisible errors which operate unseen until “God strips off their disguise”. SCIENCE
Word
(contd.)

“We learn in Christian Science . . .”

(WORD)

- (ii) “Christ the ideal Truth” (M.H.)

“Sin, sickness, and death are to be classified as effects of error”—the root error that claims to have power of causation.

Observe the respective offices of “Christ . . . the ideal Truth” and “Christ, the true idea of God . . .”; also “the duality of Jesus the Christ.

(CHRIST)

- (iii) “. . . the teaching and practice of Christianity . . . the proof of Christianity’s truth and love;”

The small *t* and *l* indicate the individual relationship.

(CHRISTIANITY)

- (iv) Jesus’ teachings were the outcome of demonstration which was his standard. “He proved what he taught.” He proved his Principle to be divine. Observe also Life, Truth, Love as the Principle of this unacknowledged Science.

(SCIENCE)

13
(contd.)

1 proofs, — namely, that Life, Truth, and Love (the Prin-
 6 ciple of this unacknowledged Science) destroy all error,
 3 evil, disease, and death.

SCIENCE
Word
(contd.)

The reception accorded to Truth in the early Chris-
 6 tian era is repeated to-day. Whoever introduces the
 9 Science of Christianity will be scoffed at and
 12 scoured with worse cords than those which
 15 cut the flesh. To the ignorant age in which it first
 9 appears, Science seems to be a mistake, — hence the
 12 misinterpretation and consequent maltreatment which
 15 it receives. Christian marvels (and *marvel* is the sim-
 12 ple meaning of the Greek word rendered *miracle* in the
 15 New Testament) will be misunderstood and misused
 15 by many, until the glorious Principle of these marvels is
 15 gained.

If sin, sickness, and death are as real as Life, Truth,
 18 and Love, then they must all be from the same source;
 18 God must be their author. Now Jesus came
 21 to destroy sin, sickness, and death; yet the
 21 Scriptures aver, “I am not come to destroy, but to fulfil.”
 21 Is it possible, then, to believe that the evils which Jesus
 21 lived to destroy are real or the offspring of the divine
 21 will?

24 Despite the hallowing influence of Truth in the de-
 24 struction of error, must error still be immortal? Truth
 27 spares all that is true. If evil is real, Truth
 27 destroys falsity must make it so; but error, not Truth, is
 27 the author of the unreal, and the unreal vanishes,
 30 while all that is real is eternal. The apostle says that
 30 the mission of Christ is to “destroy the works of the
 30 devil.” Truth destroys falsity and error, for light and
 30 darkness cannot dwell together. Light extinguishes the

- (v) “Miracles rejected” (M.H.). It is still the same, today, with the introduction of the *Science* of Christianity.

(CHRISTIANITY)

- (vi) “Divine fulfilment” (M.H.) This would have been impossible on the basis of equal reality characterizing such opposites as sin, sickness, and death in contrast with Life, Truth, and Love. Jesus’ lifework provided the answer for all time.

(CHRIST)

- (vii) “Truth destroys falsity” (M.H.). This Truth accepted and demonstrated becomes the proof which is final.

Hence, “To Truth there is no error,—all is Truth. To infinite Spirit there is no matter,—all is Spirit, divine Principle and its idea.”

(WORD)

(The S. & H. text of this Q. & A. is continued over page)

¹³ (contd.) darkness, and the Scripture declares that there is “no 1 SCIENCE
 night there.” To Truth there is no error, — all is Truth. Word
 To infinite Spirit there is no matter, — all is Spirit, divine 3 (contd.)
 Principle and its idea.

¹⁴ *Question.* — What is man? SCIENCE

Answer. — Man is not matter; he is not made up of 6 Christ
 brain, blood, bones, and other material elements. The
 Scriptures inform us that man is made in Fleshly
 the image and likeness of God. Matter is factors unreal 9
 not that likeness. The likeness of Spirit cannot be so
 unlike Spirit. Man is spiritual and perfect; and be-
 cause he is spiritual and perfect, he must be so under- 12
 stood in Christian Science. Man is idea, the image, of
 Love; he is not physique. He is the compound idea of
 God, including all right ideas; the generic term for 15
 all that reflects God’s image and likeness; the conscious
 identity of being as found in Science, in which man is
 the reflection of God, or Mind, and therefore is eternal; 18
 that which has no separate mind from God; that which
 has not a single quality underived from Deity; that which
 possesses no life, intelligence, nor creative power of his 21
 own, but reflects spiritually all that belongs to his Maker.

And God said: “Let us make man in our image, after
 our likeness; and let them have dominion over the fish 24
 of the sea, and over the fowl of the air, and over the cattle,
 and over all the earth, and over every creeping thing that
 creepeth upon the earth.” 27

Man is incapable of sin, sickness, and death. The
 real man cannot depart from holiness, nor Man
 can God, by whom man is evolved, engender unfallen 30
 the capacity or freedom to sin. A mortal sinner is not

- ¹⁴ In considering the *Answer* to this question we observe first it is sevenfold—written in seven paragraphs; the first three Marginal Headings employ a double negative to imply a positive quality to man’s being: Fleshly factors unreal; Man unfallen; Mortals not immortals. SCIENCE
Christ

The text examines the question from the highest standpoint: Science and divine Science. It makes abundantly clear that there is no possible commingling of opposites; this absolute fact must be understood in *Christian Science*.

- (i) Observe in *Science* the following: -
 In nature: “Man is spiritual and perfect;”
 In conception: “Man is idea, the image of Love;”
 Comprehensively: “He is the compound idea of God . . .”
 Generically: “the generic term for all that reflects God’s image and likeness;”
 Individually: “the conscious identity of being as found in Science, in which man is the reflection of God . . .”
 Oneness: “that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own,”
 Fulfilment: “. . . reflects spiritually *all* that belongs to his Maker.”
- (ii) The text turns to Genesis to endorse the above.
- (iii) “In *divine Science*, God and the real man are inseparable as divine Principle and idea.” Hence, “Man is incapable of sin, sickness, and death.”
 This is the key to the theological problems of sin and “the fall”.
 [For a full statement on this problem see Retro. pp. 63-72]

14
(contd.)

1 God's man. Mortals are the counterfeits of immortals. They are the children of the wicked one, or the one evil, which declares that man begins in dust or as a material embryo. In divine Science, God and the real man are inseparable as divine Principle and idea.

6 Error, urged to its final limits, is self-destroyed. Error will cease to claim that soul is in body, that life and intelligence are in matter, and that
 9 ^{Mortals are not immortals} this matter is man. God is the Principle of man, and man is the idea of God. Hence man is not mortal nor material. Mortals will disappear, and im-
 12 mortals, or the children of God, will appear as the only and eternal verities of man. Mortals are not fallen children of God. They never had a perfect state of being,
 15 which may subsequently be regained. They were, from the beginning of mortal history, "conceived in sin and brought forth in iniquity." Mortality is finally swallowed
 18 up in immortality. Sin, sickness, and death must disappear to give place to the facts which belong to immortal man.

21 Learn this, O mortal, and earnestly seek the spiritual status of man, which is outside of all material selfhood.

24 ^{Imperishable identity} Remember that the Scriptures say of mortal man: "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall
 27 know it no more."

When speaking of God's children, not the children of men, Jesus said, "The kingdom of God is within you;"
 30 ^{The kingdom within} that is, Truth and Love reign in the real man, showing that man in God's image is unfallen and eternal. Jesus beheld in Science the per-

SCIENCE

Christ
(contd.)

- 14 (contd.) This one evil or sin that constitutes the sinner begins by claiming that man is conceived in embryo from whence he advances to recognition as a mortal with five senses. (iii) (contd.)

SCIENCE

Christ
(contd.)

The oneness and inseparability of Principle and idea is the eternal fact of his identity with spiritual senses and faculties.

- (iv) "Mortals are not immortals" (M.H.). Until this is clearly understood mortality will continue to baffle human thought.

"God is the Principle of man, and man is the idea of God."

This reciprocal statement is the central fact which impels mortals to disappear and immortals to appear as *absolute* facts of being.

This is scientific translation realized and demonstrated.

- (v) Scientific translation having become apparent man is free to *seek* and to *find* his spiritual status and identity.

This identity "outside of all material selfhood" is never born and never dying. Observe the M.H. and the contrast with mortal man, whose "days are as grass . . ." [the opposite of Life]

- (vi) "The kingdom of God . . . within you" is realized with reference to Truth and Love in *absolute* Science.

This is the altitude from which Jesus worked and demonstrated in his mission among the people. It is also the altitude and status of man in the divine likeness "unfallen and eternal". Note: "Jesus beheld in *Science* . . ."

(contd.)¹⁴ **fect man, who appeared to him where sinning mortal** 1 **SCIENCE**
man appears to mortals. In this perfect man the Saviour 2 **Christ**
saw God's own likeness, and this correct view of man 3 **(contd.)**
healed the sick. Thus Jesus taught that the kingdom
of God is intact, universal, and that man is pure and holy.
Man is not a material habitation for Soul; he is himself 6
spiritual. Soul, being Spirit, is seen in nothing imperfect
nor material.

Whatever is material is mortal. To the five corporeal 9
senses, man appears to be matter and mind united; but
Christian Science reveals man as the idea of
God, and declares the corporeal senses to be **Material** 12
mortal and erring illusions. Divine Science **body never**
shows it to be impossible that a material body, though **God's idea**
interwoven with matter's highest stratum, misnamed 15
mind, should be man, — the genuine and perfect man,
the immortal idea of being, indestructible and eternal.
Were it otherwise, man would be annihilated. 18

15 *Question.* — What are body and Soul? **SCIENCE**

Answer. — Identity is the reflection of Spirit, the re- **Christianity**
flection in multifarious forms of the living Principle, 21
Love. Soul is the substance, Life, and intelli-
gence of man, which is individualized, but not **Reflection**
in matter. Soul can never reflect anything inferior to 24 **of Spirit**
Spirit.

Man is the expression of Soul. The Indians caught
some glimpses of the underlying reality, when 27
they called a certain beautiful lake “the smile
of the Great Spirit.” Separated from man, **Man**
who expresses Soul, Spirit would be a nonentity; man, 30 **inseparable**
divorced from Spirit, would lose his entity. But there is, **from Spirit**

- 14 (contd.) “Material body never God’s idea” (M.H.). Dualism is always the stumbling block to demonstration. Observe the contrast between “*Christian Science* [which] reveals man as the idea of God” and “*Divine Science* [which] shows it to be impossible that a material body . . . should be man . . .”

SCIENCE
Christ
(contd.)

“ . . . matter’s highest stratum”—culminating in brain, nerve—illustrates the transition from corporeality to mortal mind, which is evanescent.

The answer to this question No. 14 in RECAPITULATION corresponds to the chapter itself. Here we behold the spiritual idea through which alone divine Principle can be understood and through which man finds himself as conscious identity.

- 15 The answer is in three paragraphs:-

- (a) Body in terms of identity with reference to reflection and individualization. It is thus man is aware that he has only one body, one individuality, one identity, one supreme relationship.
- (b) The compound idea or concept which affirms the whole realm of nature is to be understood spiritually and is the one divine body of Being inseparable from Spirit (See M.H.’s). If Soul, Spirit as noumenon, and body as phenomenon were separated Soul, Spirit would be a non-entity; man would have no conscious identity, and relationship would be non-existent.

SCIENCE
Christianity

15
(contd.)

1 there can be, no such division, for man is coexistent with God.

SCIENCE
Christianity
(contd.)

3 What evidence of Soul or of immortality have you within mortality? Even according to the teachings of

6 A vacant domicile natural science, man has never beheld Spirit or Soul leaving a body or entering it. What

basis is there for the theory of indwelling spirit, except the claim of mortal belief? What would be thought of

9 the declaration that a house was inhabited, and by a certain class of persons, when no such persons were ever seen

12 even visible through the windows? Who can see a soul in the body?

16

(i)

Question. — Does brain think, and do nerves feel, and is there intelligence in matter?

SCIENCE
Science

Answer. — No, not if God is true and mortal man a liar. The assertion that there can be pain or pleasure

18 Harmonious functions in matter is erroneous. That body is most harmonious in which the discharge of the natural

21 functions is least noticeable. How can intelligence dwell in matter when matter is non-intelligent and

brain-lobes cannot think? Matter cannot perform the functions of Mind. Error says, "I am man;" but this

24 belief is mortal and far from actual. From beginning to end, whatever is mortal is composed of material human

27 beliefs and of nothing else. That only is real which reflects God. St. Paul said, "But when it pleased God, who separated me from my mother's womb, and called me

by His grace, . . . I conferred not with flesh and blood."

(ii) 30

Mortal man is really a self-contradictory phrase, for man is not mortal, "neither indeed can be;" man is im-

- 15 (contd.) (c) The fallacy of Soul within mortality, and the theory of in-dwelling spirit as equally erroneous. SCIENCE
Christianity
(contd.)

- (a) and (b) virtually epitomize the first GENESIS record individually and generically: without identity there is neither man nor universe.
- (c) similarly epitomizes the second (Adam) record—the fallacy of Soul within physical sense.

- 16 A remarkable correlation is to be found between *Questions and Answers* Nos. 1 and 16. SCIENCE
Science

No. 1 provides the most profound interpretation of what Being *is*; No. 16 provides the most inspired uncovering of what Being *is not*. Considered together the second confirms the first.

The Genesis order and its inversion combining in No. 16 illustrate how we arrive at the Matrix order in Science with Principle as axis, cen'tre, and circumference of all Being. This is only possible within an incorporeal infinite.

Points to be observed in No. 16:- There are eleven paragraphs (7 + 4) each diverse in nature and office. Each of the first seven paragraphs is characterized by two diverse streams of thought and idea which epitomize as Mind/Love, Spirit/Truth, Soul/Life, Principle, Life/Soul, Truth/Spirit, Love/Mind.

The last four paragraphs are characterized by Word, Christ, Christianity, Science respectively.

The correlation of these two groups in one text illustrate and epitomize the complete system of which M. B. Eddy writes: - "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live. . ." (S. & H. p. 146)

PRINCIPLE

- (i) *Mind*: That body is most harmonious in which the discharge of natural functions, etc. is least noticeable. Mind's functions are independent of matter, yet govern *divinely* and *humanly*.

- ¹⁶ mortal. If a child is the offspring of physical sense and 1 SCIENCE
 (contd.) not of Soul, the child must have a material, not a spirit- Science
 ual origin. With what truth, then, could the (contd.)
 Scriptural rejoicing be uttered by any mother, 3
 "I have gotten a man from the Lord"? On the con- Immortal
 trary, if aught comes from God, it cannot be mortal and birthright
 material; it must be immortal and spiritual. 6
- (iii) Matter is neither self-existent nor a product of Spirit. 6
 An image of mortal thought, reflected on the retina, is 9
 all that the eye beholds. Matter cannot see, Matter's
 feel, hear, taste, nor smell. It is not self- supposed
 cognizant, — cannot feel itself, see itself, nor selfhood
 understand itself. Take away so-called mortal mind, 12
 which constitutes matter's supposed selfhood, and matter 15
 can take no cognizance of matter. Does that which we 15
 call dead ever see, hear, feel, or use any of the physical 15
 senses?
- (iv) "In the beginning God created the heaven and the 18
 earth. And the earth was without form, and void; and 18
 darkness was upon the face of the deep." Chaos and
 (Genesis i. 1, 2.) In the vast forever, in the darkness
 Science and truth of being, the only facts are Spirit 21
 and its innumerable creations. Darkness and chaos 21
 are the imaginary opposites of light, understanding, 24
 and eternal harmony, and they are the elements of 24
 nothingness.
- (v) We admit that black is not a color, because it reflects 27
 no light. So evil should be denied identity or power, 27
 because it has none of the divine hues. Paul Spiritual
 says: "For the invisible things of Him, from reflection
 the creation of the world, are clearly seen, being under- 30
 stood by the things that are made." (Romans i. 20.) 30

¹⁶
(contd.) *Love*: From the standpoint of Love, man is not a mortal but an immortal—unborn and undying: hence, the words of Paul.

(i)
(contd.)

In Mind: "Harmonious functions": standpoint is objective and of applied Science.

In Love: standpoint is subjective and absolute. (Mind/Love)

} Christianity

(ii) *Spirit*: In conformity with Spirit the text draws the clear distinction between *Mortal man* as the offspring of physical sense and man in his spiritual origin and "Immortal birthright". (M.H.)

Truth: "if aught comes from God . . . it must be immortal and spiritual."

In Spirit, standpoint is that of "firmament"—objective and of applied Science.

In Truth: inference is subjective and absolute.

} Christ

(iii) *Soul*: "Matter's supposed selfhood" (M.H.). This indicates that matter has no identity; and apart from the physical senses "matter can take no cognizance of matter".

The problem of the individual and of humanity as a whole is not therefore in matter, and can be solved only through spiritual sense and scientific translation.

Life is not mentioned specifically but is clearly implied as living and self-existent.

In Soul, the standpoint is objective and of applied Science.

In Life, the standpoint is subjective and absolute.

} Word

(iv) *Principle*: "In the vast forever, in the Science and truth of being . . . light, understanding, and eternal harmony . . ."

Principle: "Darkness and chaos are the imaginary opposites . . . they are the elements of nothingness."

Principle is centre, axis, circumference.

Science

18
(contd.)

1 When the substance of Spirit appears in Christian Sci-
 2 ence, the nothingness of matter is recognized. Where
 3 the spirit of God is, and there is no place where God is
 4 not, evil becomes nothing, — the opposite of the some-
 5 thing of Spirit. If there is no spiritual reflection, then
 6 there remains only the darkness of vacuity and not a trace
 7 of heavenly tints.

SCIENCE
Science
(contd.)

(vi) Nerves are an element of the belief that there is sensa-
 9 tion in matter, whereas matter is devoid of sensation.

Harmony
from Spirit Consciousness, as well as action, is governed
 12 by Mind, — is in God, the origin and gov-
 13 ernor of all that Science reveals. Material sense has
 14 its realm apart from Science in the unreal. Harmonious
 15 action proceeds from Spirit, God. Inharmony has no
 16 Principle; its action is erroneous and presupposes man
 17 to be in matter. Inharmony would make matter the
 18 cause as well as the effect of intelligence, or Soul, thus
 19 attempting to separate Mind from God.

(vii) Man is not God, and God is not man. Again, God,
 20 or good, never made man capable of sin. It is the oppo-

Evil
non-existent site of good — that is, evil — which seems to
 21 make men capable of wrong-doing. Hence,
 22 evil is but an illusion, and it has no real basis. Evil is a
 23 false belief. God is not its author. The supposititious
 24 parent of evil is a lie.

The Bible declares: “All things were made by Him
 27 [the divine Word]; and without Him was not anything

Vapor and
nothingness made that was made.” This is the eternal
 28 verity of divine Science. If sin, sickness, and
 29 death were understood as nothingness, they would dis-
 30 appear. As vapor melts before the sun, so evil would
 vanish before the reality of good. One must hide the

Word

- ¹⁶ *Life*: Life demands "Spiritual reflection". Without it there is no identity, no individuality: life would be unknown and unknowable. SCIENCE
 (contd.)
 (v) *Soul*: From Soul derive "the divine hues"—"the heavenly tints". Science
 When the substance of Spirit appears, the above become (contd.)
 apparent and within demonstration: evil becomes nothing.

Life: "For the invisible things of Him . . . are clearly seen . . .
 [subjective being] }
 Soul: "being understood by the things that are made. [objective
 reality] } Word

- (vi) *Truth*: Consciousness is a supreme office of Being—governed by Mind.
Spirit: "Harmonious action proceeds from Spirit (See M.H.)
 Spirit handles all claims of opposites and restores oneness.

Truth: "To Truth there is no error—all is Truth"—subjective being. }
 Spirit: "Harmony [is] from Spirit" and eliminates all inharmony }
 as objective belief. } Christ

- (vii) *Love*: Finally, "God . . . never made man capable of sin".
Mind: "Evil non-existent" (M.H.)

Love: } Only one possible conclusion: "Perfection is the order }
 Mind: } of celestial being . . ." (p. 337) } Christianity
 PRINCIPLE

The seven-fold statement being thus complete, the text now develops the four-fold operational concept. First, the divine Word or Logos. If "All things were made by Him . . ." and there are no reservations, evil was never made: hence, the Marginal Heading "Vapor and nothingness" to indicate the suppositional and evanescent nature of all evidence based on sense testimony.

Observe the contrast between the creative power of the divine Word and the vaporous counterfeit: evil as sin, sickness, and death; and the eternal verity of *divine Science*.

(WORD)

¹⁶ (contd.) other. How important, then, to choose good as the reality! Man is tributary to God, Spirit, and to nothing else. God's being is infinity, freedom, harmony, and boundless bliss. "Where the Spirit of the Lord is, there is liberty." Like the archpriests of yore, man is free "to enter into the holiest," — the realm of God.

1 Word (contd.)

3

6

Christ

Material sense never helps mortals to understand Spirit, God. Through spiritual sense only, man comprehends and loves Deity. The various contradictions of the Science of Mind by the material senses do not change the unseen Truth, which remains forever intact. The forbidden fruit of knowledge, against which wisdom warns man, is the testimony of error, declaring existence to be at the mercy of death, and good and evil to be capable of commingling. This is the significance of the Scripture concerning this "tree of the knowledge of good and evil," — this growth of material belief, of which it is said: "In the day that thou eatest thereof thou shalt surely die." Human hypotheses first assume the reality of sickness, sin, and death, and then assume the necessity of these evils because of their admitted actuality. These human verdicts are the procurers of all discord.

The fruit forbidden 9

12

15

18

21

If Soul sins, it must be mortal. Sin has the elements of self-destruction. It cannot sustain itself. If sin is supported, God must uphold it, and this is impossible, since Truth cannot support error.

24 Christianity

Sense and pure Soul 27

Soul is the divine Principle of man and never sins, — hence the immortality of Soul. In Science we learn that it is material sense, not Soul, which sins; and it will be found that it is the sense of sin which is lost, and not a sinful soul. When reading the Scriptures, the substitu-

30

¹⁶
(contd.)

The text now turns to the perfection, infinity, freedom, harmony and boundless bliss of Spirit, the Divine Being embracing all being, with man free "to enter into the holiest"—the Shekinah. (C.R. p. 40: 31-7)

SCIENCE

Science
(contd.)

(WORD—contd.)

One of the foremost offices of the Christ is the power to uncover error; and here the text in the office of Christ uncovers "The fruit forbidden" (M.H.) that is "The forbidden fruit of knowledge . . . declaring existence to be at the mercy of death, and good and evil to be capable of commingling". This office of the Christ understood and demonstrated uncovers every phase of animal magnetism, no matter what may be the Biblical symbol.

Observe the build-up: "Human hypotheses first *assume* the reality of . . . and then *assume* the necessity of these evils . . . These human verdicts are the *procurers* of all discord." (My italics) Contrariwise "Jesus *assumed* the burden of disproof by destroying sin, sickness, and death, to sight and sense". (U. of G. p. 46: 28-2)

"These human verdicts" are the outcome of spurious law and the testimony of error. *Procurer* is a term of low degree.

(CHRIST)

As Spirit and Christ uncover false knowledge (l.l. 7-23) so Soul and Christianity handle its outcome and demonstrate its nothingness to the point of sin's self-destruction and Soul's immortality. It "will be found that it is the sense of sin which is lost, and not a sinful soul".

"Sense and pure Soul" (M.H.). In this perfection there is only Soul (divine Principle) in operation as identification and omniaction of divine being.

(CHRISTIANITY)

¹⁶
(contd.)

1 tion of the word *sense* for *soul* gives the exact meaning in a majority of cases.

3 Human thought has adulterated the meaning of the word *soul* through the hypothesis that soul is both an evil and a good intelligence, resident in matter.

6 ^{Soul defined} The proper use of the word *soul* can always be gained by substituting the word *God*, where the deific meaning is required. In other cases, use the word *sense*,
9 and you will have the scientific signification. As used in Christian Science, Soul is properly the synonym of Spirit, or God; but out of Science, soul is identical with
12 sense, with material sensation.

Science

17/1

Question. — Is it important to understand these explanations in order to heal the sick?

SCIENCE
Christianity

15 *Answer.* — It is, since Christ is “the way” and the truth casting out all error. Jesus called himself “the Son of man,” but not the son of Joseph. As
18 ^{Sonship of Jesus} woman is but a species of the genera, he was literally the Son of Man. Jesus was the highest human concept of the perfect man. He was inseparable from
21 Christ, the Messiah, — the divine idea of God outside the flesh. This enabled Jesus to demonstrate his control over matter. Angels announced to the Wisemen of
24 old this dual appearing, and angels whisper it, through faith, to the hungering heart in every age.

Sickness is part of the error which Truth casts out.
27 Error will not expel error. Christian Science is the law of Truth, which heals the sick on the basis
^{Sickness erroneous} of the one Mind or God. It can heal in no
30 other way, since the human, mortal mind so-called is not a healer, but causes the belief in disease.

16
(contd.)

“Soul defined” (M.H.) Science clears up all anomalies based on the dualism of good and evil commingling and defines Soul in Christian Science as synonymous with Spirit because of Spirit’s purity or freedom from the admixture of opposites; “but out of Science, soul is identical with sense, with material sensation”.

SCIENCE
Science
(contd.)

Comparing this Question and Answer No. 16 with Chapter XVI THE APOCALYPSE it may be said that it interprets the objective sense of the root error which besets mankind whereas THE APOCALYPSE exposes and destroys evil’s hidden and secret subjective ways prior to the demonstration of “the subjective state” by which man can see “the new heaven and the new earth” and find himself free to enter the City.

(SCIENCE)

17/1

There is now a distinct change in the nature of the text. Accepting that Q. & A. 1-16 epitomize the whole textbook as a Matrix-calculus, the question arises of how to understand this discovery so that demonstration is natural and spontaneous. The answer is in the closing paragraph: “Science the way” (M.H.) and “Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached”.

SCIENCE
Christianity

This is gained through realization of Christ as “the way” and Christ as “the divine idea of God outside the flesh” (see lines 21-22). It is this that provides power to demonstrate control over matter, where Mind transcends all other power.

Science and Health thus fulfils the mission inaugurated by Jesus.

17/1
(contd.)

Then comes the question, how do drugs, hygiene, and animal magnetism heal? It may be affirmed that they do not heal, but only relieve suffering temporarily, exchanging one disease for another.

True healing
transcendent

We classify disease as error, which nothing but Truth or Mind can heal, and this Mind must be divine, not human. Mind transcends all other power, and will ultimately supersede all other means in healing. In order to heal by Science, you must not be ignorant of the moral and spiritual demands of Science nor disobey them. Moral ignorance or sin affects your demonstration, and hinders its approach to the standard in Christian Science.

After the author's sacred discovery, she affixed the name "Science" to Christianity, the name "error" to corporeal sense, and the name "substance" to Mind. Science has called the world to battle over this issue and its demonstration, which

Terms
adopted by
the author

heals the sick, destroys error, and reveals the universal harmony. To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter.

Because the Science of Mind seems to bring into dishonor the ordinary scientific schools, which wrestle with material observations alone, this Science has met with opposition; but if any system honors God, it ought to receive aid, not opposition, from all thinking persons. And Christian Science does honor God no other theory honors Him, and it does this in the way of His appointing, by doing many wonderful works through the divine name and nature. One must fulfil one's mission without timidity or dissimulation, for to be well done, the work must be done unselfishly. Christianity

1 SCIENCE
Christianity
(contd.)

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17/1
(contd.)

“True healing transcendent” (M.H.) is that which transcends or goes beyond sense experience. Matter does not heal.

SCIENCE

Observe Mind and Truth; also the prophetic note: “Mind . . . *will* ultimately supersede all other means in healing.”

Christianity
(contd.)

“. . . the moral and spiritual demands of Science” must be met. Moral ignorance or sin hinders the *approach* to Science and must be given up. Then true healing becomes a type of translation.

“Terms adopted by the author” (M.H.). A scientific terminology is indispensable to the needs of this age of chemicalization and conflict. Whereas the ancient worthies had the *spirit* of Christian Science, today we have the absolute *letter*: therefore the more urgent is the demand that we demonstrate the absolute letter and spirit in their oneness and inseparability.

“Science the way” (M.H.) The natural and applied scientists in their research wrestle so much with material observations because assuming matter in the first instance they work empirically and inductively. The Science of Mind coming by revelation works deductively and challenges these observations: hence the opposition. Christian Science is revelatory, rational, and self-demonstrating all in one. But the student must see this for himself and gain the standpoint of *absolute* Science. Then his understanding and demonstration become impregnable and cannot be corroded by the elements of personal sense.

Observe the associated symbols of *foundation* and *rock* in conjunction with divine Principle and absolute Science.

1 will never be based on a divine Principle and so found to
 be unerring, until its absolute Science is reached. When
 3 this is accomplished, neither pride, prejudice, bigotry,
 nor envy can wash away its foundation, for it is built upon
 the rock, Christ.

SCIENCE
 Christianity
 (contd.)

18/2 6 *Question.* — Does Christian Science, or metaphysical
 healing, include medication, material hygiene, mesmer-
 ism, hypnotism, theosophy, or spiritualism?

9 *Answer.* — Not one of them is included in it. In di-
 vine Science, the supposed laws of matter yield to the
 law of Mind. What are termed natural
 12 Mindless methods science and material laws are the objective
 states of mortal mind. The physical universe expresses
 the conscious and unconscious thoughts of mortals.
 15 Physical force and mortal mind are one. Drugs and
 hygiene oppose the supremacy of the divine Mind.
 Drugs and inert matter are unconscious, mindless. Cer-
 18 tain results, supposed to proceed from drugs, are really
 caused by the faith in them which the false human con-
 sciousness is educated to feel.

21 Mesmerism is mortal, material illusion. Animal mag-
 netism is the voluntary or involuntary action of error
 in all its forms; it is the human antipode
 24 Animal magnetism error of divine Science. Science must triumph
 over material sense, and Truth over error, thus putting
 an end to the hypotheses involved in all false theories
 27 and practices.

SCIENCE
 Christ

19/3 *Question.* — Is materiality the concomitant of spirit-
 uality, and is material sense a necessary preliminary to
 30 the understanding and expression of Spirit?

SCIENCE
 Word

18/2 Observe the office of Science reflecting Christ in its power to un- **SCIENCE**
cover. **Christ**

The *Answer* to this *Question* is a definite “NO” and this applies to both the objective and subjective states of mortal mind.

Medication and material hygiene as generally practised would be objective in character.

Mesmerism, hynotism, theosophy, or spiritualism as observable phenomena would be objective to the senses: but all six false systems as rooted in unconscious mortal mind and claiming to operate involuntarily as *law* are subjective evil or animal magnetism.

“Natural science and material laws” are objective; whilst “The physical universe (atomic structure, for example) expresses the conscious and unconscious thoughts (*fears, etc.*) of mortals”: it can be objective or subjective according to standpoint.

“Physical force and mortal mind are one”: this is wholly subjective. (See Vol. II p. 124-124a)

Similarly with drugs and inert matter, with mesmerism and animal magnetism—they are voluntary or involuntary according to standpoint. The vital thing is to cultivate and demonstrate the spiritual power which has dominion over every phase—hypotheses, theories, and practices alike, both voluntary and involuntary.

Animal magnetism is primary—the root error; mesmerism is the secondary or derivative error. Both phases are powerless and void in the light of Science.

(Answer to 19/3 overleaf)

19/3
(contd.)

Answer. — If error is necessary to define or to reveal Truth, the answer is yes; but not otherwise. *Material sense* is an absurd phrase, for matter has no sensation. Science declares that Mind, not matter, sees, hears, feels, speaks. Whatever contradicts this statement is the false sense, which ever betrays mortals into sickness, sin, and death. If the unimportant and evil appear, only soon to disappear because of their uselessness or their iniquity, then these ephemeral views of error ought to be obliterated by Truth. Why malign Christian Science for instructing mortals how to make sin, disease, and death appear more and more unreal?

Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth. Not death, but the understanding of Life, makes man mortal. The belief that life can be in matter or soul in body, and that man springs from dust or from an egg, is the result of the mortal error which Christ, or Truth, destroys by fulfilling the spiritual law of being, in which man is perfect, even as the "Father which is in heaven is perfect." If thought yields its dominion to other powers, it cannot outline on the body its own beautiful images, but it effaces them and delineates foreign agents, called disease and sin.

The heathen gods of mythology controlled war and agriculture as much as nerves control sensation or muscles measure strength. To say that strength is in matter, is like saying that the power is in the lever. The notion of any life or intelli-

1 SCIENCE

Word
(contd.)

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Error only
ephemeral

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Scientific
translations

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Material
beliefs

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19/3
(contd.)

Observe how Soul and Life characterize the text overall.

SCIENCE

(i) *Concomitant* implies coincidence but tends to stress attendance [upon] or association [with]. Word

Observe the delicacy of this opening: "If error is necessary . . . the answer is yes . . ." By inference, if not necessary the answer is no. In Jesus' unique case he assumed matter and mortal mind for the purpose of proving their nothingness in order to help mankind, not only by precept but by demonstration.

"Error only *ephemeral*" (M.H.)—"Beginning and ending in a day; shortlived." (Webster)

Once we understand that Mind alone sees, hears, feels, speaks we begin to lift sense and faculty beyond matter's claim to develop them and then to impair them. Observe a hint of forthcoming scientific translation in the use of *appear* (chemicalization), *soon to disappear* and *be obliterated by Truth* all in one sentence. (Three degrees)

(ii) "Emerge gently . . . Think not to thwart the spiritual ultimate . . ." We must continue to *emerge* until *the spiritual ultimate* becomes conscious experience and reality. (My italics)

"Scientific translations" (M.H.) is in the plural. This indicates the two translations (S. & H. pp. 115-116) as two aspects of one operation.

The belief that life is embryonic followed by the belief of soul in body [self-conscious error] is the result of the mortal error [primitive involuntary error] "which Christ, or Truth, destroys . . ."

Observe that thought should wield dominion and not delineate "foreign agents"; otherwise scientific translation would be lost and the work would have to be repeated, possibly with suffering.

(iii) The text is pointing out that "Material beliefs" (M.H.) control only in the measure of acceptance and no more so. Belief has no

19/3
(contd.)

1 gence in matter is without foundation in fact, and you
 2 can have no faith in falsehood when you have learned
 3 falsehood's true nature.

Suppose one accident happens to the eye, another to
 the ear, and so on, until every corporeal sense is quenched.
 6 ^{Sense versus} What is man's remedy? To die, that he may
 ^{Soul} regain these senses? Even then he must gain
 spiritual understanding and spiritual sense in order to
 9 possess immortal consciousness. Earth's preparatory
 school must be improved to the utmost. In reality man
 never dies. The belief that he dies will not establish his
 12 scientific harmony. Death is not the result of Truth but
 of error, and one error will not correct another.

Jesus proved by the prints of the nails, that his body
 15 was the same immediately after death as before. If death
 ^{Death} restores sight, sound, and strength to man,
 ^{an error} then death is not an enemy but a better friend
 18 than Life. Alas for the blindness of belief, which makes
 harmony conditional upon death and matter, and yet
 supposes Mind unable to produce harmony! So long
 21 as this error of belief remains, mortals will continue mortal
 in belief and subject to chance and change.

Sight, hearing, all the spiritual senses of man, are
 24 eternal. They cannot be lost. Their reality and immortal-
 ^{Permanent} tality are in Spirit and understanding, not in
 ^{sensibility} matter, — hence their permanence. If this
 27 were not so, man would be speedily annihilated. If the
 five corporeal senses were the medium through which
 to understand God, then palsy, blindness, and deafness
 30 would place man in a terrible situation, where he would
 be like those "having no hope, and without God in the
 world;" but as a matter of fact, these calamities often

SCIENCE

Word
(contd.)

19/3
(contd.)

foundation in fact: the inference therefore is that its nature is that of falsehood and therefore untrue, unreal and unsupported in law.

SCIENCE

Word
(contd.)

(iv) Accident implies chance or an incident which is so often the infraction of law. If accident were to extinguish every corporeal sense does this destroy man; is sense and faculty based on brain and nerve? Or is there a domain of consciousness in which spiritual sense is complete, indestructible and provides its own proof? "Sense [material] *versus* Soul" (M.H.)

"Earth's preparatory school must be improved to the utmost"—to the highest degree. This points the way to immortality and the ultimate harmony. There is no other way.

(v) "Death an error" (M.H.). The action of the Christ is first to restore to normality and this must be demonstrated either before death or afterwards, whether the claim be loss of sense, strength or faculty. Until this is honestly faced and met, chance and change will be recurrent to human sense and law flouted.

(vi) "Permanent sensibility" (M.H.). The text now elucidates the spiritual senses of man as forever permanent and immortal because they are to be found only in Spirit, never in matter.

When this is understood Spirit operates as a law of restoration to the five corporeal senses to facilitate scientific translation.

19/3
(contd.)

drive mortals to seek and to find a higher sense of happiness and existence.

1 SCIENCE
Word
(contd.)

Life is deathless. Life is the origin and ultimate of man, never attainable through death, but gained by walking in the pathway of Truth both before and after that which is called death. There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost centuries ago, and it will repeat the wonder.

Exercise
of Mind-
faculties 6

20/4

Question. — You speak of belief. Who or what is it that believes?

SCIENCE

Answer. — Spirit is all-knowing; this precludes the need of believing. Matter cannot believe, and Mind understands. The body cannot believe. The believer and belief are one and are mortal. Christian evidence is founded on Science or demonstrable Truth, flowing from immortal Mind, and there is in reality no such thing as *mortal* mind. Mere belief is blindness without Principle from which to explain the reason of its hope. The belief that life is sentient and intelligent matter is erroneous.

Understanding
versus
belief 18

The Apostle James said, "Show me thy faith without thy works, and I will show thee my faith by my works." The understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality.

This faith relies upon an understood Principle. This Principle makes whole the diseased, and brings out the

^{19/3}
(contd.) (vii) The answer closes on the note of Life deathless—the origin and ultimate of man—“gained by walking in the pathway of Truth both *before* and *after* that which is called death.”

SCIENCE
Word
(contd.)

These newly found Mind-faculties are to be exercised (See M.H.) to the point where a higher Christianity is made safe and these faculties become permanent in scientific understanding.

Then this law of restoration repeats the wonder in order to open the way for advance beyond matter.

^{20/4} The subject is now “Understanding *versus* belief” (M.H.) in order to show that Principle must be understood—this is imperative, not to be avoided or evaded.

SCIENCE

Belief thus becomes obsolete. Observe the parallel between “Sin constituting the sinner” and “believer and belief are one” (See Retro. p. 67). The former illustrates sin evolving personal sense; the latter indicates the awakening that enables the mortal to impersonalize his belief: one is the equivalent of ‘going into’ and the other ‘coming out of’, until both sin and belief are seen through and abandoned as *nothing*.

It is thus the mist of belief clears, and faith (second degree) rises to the understanding that Life is Spirit; Principle is understood, providing proof in “the enduring and harmonious phases of things”.

20/4
(contd.)

1 enduring and harmonious phases of things. The result
 of our teachings is their sufficient confirmation. When,
 3 Confirmation on the strength of these instructions, you are
 by healing able to banish a severe malady, the cure shows
 that you understand this teaching, and therefore you re-
 6 ceive the blessing of Truth.

SCIENCE
(contd.)

The Hebrew and Greek words often translated *belief*
 differ somewhat in meaning from that conveyed by the
 9 Belief and English verb *believe*; they have more the sig-
 firm trust nificance of faith, understanding, trust, con-
 stancy, firmness. Hence the Scriptures often appear in
 12 our common version to approve and endorse belief, when
 they mean to enforce the necessity of understanding.

21/5

Question. — Do the five corporeal senses constitute
 15 man?

SCIENCE
Word

Answer. — Christian Science sustains with immortal
 proof the impossibility of any material sense, and defines
 18 All faculties these so-called senses as *mortal beliefs*, the
 from Mind testimony of which cannot be true either of
 man or of his Maker. The corporeal senses can take no
 21 cognizance of spiritual reality and immortality. Nerves
 have no more sensation, apart from what belief be-
 stows upon them, than the fibres of a plant. Mind alone
 24 possesses all faculties, perception, and comprehension.
 Therefore mental endowments are not at the mercy of
 organization and decomposition, — otherwise the very
 27 worms could unfashion man. If it were possible for the
 real senses of man to be injured, Soul could reproduce
 them in all their perfection; but they cannot be dis-
 30 turbed nor destroyed, since they exist in immortal Mind,
 not in matter.

20/4
(contd.)

Observe "The result of our teaching is their sufficient confirmation". This is an example of demonstration becoming its own proof. Likewise, "When, on the strength of these instructions . . ." Thus the textbook is self-revealing and Principle is self-demonstrating and this should be understood and given first place in the affections.

SCIENCE
(contd.)

Observe the subtle distinction between the Hebrew and the Greek translated *belief* and the English verb *believe*.

21/5

The fourteen paragraphs comprising this *Answer* fall naturally into two groups: i-vii deal with the self-conscious errors of human experiences; viii-xiv deal with involuntary errors.

SCIENCE
Word

(i) "All faculties from Mind" (M.H.): Observe the uncompromising nature of the *Answer*—"the impossibility of any material sense" [as part of man] together with proof of this.

These five corporeal senses are *mortal beliefs* only: they have no authority as law, and "can take no cognizance of spiritual reality and immortality". They are inseparable from brain and nerve: whereas "Mind alone possesses all faculties, perception, and comprehension". Therefore one must see all endowments above organization and decomposition; and this is the office and purpose of scientific translation to be fulfilled through demonstration becoming proof.

Such is the nature of Soul and Mind operating as Christ to the human concept that the bodily senses (if injured or impaired) are restored to normal prior to scientific translation. Even "if it were possible for the *real* senses of man to be injured, Soul could reproduce them in all their perfection . . ." (my italics). Happily the real senses of man are beyond "fall" or impairment. It is thus man attains to Life.

21/5
(contd.)

The less mind there is manifested in matter the better. 1
 When the unthinking lobster loses its claw, the claw grows
 again. If the Science of Life were understood, it would be found that the senses of Mind are
 never lost and that matter has no sensation. Then the
 human limb would be replaced as readily as the lobster's
 claw, — not with an artificial limb, but with the genuine
 one. Any hypothesis which supposes life to be in matter
 is an educated belief. In infancy this belief is not equal
 to guiding the hand to the mouth; and as consciousness
 develops, this belief goes out, — yields to the reality of
 everlasting Life. 12

Corporeal sense defrauds and lies; it breaks all the
 commands of the Mosaic Decalogue to meet its own de-
 mands. How then can this sense be the God-
 given channel to man of divine blessings or
 understanding? How can man, reflecting God, be de-
 pendent on material means for knowing, hearing, seeing?
 Who dares to say that the senses of man can be at one time
 the medium for sinning against God, at another the me-
 dium for obeying God? An affirmative reply would con-
 tradict the Scripture, for the same fountain sendeth not
 forth sweet waters and bitter. 15

The corporeal senses are the only source of evil or
 error. Christian Science shows them to be false, be-
 cause matter has no sensation, and no organic
 construction can give it hearing and sight nor
 make it the medium of Mind. Outside the
 material sense of things, all is harmony. A wrong sense
 of God, man, and creation is *non-sense*, want of sense.
 Mortal belief would have the material senses sometimes
 good and sometimes bad. It assures mortals that there 24

SCIENCE

Word
(contd.)

Possibilities
of Life

Decalogue
disregarded

Organic
construction
valueless

21/5
(contd.)

(ii) This same question of restoration is now carried forward from sense and faculty to include limb and body. Likewise the understanding of Mind and Soul is carried forward (or exalted) to “the Science of Life” and “the reality of everlasting Life”.

SCIENCE
Word
(contd.)

“Possibilities of Life” (M.H.). This foreshadows the time when spiritual understanding will lift surgery out of the physical realm in order that surgery may become synonymous with divine operation: (1) to restore the human concept to normal prior to (2) scientific translation being understood and demonstrated as the way to the reality of Life.

(iii) Following up in the Concordance Mrs. Eddy’s use of “Corporeal sense” it would appear that this phrase conveys that aspect of error which translates or evolves unconscious involuntary error into self-conscious sense testimony. If we silence animal magnetism and its associated channel (corporeal sense) there can be no problem, neither bodily nor mental. The Mosaic Decalogue understood and obeyed in full lays the axe to the root of these various types of error—no matter whether causative, transitional, or consequential.

(iv) “Organic construction valueless” (M.H.). The text at this point shows these corporeal senses to be “the only source of evil or error”—of self-conscious sense-testimony. The task is to dissolve “the material sense of things” through the spiritualization of consciousness: then harmony or divine order is man’s normal status, and organic construction yields to divine structure as found in Principle.

21/5
(contd.)SCIENCE
Word
(contd.)

1 is real pleasure in sin; but the grand truths of Christian Science dispute this error.

3 Will-power is but a product of belief, and this belief commits depredations on harmony. Human will is an

6 Will-power
an animal
propensity animal propensity, not a faculty of Soul. Hence it cannot govern man aright. Christian Science reveals Truth and Love as the

9 motive-powers of man. Will — blind, stubborn, and headlong — cooperates with appetite and passion. From this cooperation arises its evil. From this also comes its powerlessness, since all power belongs to God, good.

12 The Science of Mind needs to be understood. Until it is understood, mortals are more or less deprived of

15 Theories
helpless Truth. Human theories are helpless to make man harmonious or immortal, since he is so

already, according to Christian Science. Our only need is to know this and reduce to practice the real man's di-

18 vine Principle, Love.

“Quench not the Spirit. Despise not prophesyings.”

Human belief — or knowledge gained from the so-called

21 True nature
and origin material senses — would, by fair logic, annihilate man along with the dissolving elements of clay. The scientifically Christian explanations of the

24 nature and origin of man destroy all material sense with immortal testimony. This immortal testimony ushers

in the spiritual sense of being, which can be obtained 27 in no other way.

Sleep and mesmerism explain the mythical nature of material sense. Sleep shows material sense as either

30 Sleep an
illusion oblivion, nothingness, or an illusion or dream. Under the mesmeric illusion of belief, a man

will think that he is freezing when he is warm, and that he

21/5 (contd.) (v) "Will-power [as] an animal propensity" (M.H.) is the inversion of Life. It is that element of belief which would trespass on the natural harmony of the divine order of being. It lies midway between the "unconscious error in the beginning" and the self-conscious error which is the infraction of divine law. Truth and Love in absolute Science is the complete antidote and true motive-power of man. "Will—blind, stubborn, and headlong"—precipitates its own elimination. SCIENCE
Word
(contd.)

(vi) "Theories helpless" (M.H.) are the inversion of Truth. It is essential that the Science of Mind be understood—and not be merely believed. Human theories are helpless. But the need is met when understanding reduces "to practice the real man's divine Principle, Love".

(vii) "True nature and origin" (M.H.) Human belief in the form of nuclear knowledge if used criminally would, "by fair logic," annihilate mankind before the end of this century.

Hence the imperative need for a new factor—spiritual origin understood and demonstrated with immortal testimony "to hold crime in check", that humanity may be saved. (See Mis. p. 222: 22-5 S. & H. p. 96-97).

We come now to the second group.

(viii) Sleep and mesmerism are constituent errors of animal magnetism and are to be overcome—the sooner the better for the individual and mankind. They may be involuntary or unconscious or both combined. "Sleep an illusion" (M.H.)

21/5
(contd.)

is swimming when he is on dry land. Needle-thrusts will not hurt him. A delicious perfume will seem intolerable. Animal magnetism thus uncovers material sense, and shows it to be a belief without actual foundation or validity. Change the belief, and the sensation changes. Destroy the belief, and the sensation disappears.

1 SCIENCE
Word
(contd.)

Material man is made up of involuntary and voluntary error, of a negative right and a positive wrong, the latter calling itself right. Man's spiritual individuality is never wrong. It is the likeness of man's Maker. Matter cannot connect mortals with the true origin and facts of being, in which all must end. It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality and find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator.

Man linked
with Spirit

The belief that matter and mind are one, — that matter is awake at one time and asleep at another, sometimes presenting no appearance of mind, — this belief culminates in another belief, that man dies. Science reveals material man as never the real being. The dream or belief goes on, whether our eyes are closed or open. In sleep, memory and consciousness are lost from the body, and they wander whither they will apparently with their own separate embodiment. Personality is not the individuality of man. A wicked man may have an attractive personality.

Material man
as a dream

When we are awake, we dream of the pains and pleasures of matter. Who will say, even though he does not understand Christian Science, that this dream — rather than the dreamer — may not be mortal man? Who can rationally say otherwise,

Spiritual
existence the
one fact

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6
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12
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18
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24
27
30

^{21/5}
(contd.)

Because it has no foundation in Principle, animal magnetism itself uncovers material sense—to the latter's own discomfiture and elimination. It is in this way that animal magnetism is self-destroying.

SCIENCE
Word
(contd.)

(ix) Material man (mortal man) is a mixture—made up of involuntary and voluntary error: the former claiming to constitute and control the latter against natural powers of resistance. This for example is the nature of the drug problem.

“Man linked with Spirit” (M.H.) is the fact which leads to mortals' awakening whereby “the supremacy of Spirit” annuls the claims of matter and indicates “the indissoluble spiritual link” which establishes man forever in the divine likeness . . .” At this point he becomes aware of himself as reflex image with full dominion.

(x) It is thus the way out from sleep and dream is found, personality yields to individuality; memory and consciousness no longer “wander whither they will . . . with their own separate embodiment” but yield to the eternal divine order in which man is always conscious of his own identity.

(xi) “Spiritual existence the one fact” (M.H.).

Dissolving the dream (involuntary error) is that which awakens the dreamer; for the dream left to its own devices would leave mortal man intact in body and thought—unawakened. This awakening can come about in only one way—“spiritual rationality and free thought”

21/5
(contd.)

1 when the dream leaves mortal man intact in body and
 thought, although the so-called dreamer is unconscious?
 3 For right reasoning there should be but one fact before
 the thought, namely, spiritual existence. In reality there
 is no other existence, since Life cannot be united to its
 6 unlikeness, mortality.

SCIENCE

Word
(contd.)

Being is holiness, harmony, immortality. It is already
 proved that a knowledge of this, even in small degree,
 9 Mind one
and all will uplift the physical and moral standard
 of mortals, will increase longevity, will purify
 and elevate character. Thus progress will finally destroy
 12 all error, and bring immortality to light. We know that
 a statement proved to be good must be correct. New
 thoughts are constantly obtaining the floor. These two
 15 contradictory theories — that matter is something, or
 that all is Mind — will dispute the ground, until one is
 acknowledged to be the victor. Discussing his cam-
 18 paign, General Grant said: "I propose to fight it out on
 this line, if it takes all summer." Science says: All is
 Mind and Mind's idea. You must fight it out on this
 21 line. Matter can afford you no aid.

The notion that mind and matter commingle in the
 human illusion as to sin, sickness, and death must even-
 24 Scientific
ultimatum tually submit to the Science of Mind, which
 denies this notion. *God is Mind, and God is*
infinite; hence all is Mind. On this statement rests the
 27 Science of being, and the Principle of this Science is di-
 vine, demonstrating harmony and immortality.

The conservative theory, long believed, is that there
 30 are two factors, matter and mind, uniting on some im-
 possible basis. This theory would keep truth and error
 always at war. Victory would perch on neither banner.

^{21/5}
(contd.) understood and demonstrated dissolve mortality and prove spiritual SCIENCE
existence to be the only Life. Word
(contd.)

(xii) “Mind one and all” (M.H.). It is only by accepting this premise that we can advance and emerge from mortality into immortality. (C.R. S. & H. p. 109:2-3)

The oneness of being and the correlative nothingness of matter is the issue in all the struggles and warfare that we may encounter. There can be only one outcome: Mind is all and only.

(xiii) Sin, sickness, and death are the phenomena of mortality: their impulsion is vague, formless belief. “But there went up a mist from the earth . . .” This is the perfect descriptive Biblical symbol. (See Gen II:6). It is to this that the “Scientific ultimatum” (M.H.) is addressed: *God is Mind, and God is infinite; hence all is Mind.*

In contrast with the above belief, “the Principle of this Science is divine, demonstrating harmony and immortality”.

(xiv) Even though this notion may develop into a “conservative” (even scholarly) theory perpetuating inconclusive warfare it is destined

21/5 (contd.) On the other hand, Christian Science speedily shows 1 **SCIENCE**
 Truth to be triumphant. To corporeal sense, the sun **Word**
 appears to rise and set, and the earth to stand still; but astronomical science contradicts this, 3 **(contd.)**
 and explains the solar system as working on a different plan. All the evidence of physical sense and all the 6
 knowledge obtained from physical sense must yield to Science, to the immortal truth of all things.

22/6 *Question.* — Will you explain sickness and show how it 9 **SCIENCE**
 is to be healed? **Christ**

Answer. — The method of Christian Science Mind-healing is touched upon in a previous chapter entitled Christian 12
 Science Practice. A full answer to the above question involves teaching, which enables the 15
 healer to demonstrate and prove for himself the Principle **Mental preparation**
 and rule of Christian Science or metaphysical healing.

Mind must be found superior to all the beliefs of the five corporeal senses, and able to destroy all ills. Sick- 18
 ness is a belief, which must be annihilated by **Mind destroys all ills**
 the divine Mind. Disease is an experience of so-called mortal mind. It is fear made manifest on the 21
 body. Christian Science takes away this physical sense of discord, just as it removes any other sense of moral or
 mental inharmony. That man is material, and that mat- 24
 ter suffers, — these propositions can only seem real and natural in illusion. Any sense of soul in matter is not the
 reality of being. 27

If Jesus awakened Lazarus from the dream, illusion, of death, this proved that the Christ could improve on a false sense. Who dares to doubt this consummate test of the 30
 power and willingness of divine Mind to hold man forever

to pass away leaving "Truth to be triumphant", acknowledging "Victory for Truth" (M.H.) in every domain and sphere of action.

SCIENCE
Word
(contd.)

^{22/6} The answer begins with "Mental preparation" which includes method, teaching, rule, leading to demonstration and proof of the divine Principle which is the climax of all practice.

SCIENCE
Christ

To attain to this the remainder of the text has to be understood with reference to Mind and Love, Spirit and Truth, Soul and Life.

"Mind destroys all ills" (M.H.) but to be demonstrated it must "be found superior to all the beliefs of the five corporeal senses" and supreme in the affections. Fear whether manifest as sickness or disease cannot be found in the consciousness which is co-incident with Mind. All discord is some form of deviation from the perfection of divine order.

Jesus carried this standard through to fulfilment in the awakening of Lazarus proving that the Christ "could improve on a false sense" preparatory to the ultimate consumation seen in his own resurrection and ascension.

22/6
(contd.)

1 intact in his perfect state, and to govern man's entire
 action? Jesus said: "Destroy this temple [body], and
 3 in three days I [Mind] will raise it up;" and he did this
 for tired humanity's reassurance.

SCIENCE
Christ
(contd.)

Love.

Is it not a species of infidelity to believe that so great
 6 a work as the Messiah's was done for himself or for God,
 who needed no help from Jesus' example to
 Inexhaustible divine Love preserve the eternal harmony? But mortals
 9 did need this help, and Jesus pointed the way for them.
 Divine Love always has met and always will meet every
 human need. It is not well to imagine that Jesus demon-
 12 strated the divine power to heal only for a select number
 or for a limited period of time, since to all mankind and
 in every hour, divine Love supplies all good.

Spirit

15 The miracle of grace is no miracle to Love. Jesus
 demonstrated the inability of corporeality, as well as the
 infinite ability of Spirit, thus helping erring
 Reason and Science human sense to flee from its own convictions
 18 and seek safety in divine Science. Reason, rightly di-
 rected, serves to correct the errors of corporeal sense; but
 21 sin, sickness, and death will seem real (even as the ex-
 periences of the sleeping dream seem real) until the Sci-
 ence of man's eternal harmony breaks their illusion with
 24 the unbroken reality of scientific being.

Truth

Which of these two theories concerning man are you
 ready to accept? One is the mortal testimony, changing,
 27 dying, unreal. The other is the eternal and real evidence,
 bearing Truth's signet, its lap piled high with immortal
 fruits.

30 Our Master cast out devils (evils) and healed the sick.
 It should be said of his followers also, that they cast fear
 and all evil out of themselves and others and heal the sick.

22/6
(contd.)

These “three days” signify infinitely more than a measure of time: rather do they represent and interpret that measure of spiritual understanding “when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization” (S. & H. p. 509). This tremendous fact Jesus demonstrated for time and eternity—“for tired humanity’s reassurance”.

SCIENCE
Christ
(contd.)

Such utter and complete sacrifice of self whereby to re-present imperishable identity [temple or body] illustrates both the nature of divine Love and divine Love as the only Life.

“Inexhaustible divine Love” (M.H.) sustains being infinitely and meets the human need.

“The miracle of grace [which] is no miracle to Love” is now interpreted through “Reason and Science” (M.H.) whereby the illusions of sense testimony yield to “the Science of man’s eternal harmony” and “the unbroken reality of scientific being”—both type and symbol of divine order.

The choice between two opposed theories is now presented. The mortal testimony—changing, dying, unreal—may be indulged but cannot be demonstrated: the eternal and real is self-demonstrating in accord with divine law founded in Principle.

The first task is to cast fear and “all evil” out of oneself to qualify

22/6
(contd.)

God will heal the sick through man, whenever man is governed by God. Truth casts out error now as surely as it did nineteen centuries ago. All of Truth is not understood; hence its healing power is not fully demonstrated.

1 SCIENCE
Christ
(contd.)

Followers
of Jesus

3

Soul

If sickness is true or the idea of Truth, you cannot destroy sickness, and it would be absurd to try. Then classify sickness and error as our Master did, when he spoke of the sick, “whom Satan hath bound,” and find a sovereign antidote for error in the life-giving power of Truth acting on human belief, a power which opens the prison doors to such as are bound, and sets the captive free physically and morally.

Destruction
of all evil

9

Life

When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious — as Life eternally is — can destroy any painful sense of, or belief in, that which Life is not. Let Christian Science, instead of corporeal sense, support your understanding of being, and this understanding will supplant error with Truth, replace mortality with immortality, and silence discord with harmony.

Steadfast and
calm trust

24

23/7

Question. — How can I progress most rapidly in the understanding of Christian Science?

SCIENCE
Christianity

Answer. — Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love. In the Science of Mind, you will soon ascertain

Rudiments
and growth

30

22/6
(contd.)

for this sacred work. If consciousness is pure enough, Truth is as certain in operation today as ever it was. Observe that in this quality of consciousness there is no element of self: Principle and its idea is one as one operation.

SCIENCE
Christ
(contd.)

“Destruction of all evil” (M.H.). This is only possible on the basis that evil is unreal in spite of sense-testimony.

Truth acting on human belief destroys the error uppermost in consciousness and thereby frees the human concept “physically and morally”. This opens the way to the third degree (see p. 116) of spiritual reality.

This paragraph is concerned with *showing how*. It is specific in its instruction to the reader; and if he is humble and meek in acceptance and obedience he cannot fail in his demonstration. “Blessed are the meek for they shall inherit the earth.”

Observe the fourfold nature of this instruction throughout the paragraph: -

1. “. . . cling steadfastly to God and His idea.”
2. “Allow nothing but His likeness to abide in your thought.”
3. “Let neither fear nor doubt over shadow . . .”
4. “Let Christian Science . . . support your understanding of being . . .”

23/7

This *Question* arises with everyone sooner or later. The *Answer* is epitomized in three paragraphs.

(i) “Rudiments and growth” (M.H.) *Letter* and *spirit* must combine. “Adhere to the divine Principle . . . and follow the behests of God . . .” This is the objective sense maturing into the subjective sense: “abiding steadfastly in wisdom, Truth and Love.” Likewise

SCIENCE
Christianity

1 that error cannot destroy error. You will also learn
 2 that in Science there is no transfer of evil suggestions
 3 from one mortal to another, for there is but one Mind,
 and this ever-present omnipotent Mind is reflected by
 man and governs the entire universe. You will learn
 6 that in Christian Science the first duty is to obey
 God, to have one Mind, and to love another as
 yourself.

9 We all must learn that Life is God. Ask yourself:
 Am I living the life that approaches the supreme good?
 12 ^{Condition}
^{of progress} Am I demonstrating the healing power of
 Truth and Love? If so, then the way will
 grow brighter "unto the perfect day." Your fruits
 will prove what the understanding of God brings to man.
 15 Hold perpetually this thought, — that it is the spiritual
 idea, the Holy Ghost and Christ, which enables you to
 demonstrate, with scientific certainty, the rule of healing,
 18 based upon its divine Principle, Love, underlying, over-
 lying, and encompassing all true being.

"The sting of death is sin; and the strength of sin is
 21 the law," — the law of mortal belief, at war with the
^{Triumph}
^{over death} facts of immortal Life, even with the spiritual
 law which says to the grave, "Where is thy
 24 victory?" But "when this corruptible shall have put
 on incorruption, and this mortal shall have put on im-
 mortality, then shall be brought to pass the saying that
 27 is written, Death is swallowed up in victory."

24 *Question.* — Have Christian Scientists any religious
 creed?

30 *Answer.* — They have not, if by that term is meant
 doctrinal beliefs. The following is a brief exposition of

^{23/7} (contd.) we learn to handle error by losing all fear of it and accepting one Mind only for the whole of man and the entire universe. SCIENCE Christianity (contd.)

(ii) “Condition of progress” (M.H.) This paragraph is fourfold within itself and has deep significance: -

- (a) “We all must *learn* . . .” The Word concept.
- (b) “Am I *living* the life . . .” The Christ concept.
- (c) “Am I *demonstrating* . . .” The Christianity concept. (C.R. p. 482:15) “the way” . . . “unto the perfect day”—a complete cycle.
- (d) “*Hold perpetually* this thought . . .” to end of paragraph: scientific interpretation, the office of Science.

(iii) “Triumph over death” (M.H.) *Sting*: painful or poisonous reaction due to deviation from divine order. If we are true to the earlier precepts and instructions victory is assured and scientific translation consummated. This is the climax of demonstration having become proof.

Now follows the third sub-division of this chapter: -

²⁴ *Creed*: A brief authoritative formula of religious belief (Webster).
Doctrine implies acceptance of a principle as taught by a body of believers (Webster).

Dogma implies a doctrine that is laid down as true and beyond dispute (Webster).

Tenet stresses acceptance and belief rather than teaching and applies to a principle that is held or adhered to (Webster).

the important points, or religious tenets, of Christian Science: — 1

1. As adherents of Truth, we take the inspired Word 3
of the Bible as our sufficient guide to eternal Life.

2. We acknowledge and adore one supreme and in-
finite God. We acknowledge His Son, one Christ; the 6
Holy Ghost or divine Comforter; and man in God's
image and likeness.

3. We acknowledge God's forgiveness of sin in the 9
destruction of sin and the spiritual understanding that
casts out evil as unreal. But the belief in sin is pun-
ished so long as the belief lasts. 12

4. We acknowledge Jesus' atonement as the evi-
dence of divine, efficacious Love, unfolding man's unity
with God through Christ Jesus the Way-shower; and 15
we acknowledge that man is saved through Christ,
through Truth, Life, and Love as demonstrated by the
Galilean Prophet in healing the sick and overcoming 18
sin and death.

5. We acknowledge that the crucifixion of Jesus and
his resurrection served to uplift faith to understand eter- 21
nal Life, even the allness of Soul, Spirit, and the noth-
ingness of matter.

6. And we solemnly promise to watch, and pray for 24
that Mind to be in us which was also in Christ Jesus; to
do unto others as we would have them do unto us; and
to be merciful, just, and pure. 27

These six tenets serve the highest purpose. First, they help the individual student to define his own position relative to a progressive concept of Christianity in order to free himself from beliefs he can well discard.

Second, they illustrate that the basic propositions of this revelation of Science are confirmed by the inspired Word of the Bible whereby Word, Christ, Christianity, Science integrate and co-ordinate within one divine Principle.

Third, the oneness of being as thus set forth, understood and demonstrated, solves the problem of evil and provides a progressive way of life that emerges from matter into the reality of Spirit—Life, Truth, Love.

Fourth, these tenets bridge any gap that may appear to withhold full and undivided acceptance of Science as the ultimate reality of being.

“. . . the important points . . . of Christian Science” are re-interpreted in THE APOCALYPSE (Chapter XVI) as “the four cardinal points” of absolute Christian Science.

RECAPITULATION

THE MATRIX-CALCULUS

WORD (465: 8-466: 31)
 Word 465: 8-465: 10
 Christ 465: 11-465: 15
 Christianity 465: 16-466: 6
 Science 466: 7-466: 31

CHRIST (467: 1-469: 6)
 Word 467: 1-468: 7
 Christ 468: 8-468: 15
 Christianity 468: 16-468: 24
 Science 468: 25-469: 6

CHRISTIANITY (469: 7-472: 22)
 Word 469: 7-469: 11
 Christ 469: 12-471: 21
 Christianity 471: 22-472: 12
 Science 472: 13-472: 22

SCIENCE (472: 23-482: 12)
 Word 472: 23-475: 4
 Christ 475: 5-477: 18
 Christianity 477: 19-478: 13
 Science 478: 14-480: 25 (7 fold)
 480: 26-482: 12 (4 fold)

THE ORDER OF SCIENTIFIC METAPHYSICS

(i) 482: 13-484: 5	MIND/LOVE	SCIENCE/CHRISTIANITY
(ii) 484: 6-484: 27	SPIRIT/TRUTH	SCIENCE/CHRIST
(iii) 484: 28-487: 12	SOUL/LIFE	SCIENCE/WORD
(iv) 487: 13-488: 13	PRINCIPLE	SCIENCE
(v) 488: 14-493: 8	LIFE/SOUL	SCIENCE/WORD
(vi) 493: 9-495: 24	TRUTH/SPIRIT	SCIENCE/CHRIST
(vii) 495: 25-496: 27	LOVE/MIND	SCIENCE/CHRISTIANITY

THE TENETS

496: 28-497: 27

The twenty-four questions and answers (16+7+1) of RE-CAPITULATION epitomize the whole textbook.

Q. & A. 1-16 epitomize the sixteen chapters and elucidate the omniacion of Being in terms of a matrix—calculus—the closest symbol we know to interpret the multiformity of office pervading self-existence and self-expression in their indivisible oneness.

Q. & A. 17-23 elucidate the “way” of Science that is to be lived and demonstrated in order that the individual student may attain the subjective consciousness of this matrix as a key to the reality and eternal progression of his own being in the divine image and likeness. He then no longer *thinks* about God: he lives as “the expression of God’s being”.

Q. & A. 24 provides the tenets as “the important points . . . of Christian Science”.