

A BROAD SURVEY
OF
SCIENCE AND HEALTH
WITH KEY TO THE SCRIPTURES

(THE CHRISTIAN SCIENCE TEXTBOOK)

A GUIDE TO ITS DESIGN AND STRUCTURE

JOHN LAWRENCE SINTON

Published by
THE FOUNDATIONAL BOOK COMPANY LIMITED
LONDON, ENGLAND

By the same author

HARROGATE SUMMER SCHOOL, 1952
REPORT OF CLASSES ON THE GLOSSARY IN SCIENCE AND HEALTH

AUTHOR'S NOTE

This booklet is a brief survey of *Science and Health with Key to the Scriptures*, by Mary Baker Eddy. It is designed to help the student to broaden his own spiritual understanding and to develop his demonstration of Christian Science. It is also the forerunner to a more comprehensive work in course of preparation.

J. L. SINTON
London, England

The following abbreviations of the titles of the writings of Mary Baker Eddy are used in this booklet:—

<i>S. & H.</i>	<i>Science and Health with Key to the Scriptures</i>
<i>Mis.</i>	<i>Miscellaneous Writings</i>
<i>Ret.</i>	<i>Retrospection and Introspection</i>
<i>No.</i>	<i>No and Yes</i>
<i>My.</i>	<i>The First Church of Christ, Scientist and Miscellany</i>

A Broad Survey of Science and Health

Science and Health with Key to the Scriptures, by Mary Baker Eddy, is God's gift to this age; it is the textual representation and interpretation of the divine Comforter promised by Christ Jesus (John xiv: 26).

In fulfilment of this great office *Science and Health* takes its place in constituting with the Bible one complete, indivisible literature. Read objectively in the light of *seven days*, this inspired literature reveals and records the continuous, expanding unfoldment of the divine manifestation or spiritual idea to humanity. But comprehended subjectively by the maturing human understanding, it is seen to be the complete textual presentation in its Science of the operation of the one divine Principle as this Principle constitutes and governs all reality within the perfection of divine order, yet reaches and redeems human life at every level of belief and at every stage of development.

So immense is the purpose and mission before the spiritual idea that it is the object of this present writing to help the student to help himself in the task of analysing the leading conceptions of *Science and Health* and of developing scientific method in their application to the human need and problem.

We begin with the Bible by observing that there runs through the inspired record a continuous line of light which when brought into the focus of idea and specific thought, falls naturally into three great categories: the revelatory Word ranging broadly from Genesis to Psalms and Proverbs; the Christ which characterizes the Prophets and Gospels; and Christianity which characterizes the Acts, Epistles and Revelation, foreshadowing Science. And today, this same line of light, as Science, characterizes *Science and Health* from cover to cover to constitute the fourth and final category; and by closing its sixteenth chapter with the 23rd Psalm

spiritually interpreted, *Science and Health* brings the end round to the beginning, round to the high-water mark of the Word to constitute one indivisible literature.

By confirming and verifying the Bible, and interpreting the divine Word, *Science and Health* reveals that the prime fact of being, and of Mrs. Eddy's discovery, is the *oneness* of being as opposed to the dualism of all evidence based on the five physical senses.

By this *oneness* we mean that Being is one and indivisible in nature, essence, substance, structure and operation, that is, in what it *is* and *does*; and this eliminates such opposites as Mind and matter, Spirit and flesh, Soul and sense, Truth and error, and so on. Thus the divine *Whole* or *wholeness* (*Mis.* 16: 21; *S. & H.* 465: 14) is One, noumenon and phenomenon conjoined and inseparable, yet distinct in office, the former in its infinitude embracing the latter as the substance and content of its own being. It is in this sense that "Principle and its idea is one . . ." (*S. & H.* 465: 17) and the supreme issue in human life is attained through the willingness to forego any other claim to self-existence apart from the one divine Being, and to demonstrate this.

We now come to a leading proposition: that what Being is "must be understood through the idea which expresses it," i.e. through what it *does* in action or operation (*S. & H.* 467: 29-3).

This great fact of oneness runs through *Science and Health* with unbroken continuity. It appears and reappears under the terms ONE, ALL, ONLY, and INFINITE which are sometimes capitalized, at other times italicized according to the need of the context.

Examples in the text of *Science and Health* and *Prose Works*:—

ONE	ALL	ONLY	INFINITE
3: 14	17: 15	330: 11	vii: 1
16: 29	280: 3	331: 19	249: 15
112: 16	339: 7	339: 27	336: 21 m.h.
117: 4	366: 29	344: 2	502: 24
	536: 9	469: 14	
		502: 25	

ALL-IN-ALL

109: 5
 113: 16
 331: 11
 468: 11

PROSE WORKS: Combined
References

My. 239: 17-21
Mis. 173: 17
Ret. 60: 11-12
No. 25: 2

The student is referred to the Concordances for further examples.

To define and interpret this divine ONE, ALL, ONLY and INFINITE in both nature and essence, in letter and spirit, *Science and Health* draws upon the Bible, and so provides and arranges a set of synonymous terms to characterize and reveal this ONE as He *is* in conjunction with what He *does*; but since these two offices are inseparable and inter-dependent, *Science and Health* draws also upon the Bible for the operational terms Word and Christ, fulfils Christianity and adds Science as the interpreter. These four operational terms are not to be regarded as quarters or portions; they are to be understood as four aspects or phases of the one indivisible operation of the one infinite Supreme Being or divine Principle that Christendom calls God; and by which the divine Principle is self-expressed and reflected.

Thus what God is in nature and essence is gained in consciousness by the student as he observes how the synonymous terms (with their associated, distinctive qualities, actions and operations) are woven into the text, in fulfilment of the proposition aforementioned, that God is to be understood through the idea expressing Him. It is a good plan to study and ponder the distinctive qualities of each synonymous term individually, and in recognized order, so that these terms may build up and represent in the student's thought an indelible yet flexible and expanding concept of what the Infinite *is* through the qualities which constitute its nature and essence. Likewise, it is a good plan to study and ponder the four operational terms individually in order to gain an expanding conception of the infinite, with reference to divine

operation in its omniacion; for without omniacion, being in nature and essence would be void.¹

Almost imperceptibly at first, yet continuously if one is sincere, profound changes and developments are under way. Disconnected, fragmentary thinking—the discrete sense of truth—begins to yield to an unfolding sense of pattern and design leading into structure and co-ordinated operation, and divine order is accepted and welcomed as the fact of being. Then one begins to comprehend somewhat the meaning of omniacion as it pervades the whole universe. Thus what God *is*, viz. “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love” (*S. & H.* 465) is gained and understood in “nature, essence, and wholeness” through what God *does* in action or operation within and throughout His own infinite being; and which, coming as the divine Word, Christ, Christianity and Science in their distinctive offices, reaches and touches the human consciousness for the purpose of redemption and salvation through spiritual understanding demonstrated.

The Office of Matrix

Science and Health in its inspired text is thus seen to be the presentation and interpretation of Being in nature, essence, structure and operation designed to reach human thought at all levels of belief and understanding. Since these four offices of divine operation are inseparable, yet may be considered individually, they reflect each other in their continuity of action within the framework and indivisible wholeness of being, and therefore can best be understood in terms of a matrix.

The accompanying plan in the form of a four by four frame with each chapter taking its appointed place in the design, illustrates what is meant by the term *matrix*, and shows what we mean to convey by the Word as the Word in relation to PRAYER;

¹ The student who wishes to pursue these fundamental studies in more detail is recommended *A Study of the Fundamentals of Christian Science*, published by The Foundational Book Company Limited, London.

the Word reflecting the Christ in relation to ATONEMENT AND EUCHARIST; or Science reflecting the Christ as in RECAPITULATION and so on with the remaining chapters in relation to these four operational terms and their mutual reflection of each other.

	WORD	CHRIST	CHRISTIANITY	SCIENCE
WORD	PRAYER	ANIMAL MAGNETISM UNMASKED	CREATION	TEACHING CHRISTIAN SCIENCE
CHRIST	ATONEMENT AND EUCHARIST	SCIENCE THEOLOGY MEDICINE	SCIENCE OF BEING	RECAPITULA- TION
CHRISTIANITY	MARRIAGE	PHYSIOLOGY	SOME OBJECTIONS ANSWERED	GENESIS
SCIENCE	CHRISTIAN SCIENCE VERSUS SPIRITUALISM	FOOTSTEPS OF TRUTH	CHRISTIAN SCIENCE PRACTICE	THE APOCALYPSE

Such a frame or matrix is a device commonly used to facilitate and elucidate certain conceptions and processes in the presentation of mathematics; and it is hoped that our employment of it here may likewise facilitate and elucidate the basic relationships so vital to divine Science and its demonstration in Christian Science. As early as page 3 *Science and Health* conveys the idea of an exact Science where there is a marginal heading, "The spiritual mathematics," to epitomize the text showing the necessity for working out one's own salvation in accord with established rule and divine Principle (*S. & H.* 3: 4-11; 128: 27-6). Once the student is familiar with this device and its function to illustrate how these divine offices reflect each other, he will discover the idea behind the term matrix pervading the whole textbook, and see how vitally it contributes to the design and

structure of *Science and Health*. This in turn is invaluable in helping him to bring his own life and demonstration increasingly within the framework and perfection of divine order. He need not fear losing Christianity in so doing; rather will he gain abundantly by being able to hold his Christianity apart from personal sense (*S. & H.* 126: 32-128: 19) and thus free to function as it obtains in divine Principle.

It now becomes clear why the textbook is built upon a plan comprising sixteen chapters of text (plus PREFACE, GLOSSARY and FRUITAGE), and that these sixteen chapters fall naturally into four groups of four, each group as a whole characterized respectively by the Word, Christ, Christianity and Science.

These two classes of capitalized terms, the seven synonymous and the four operational and their interweaving throughout one text, may be likened unto the warp and weft in weaving upon which design and structure depend. So in *Science and Health*: the warp and weft of *is* and *does*, woven into one text, give the textbook design, form and structure: the Word reveals the ideal of perfection and its divine order; the Christ constitutes this ideal; Christianity is the demonstration of this ideal; and Science is the interpretation of this ideal and idealism which operates as law to the human need and circumstance. The synonymous terms themselves represent the being or *is-ness* of the one infinite from which this divine operation proceeds.

Let us now expand our survey of this inspired textbook; remembering all the while that the *letter* and the *spirit* are mutually and reciprocally indispensable to each other, and that without spiritual sense we entertain neither one nor the other. Nor must it be overlooked that demonstration with scientific certainty is the ideal before us, and that what often purports to be spiritual understanding does not of itself suffice without accompanying demonstration.

Science and Health ranges from the initial desire to know God, to the presentation and interpretation of reality as recorded by the Apostle John in his Revelation. These sixteen chapters ranging from PRAYER to THE APOCALYPSE cover every stage of human

development, and in conjunction with the Bible are designed to meet every human need.

As a whole, they are characterized by Science, but as we reduce our scale of observation we observe that these chapters individually and in groups of four are designed as categories within categories. It may therefore be helpful at this point to recall the meaning of categories: "Those classes to which ideas can be reduced and within which they can be arranged in order to produce a system" (Funk and Wagnalls). So as we proceed we shall become increasingly familiar with the text as a system of categories—of category within category—representing an infinite range of thought and idea embraced within law, order, and classification to fulfil the divine perfection (*S. & H.* 337: 16–19).

The first four chapters are characterized by the Word, and because of the nature of the subjects of which they treat, may be epitomized as chapters of *approach*, each in its own way; that is, of approach to God from the background of human life and of religious experience.

The second four chapters are characterized by the Christ, and may be epitomized as chapters of *scientific translation*, whereby the Christ translates itself, and so reaches and translates the human consciousness and character, from a material basis to the acceptance of Spirit or divine Principle as the only basis. They also include a scientific uncovering of the essence and operation of evil for the purpose of destroying it.

The third four chapters are characterized by Christianity, and may be epitomized as chapters which demand the *scientific demonstration* of Christianity, in place of denominational religion and sectarian belief or dogma.

The last four chapters are characterized by Science, and may be epitomized as chapters of the *scientific interpretation* of the whole problem of being, and show how *Science and Health* as God's interpreter of Himself to this age, translates and conveys the Holy Ghost or divine Comforter, as far as language can do so for purposes of demonstration and proof. Beyond language and its symbolic representation and interpretation, the divine Word or

Logos, Christ, Christianity and Science are one and indivisible in their reality and operation, yet distinctive in nature and office as they constitute this ultimate reality,—its substance and sustenance—within “the eternality of the scientific order and continuity of being” (*S. & H.* 123: 28–29).

Design and Structure

Let us now consider *Science and Health* in its design and structure, that is, through four groups of four chapters, comprising sixteen in all.

The first four we have accepted as chapters of approach to God. Let us consider these a stage further. The Word as the Word through PRAYER inspires the human consciousness to seek God, and so prayer is the initial approach within the silence and seclusion of the heart. The prime need is to understand God, the prime hunger is to know God, and prayer is the means whereby this need and hunger may be satisfied. Thus to know how to pray is of prime importance, for prayer attains and maintains the active conscious relationship between the divine Principle and man as divine idea on an ever-expanding basis. The chapter PRAYER is designed for just this end, and to meet this need.

As thought is spiritualized through the quickening activity of the Word, it becomes clear that the approach within the silence of the heart and sanctuary is not enough: the approach must also be made through a way of life that is to be lived and in which example is a potent factor. ATONEMENT AND EUCHARIST, wherein the Word reflects the Christ, presents this way of life whereby atonement becomes at-one-ment, and illustrates it through a profound consideration of the life of Christ Jesus as found in the Gospels.

When the Word reflects Christianity, as it does in Chapter III, MARRIAGE, there is further awakening to the fact that this way of life cannot be lived in isolation; it must be lived within the whole conception and framework of relationship. Basically, as idea, man is wedded inseparably to his divine Principle, and this relationship

is inviolable. On it are founded all the secondary and derivative relations with his fellow man. It is the office of Chapter III, MARRIAGE, to exalt every form of relationship and so to facilitate and expedite the approach to Life and the solution of the incidental human problem. To become conscious of Life as Spirit is to find oneself in and of Spirit, and so at-one with Spirit or divine Principle as reflex image, as to be willing to forego any other claim to self-existence. It is from the basis of this consciousness of being wedded indissolubly to divine Principle that man is able to examine and analyze without fear of contamination the problem of opposites.

In Chapter IV, CHRISTIAN SCIENCE VERSUS SPIRITUALISM, the Word reflects Science in order to establish the oneness of being through solving and disposing of the problem of opposites. Herein is established a scientific distinction and separation between the real and eternal on the one hand, the unreal and temporal based on human sense testimony on the other,—the former scientifically demonstrable, the latter evanescent and incapable of proof. When Chapter IV has fulfilled its purpose, it has brought consciousness to the stage where being is understood in its oneness, the enigma of mortality is cleared up, dualism is yielding, and reality is in sight; so much so, that “Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding.” Note, “Truth *has* furnished . . . *has* opened the door . . .” This is an accomplishment, something established, not merely a promise for the future (*S. & H.* 99: 9–11).

As we advance from these first four chapters to consider the second group, the whole standpoint changes from one of approach to one of looking out from: it implies the abandonment of the human mind and body as the starting point, with human environment as background, and the acceptance of divine Principle as the basis and foundation of all that is. Hence the simile of centre and circumference in the text. The standpoint throughout these second four chapters is that of the Christ, and as we accept this unreservedly, it bestows the consciousness that our identity is

idea—"the expression of God's being"—"the indestructible man, whom Spirit creates, constitutes, and governs" (*S. & H.* 470: 23-24, 316: 20-21).

In this second group, when the Christ reflects the Word, it gives us in Chapter V, *ANIMAL MAGNETISM UNMASKED* a continued examination of the problem of evil, in a scientific uncovering of the essence of evil as animal magnetism, and names it such preparatory to its destruction in human consciousness. It is seen to have no scientific foundation, to be "a mere negation, possessing neither intelligence, power, nor reality . . ." (*S. & H.* 102: 1-8).

When we come to Chapter VI, *SCIENCE, THEOLOGY, MEDICINE*, we find the Christ in its essence as the Christ, and in operation in its vital office of scientific translation. In essence it is the very heart of divinity; in operation it translates this divinity to the human understanding, to provide a scientific way out from the burden of matter and mortal mind.

The chapter is written in three sections as indicated in the title. In *SCIENCE*, the Christ also uncovers the way animal magnetism as the essence of evil evolves from primitive mortal mind into system, to become physical science as the counterfeit of the divine Science which is the Science of being.

In *THEOLOGY*, we observe the Christ as "the Son of the living God" (*S. & H.* 137: 8-25) and also at work uncovering the hypocrisy of scholastic theology and the falsity of ecclesiastical monopoly as the counterfeit of the Christ-man in the divine likeness.

In *MEDICINE*, the Christ is presented with reference to rule and system, implying that it must be understood, loved and obeyed, in order to be demonstrated scientifically in the healing of disease and the destruction of sin. Mind manifest as Christ is seen to be the only medicine, and the fallacy of matter as medicine is uncovered.

As we grasp the substance, reality and power of the Christ in its diverse offices, we realize as never before the degree to which the collective life of mankind is determined by these three primary systems: physical science, scholastic theology, *materia medica*; and that the Christ in its Science alone is adequate to meet the

problems of mankind in this twentieth century with its challenge of the anti-Christ.

In Chapter VII, **PHYSIOLOGY**, we observe the spiritual idea as the Christ reflecting Christianity, and in this capacity it turns compassionately to consider the problems associated with the human body as the focal point of human thought, and upon which are projected the beliefs of the secondary systems of mortal mind such as physiology, hygiene, paganism, anatomy, phrenology, health laws, embryology, etc. In this chapter, **PHYSIOLOGY**, the Christ reflecting Christianity uncovers the way human life is moulded and influenced for good or ill, according to the measure that these beliefs and their associated systems are allowed access to body through the channels of human consciousness.

In Chapter VIII, **FOOTSTEPS OF TRUTH**, the Christ reflecting Science continues its great offices of scientific translation and scientific uncovering. One is aware of continuous change and transition taking place, from matter to Spirit; of appearing and disappearing; of dematerialization and spiritualization; of material sense yielding to spiritual sense; personal identity yielding to spiritual identity; bondage of belief yielding to spiritual understanding, and so on. The bondage and fetters of belief and finite capacity are scientifically uncovered, and shown to be rooted in animal magnetism and its evolution through the primary and secondary systems aforementioned. Indeed, several pages (223-228) are devoted to the emancipation of humanity that will ensue, as these systems of belief, rooted in animal magnetism are scientifically uncovered and handled. Then will these footsteps of truth become footsteps of conscious experience, and we gain mental and spiritual emancipation, as the despotic tendencies of error germinating and evolving their various tyrannies are rooted out by Christ, Truth. In fact the chapter likens the bondage of modern materialism as being the equivalent of the ancient Egyptian bondage suffered by Israel, and shows that Truth, "the strong deliverer," provides these progressive footsteps as the way into the full freedom of a demonstrable Science of Christianity.

The closing pages of this chapter, **FOOTSTEPS OF TRUTH**, are so vital in substance and import, that they may be likened to a kind of watershed or great divide, from the ridge of which the past and the "approach" with their problems are behind us, and the exalted vision of all that lies ahead beckons us on to the higher realms of reality and its demonstration.

This second group of four chapters uncovers evil in essence and operation, on the basis of its nothingness, and prepares consciousness for the demonstration of good as the only; for the acceptance of good and the abandonment of evil on this basis, is the only basis on which Christianity is demonstrable as spiritual power in operation as divine law proceeding from divine Principle. This is abundantly clear in Chapter XI corresponding to Christianity as Christianity.

It is interesting and helpful to observe that this second group opens and closes on the necessity for uncovering evil. Chapter V is self-revealing in its title, **ANIMAL MAGNETISM UNMASKED**. Chapter VIII, **FOOTSTEPS OF TRUTH**, on its closing page, 254, asks these questions: "If you venture upon the quiet surface of error and are in sympathy with error, what is there to disturb the waters? What is there to strip off error's disguise?" The last paragraph with its marginal heading, "The cross and crown," and accompanying text, is indicative of what lies ahead in the domain of an impersonal and demonstrable Christianity.

In the third group of four chapters we enter upon an entirely new concept of Christianity,—one that is non-sectarian and undenominational, and in which Christianity is understood and accepted only in relation to its divine Principle, and the Science which governs and determines it as a vital constituent of being. This is indicated, for example, in the two Scriptural quotations at the head of the chapter **CREATION**.

The passage from Psalms shows that in terms of pure being, it is the divine Principle alone that is to be glorified in demonstration; whereas the quotation from Paul's epistle to the Romans (8: 22-23) is relative and indicates that following upon "the firstfruits of the Spirit," "the adoption, to wit, the redemption of our body," is the leading object or purpose in Christianity: the

body to be redeemed from every belief of physical sense, and identity adopted and brought forth through the acceptance and demonstration of Spirit as the only. Continuous and illimitable expansion of thought and consciousness becomes the keynote of creation as Christianity reflects the Word or Logos, and the mental swaddling-clothes are shed for the robes of Spirit, with man receiving "the crown of life, which the Lord hath promised to them that love him" in reward for errors reversed and temptation overcome.

Christianity reflecting the Christ requires that "That which was from the beginning . . . of the Word of life" (the ideal of Chapter IX, CREATION), be demonstrated in order "that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." In other words, relationship (fellowship) is the heart and soul of Christianity, firstly between Principle and oneself, and secondly with the Christ-idea and one's fellow man. It is the office of Chapter X, SCIENCE OF BEING, to bring these relations to the forefront of consciousness that they may be demonstrated positively within the framework of law, order and rule, and in conjunction with the elimination of the negations that would obstruct such demonstration. Hence the platform of thirty-two classified propositions (*S. & H.* 330-340) and the quotation from Martin Luther (*S. & H.* 268). To facilitate the demonstration of this platform the text falls naturally into two portions: pages 268-306 are concerned with handling the involuntary errors of animal magnetism (symbolized in Revelation by the power of the angel's right foot upon the sea); pages 306-330 are concerned with handling the visible and voluntary errors of mortal mind (symbolized by the power of the angel's left foot upon the earth). (See Revelation, Chapter 10, and *S. & H.* 558-559). Until this is attained in demonstration, Christianity cannot enter upon its full fruitage. Just as this tenth chapter of *Science and Health* opens on the note or tone of fellowship in the Scriptural passage (John, 1st Epistle) at the head of the chapter, so its closing paragraph is concerned with one's relation to Principle through the first Commandment, and

one's relation to one's fellow man through the Gospel commandment to "Love thy neighbour as thyself."

In Chapter XI, SOME OBJECTIONS ANSWERED, we come to the heart of Christianity wherein the demand is that demonstration leading to proof shall supersede words, belief, opinion and dogma. This demand is imperative for "If Christianity is not scientific, and Science is not of God, then there is no invariable law, and truth becomes an accident" (*S. & H.* 342: 16-18).

Earlier in this writing it was shown that the Christ uncovers error or evil on the basis of its nothingness. This chapter now shows that in Christianity error must be demonstrated as nothing or in its nothingness "in order to prove the somethingness—yea, the allness of Truth," and that both these aspects of demonstration must be fulfilled in consciousness, to bring forth the change of evidence so convincing that demonstration becomes proof. But so resistant is human thought to the proposition of error's nothingness that even Jesus exclaimed: "And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" So vital a factor in demonstration is this concept of error's nothingness, that *nothing* and *nothingness* appear over twenty times in the text of this chapter. Like the previous chapter, SCIENCE OF BEING, this chapter closes on the oneness of being as set forth by the First Commandment and the words of Jesus, "I and my Father are one," and shows that in scientific demonstration,—in Christianity as Christianity—the oneness of being is still the central fact and the governing law.

We now come to CHRISTIAN SCIENCE PRACTICE in our survey wherein Christianity reflects Science, for it is a leading office of Science to interpret, that is, to explain, to show how Christianity is to be demonstrated. To recapitulate:

Firstly, we have the ideal and perfection of being set forth in Chapter IX, CREATION.

Secondly, we observe how Chapter X, SCIENCE OF BEING, translates this ideal and the fellowship that goes with it into an orderly, systematic idealism or system within the framework of

the Platform and the accompanying text, which fulfils perfectly the meaning of idealism: "that system of reflective thinking which would interpret and explain the entire universe, its phenomena and their relations as the realization of a system of ideas, or as the progressive evolution of an ideal" (See Pref. xii: 22 and Funk and Wagnalls).

Thirdly, in Chapter XI, SOME OBJECTIONS ANSWERED, Christianity requires that this be realized in order to be demonstrated, and in Chapter XII we learn how.

The chapter, CHRISTIAN SCIENCE PRACTICE, falls into two parts: pages 362-410 set forth a four-fold operational concept which is written from the Gospel standpoint and the practice of Christ Jesus; pages 410-442 are an unfolding presentation in Genesis order for the learner feeling his way, and are therefore much more relative in presentation and elucidation. The former portion is subjective in presentation and is concerned with the involuntary errors to be dealt with; the latter portion is more objective by comparison and it deals with the visible and voluntary errors of human life.

Considering these four chapters as a whole, we observe how Chapter IX opens on the ideal drawn from Psalms and coupled with Paul's words concerning "the redemption of our body," and Chapter XII closes with "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually,"—a range of thought that spans the whole of life and constitutes an impersonal Christianity wherein "there is no dynasty, no ecclesiastical monopoly . . . Its only priest is the spiritualized man" (*S. & H.* 141: 17-19).

In the fourth group of four chapters we are in the domain of Science, the leading offices of which are the power to govern through law, to interpret, that is to explain, to elucidate, thereby enabling demonstration (as in Christianity) to qualify as scientific proof which in turn becomes irresistible and irreversible.

When Science reflects the Word as in Chapter XIII, it is concerned with teaching and instruction; hence the title TEACHING

CHRISTIAN SCIENCE and the quotation from Proverbs at the head of the chapter.

Firstly, the chapter is concerned with the student learning to exercise wisdom in his work and practice, learning to defend himself against sin and the human will, and to put down the claims of error rooted in sin and self.

Secondly, the chapter uncovers the essence of evil as animal magnetism (pp. 450-456) and gives instruction on how to handle it on the basis of its nothingness.

Thirdly, the chapter (pp. 456-460) is concerned with the *morale* of healing and practice: the student's acceptance of and strict adherence to the rules of divine metaphysics in relation to his fellow man.

Fourthly the chapter (pp. 460-464) is concerned with ontology and systematic teaching, in contrast with the smatterer and mischief maker. When imparted by the human teacher it must "be taught only by those who are morally advanced and spiritually endowed" (p. 461). Finally, "In founding a pathological system of Christianity, the author has laboured to expound divine Principle, and not to exalt personality. . . . Neither dishonesty nor ignorance ever founded, nor can they overthrow a scientific system of ethics" (p. 464). Clearly we are concerned with Science and system, class and category, and not just fragmentary ideas.

RECAPITULATION takes its place as Science reflecting the Christ in the design of *Science and Health*. The author, in adopting the long-established method of question and answer, achieves a number of objects simultaneously. Firstly, the method is the one best adapted for class teaching; secondly, this form of writing embodies the substance of what is to be taught in scientific and classified form with the greatest economy of language; thirdly, it epitomizes and recapitulates the whole textbook in design, structure and substance. For example, questions and answers 1-16 are arranged in matrix order to epitomize the sixteen chapters in their matrix form of relationship, and this will be shown in some detail in a later work.

Questions and answers 17-23 present in Genesis order of unfoldment, the Christ as "the way" of life which arises out of questions and answers 1-16 understood and demonstrated, even to "Triumph over death" (*S. & H.* 496: m.h.). Question and answer 24 provides the tenets which enable the student to define to himself and to others when called upon, his position in relation to leading theological questions of the day.

With the *Key to the Scriptures* we enter an entirely new field, that of scientific interpretation of the Scriptures in order to make clear their original meaning which is indeed their demonstrable and only real meaning.

In Chapter XV, GENESIS, corresponding in the design of *Science and Health* to Science reflecting Christianity, we have the two Genesis records spiritually interpreted to present (a) the demonstrable reality—the yea, yea—of that which *is*, and (b) the Adam record to present by contrast, the self destroying nature of materialism—the nay, nay—of that which *is not*.

The first record. Read in the light of *seven days*, the narrative is an unfolding, expanding vision that leads the student, step by step, in divine order into the very heart of divinity—into "newness of Life, in which all sense of error forever disappears . . ." But there comes a point in spiritual development where the student's objective sense of being led into, matures to become the subjective one of looking out from, that is, of seeing this same record from God's standpoint as a symbol of divine operation. Then the unfolding *days* or *numerals* develop in his thought to become operational within the concept of *calculus*, and he awakens to realize his own consciousness as reflex image within which is being reproduced and reflected, that which is being conceived in a primal capacity within the eternal Mind itself.

In presenting the inspired interpretation of this first record, Mary Baker Eddy has arranged her exegesis within thirty-two passages, so that in one sense it runs parallel with the Platform in Chapter X (pp. 330-340). The purpose behind this arrangement will become clearer as we proceed, but the spiritual genius of it is that it allows an objective and subjective presentation, an

unfolding Genesis order of presentation together with an operational reading in matrix form, all to be combined and woven into one text; in other words, the text enables the student to follow the "seven days" or *numeral* reading, or to employ the *calculus* or operational reading according to his immediate need. Naturally he will follow the former, until he discerns and needs the latter.

The second record. Herein we have the exact opposite presented in the allegoric story of Adam. The purpose of this allegory is to show by contrast with the first record, the self destroying nature of evil as it claims to evolve through materialism, in counterfeit of Spirit and the perfection of its divine order. The author has arranged her exegesis within twenty-three passages; one to sixteen in matrix form to illustrate the counterfeit operation of evil or animal magnetism; seventeen to twenty-three in Genesis form and order to illustrate the consequences in human life of the refusal to handle evil. Finally after settling one's account through suffering, human consciousness will yet advance to emerge in the divine likeness, for such is the design behind the Cain and Abel story, which is expanded and elucidated in the form of an addendum between pages 542-557 for this very purpose.

THE APOCALYPSE completes the design of *Science and Health*: it corresponds to Science as Science. In her interpretation the author has framed her exposition within a matrix design of sixteen passages, to illustrate once more the nature of divine operation and its diversity of office. These sixteen passages are arranged in two groups,—one of twelve and one of four, with a coupling passage (572: 3-18) as a link. Passages one to twelve are concerned with the coming of "The new Evangel" (m. h.) in the form of "a little book open"; the appearing of generic man through the symbol of "a woman clothed with the sun . . ."; the uncovering of evil symbolized by "the great red dragon," and the inevitable warfare as the dragon is cast out and destroyed. Then follows the pæan of praise upon the final victory over error as it is "Christianly and scientifically reduced to its native nothingness."

This victory enables three of the four remaining passages to be

devoted to the vision of reality, and man's present possibilities of attainment through the marvellous symbol of the Holy City with its ever-open gates and no temple therein—no material structure to accommodate body or corporeality.

Finally, the twenty-third Psalm spiritually interpreted illustrates once again the emergence from matter into Spirit, the passage from sense to Soul (corresponding to *six days* understood and demonstrated); followed by fulfilment and rest (*Mis.* 279: 18–21); and in thus bringing the end round to the beginning completes the inspired literature of Bible and *Science and Health* conjoined as a type of “divinity embracing humanity in Life and its demonstration,—reducing to human perception and understanding the Life which is God” (*S. & H.* 561: 17–20).

This brief survey has been written to help the advanced and advancing student to expand his conceptions of *Science and Health*—to discern and comprehend each chapter as a whole, as a complete unit having scientific relationship with the other chapters, as well as containing a scientific order and structure of lesser ideas within itself. This is where the understanding of categories within categories becomes so important in gaining the Science of Life, so that human life may advance beyond fragmentary truth and casual ideas.

Reciprocal Relations

So, in conclusion, let us consider a few of the reciprocal relations that obtain between these sixteen chapters.

There are the four chapters that constitute the axis of this matrix concept. PRAYER corresponds to the Word as the Word to kindle and generate the awakening that brings the active *approach* which culminates in the sanctuary and has audience of Spirit.

SCIENCE, THEOLOGY, MEDICINE corresponds to the Christ as the Christ, Herein, Mary Baker Eddy places the facts of her discovery, in order to show that these great spiritual facts understood are the essential Christ to this age. Herein, also, the Christ

translates the infinite into language that human thought can apprehend, in order to facilitate the reciprocal translation of mortal mind out of itself to the apprehension of its own nothingness.

SOME OBJECTIONS ANSWERED corresponds to Christianity as Christianity, and is imperative in its insistence that Christianity is demonstrable and must be demonstrated from the basis of Principle alone.

THE APOCALYPSE corresponds to Science as Science, and shows that evil's final reduction to its nothingness is the essential prerequisite to entry into the Holy City, that is, of man entering upon his pre-destined heritage,—the reality of being which is presented Scripturally as the Kingdom of Heaven.

ATONEMENT AND EUCHARIST is reciprocal with **ANIMAL MAGNETISM UNMASKED**. The former corresponds to the Word reflecting Christ, and presents the approach as a way of life based on the life of Christ Jesus. The latter corresponds to Christ reflecting the Word and is an uncovering, on the basis of its unreality, of animal magnetism as the essence of evil, and it shows the way in which animal magnetism would obscure the approach and wreck human life in its earnest desire to follow Christ as "the Way."

MARRIAGE corresponds to the Word reflecting Christianity and is reciprocal with **CREATION** which corresponds to Christianity reflecting the Word. **MARRIAGE** shows that the approach must be a way of life within relationship, and that every form of relationship must be exalted as we approach and attain the ideal. **CREATION** shows that this ideal is the fact of being and is the perfection which is to be demonstrated as the ideal of Christianity—"the Word and the wedding of this Word to all human thought and action" (*My. 153: 28*).

CHRISTIAN SCIENCE VERSUS SPIRITUALISM corresponds to the Word reflecting Science, and is reciprocal with **TEACHING CHRISTIAN SCIENCE**, which corresponds to Science reflecting the Word. The former gives the initial analysis of the problem of evil; the latter shows the teacher and the student that evil must in addition to its analysis, be handled on the basis of its impotence

understood, and as evanescent, even to the point of its extinction and nothingness. Anything less incurs its own penalty.

PHYSIOLOGY corresponds to the Christ reflecting Christianity and is reciprocal with the SCIENCE OF BEING as Christianity reflecting the Christ. This at first may not be readily apparent, but is so nevertheless. PHYSIOLOGY is largely concerned with uncovering the errors incidental to the human body, preparatory to the demonstration that eliminates them. SCIENCE OF BEING provides the Platform to facilitate such demonstration and in its text is largely concerned with the elimination of the primitive errors which induce these bodily errors.

FOOTSTEPS OF TRUTH corresponds to the Christ reflecting Science, and is reciprocal with RECAPITULATION which corresponds to Science reflecting the Christ. The former, FOOTSTEPS OF TRUTH, after uncovering the bondage of materialism and showing and providing the way out, is seen to be parallel with the Christ as "the way" seen in questions and answers 17-23 and which is a natural development following upon the acceptance of questions and answers 1-16 in their scientific and natural relationship.

In the matrix design, CHRISTIAN SCIENCE PRACTICE and GENESIS are reciprocal: the former corresponds to Christianity reflecting Science, the latter to Science reflecting Christianity. In the former we observe Christianity rising to scientific method to handle and destroy the errors that beset the human body—these are largely the secondary or phenomenal errors of sense handled by the practitioner or by the patient himself. In the latter, GENESIS, there is neither personal practitioner nor personal patient: there is the presentation of reality and its unfoldment in divine order; and there is the presentation of unreality under the leading symbols of mist, Adam and Eve, serpent, and the tree of knowledge of good and evil, which of course are the counterfeit symbols of divine operation, and represent the essence of evil or animal magnetism as the one adversary. It will now be seen that in the handling and silencing of animal magnetism we have an exposition of a scientific practice in which there is no person, no personal sense and no personal claim, and which therefore is the

ideal practice as demonstrated by Christ Jesus. Thus in the ideal practice, we demonstrate the divine Principle and its operation in accord with the first record in its harmony and perfection; and in line with the second record, through the reduction of evil to its nothingness, making the latter serve the purpose of the former, until ultimately, Principle is seen to be self-demonstrating in terms of an ideal man and universe. When this is understood in conjunction with CHRISTIAN SCIENCE PRACTICE we shall attain a complete practice that handles both the noumenon and phenomenon of evil on the basis of their nothingness, and that enters upon good as the *only* reality in both its unfolding and operational concepts as it "rests upon and proceeds from divine Principle" (*S. & H.* 583: 13).

It is interesting and instructive at this point to observe a similarity, almost an identity in structure between RECAPITULATION and this second record. In RECAPITULATION, questions and answers 1-16 epitomize the divine system and its operation; questions and answers 17-23 present the Christ and Science as "the way" leading "unto the perfect day" with its ultimate of "Triumph over death" (m. h.).

This second record in passages 1-16 allegorically and metaphorically presents the modus operandi of animal magnetism, for the purpose of demonstrating its reduction to nothingness in conjunction with the allness of good, as set forth in the first record. Passages 17-23 present likewise the consequences in human life of the refusal to face and to handle scientifically the problem of evil.

RECAPITULATION rises in question and answer 23 to the ultimate victory or "Triumph over death": the allegory degenerates and culminates in murder bringing its curse, with remorse and climax of suffering (*S. & H.* pp. 542-543) before the curse can be removed, and the curtain lifted on man "as never born and as never dying, but as coexistent with his creator" (*S. & H.* 557: 20-21).

Thus we observe similarity in structure: diversity in instruction.

When these sixteen chapters of the textbook are grasped individually in terms of inner structure and operation, and as a

whole in their mutual relationship, the textbook will be understood and loved as the presentation of a complete Science, and Mary Baker Eddy's deep desire come through to fulfilment when she wrote: "I long to see the consummation of my hope, namely, the student's higher attainments in this line of light" (*S. & H.* 367: 27-29).

If this pamphlet contributes to this consummation of her hope, it will have served its purpose in preparing thought for accepting the illimitable possibilities set forth in her textbook.

© Copyright by JOHN LAWRENCE SINTON
1961

Printed in Great Britain by
UNWIN BROTHERS LIMITED, WOKING AND LONDON