

A
Scientific Analysis
of
Chapters IX-XII
of
Science and Health
with
Key to the Scriptures

by
Mary Baker Eddy

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Published privately by the compiler in England
Flat 5, Meads Croft, 15 St. John's Road, Eastbourne, Sussex
Printed by ALDRINGTON PRESS LTD., Portslade, Sussex

ACKNOWLEDGEMENTS

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Science and Health

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J.L.S.

Chapters IX-XII only in this Volume

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THE DIVINE DESIGN OF SCIENCE AND HEALTH

VOLUME III CHAPTERS IX-XII

FOREWORD

THE third volume of this analytical study of *Science and Health with Key to the Scriptures* by Mary Baker Eddy is concerned with an expanding conception of Christianity that reaches far beyond anything we have known hitherto. It ranges from the perfection of the divine order of celestial being down to meeting every human need.

It is axiomatic that Christianity embraces every aspect of human and divine relationship. This in turn requires an understanding of Divine Being and its constituent identities between which relations can evolve within law and order. In divine Science and beyond matter these relations are understood comprehensively within the term Love.

At the altitude of absolute Christian Science these relations in Christianity are discovered and held subjectively through spiritual sense. They are illustrated throughout the text of *Science and Health* by the combining together of Life and Love, reflecting their multi-formity of office.

Christianity in Christian Science embraces the whole range of synonymous terms moving throughout the text in the order shown on p. 587, identifying and identified by the subject under discussion.

First and foremost in life is the individual's relation to the divine Principle of all being; second is the individual's relation to his fellow man. These concepts of relationship lived and loved obey the Commandments and because they are understood bring forth Christianity at highest altitude, and as the normal status of man. From the standpoint of divine Principle man has no alternative but to be their embodiment and fulfilment, for man is "the expression of God's being". (S. & H. p. 470: 23-24).

The reader is referred to Volume I for the introduction to this analytical study of *Science and Health*. The four chapters considered in this first volume are concerned primarily with the WORD concept of *approach* from four standpoints to the vast question What is God? (S. & H. p. 465). In these four chapters the seven-fold Genesis approach is more strongly accented throughout the text than the four-

fold operational concept in order to help the student to become conscious of the divine omnipresence as a living reality. (See Vol. I pp. 17c-e). This approach is the outcome of the revelatory concept which generates it.

The four chapters comprising the second volume are concerned primarily with the Christ: its discovery in terms of its underlying Science, and its diverse offices of *scientific translation* and *scientific uncovering*. Whilst the Genesis order of unfoldment continues throughout the text (since the textbook is its own teacher and revelator) the four-fold nature of divine operation becomes increasingly self-evident. These four chapters are designed to show how the divine Principle translates itself to the human consciousness through Christ to illumine "the way" of emergence from the darkness of materialism into the light of spiritual reality.

As we advance to consider Chapters IX to XII profound changes take place. For example the text expands to discuss Creation and the Science of Being. It is as if the individual in pursuing Footsteps of Truth has reached the top of a mountain range: the aspiration which brought changing and maturing views as he rose to the summit of human experience now gives way to looking out from Principle and beholding creation from the standpoint of the Creator. These four chapters comprising Vol. III still unfold in their Genesis order to bless the learner but increasingly illustrate the operational or four-fold standpoint to elucidate scientific demonstration.

At this point it is opportune to comment further on the subject of *change*. In Volume II pp. 115-116 we discussed change in relation to the office of scientific translation, i.e. change in standpoint and outlook which results from scientific classification of the real and scientific classification of the unreal preparatory to its abandonment. This is translation and change from the standpoint of the Christ.

In this present volume we observe translation and change carried forward into Christianity where it is seen and felt as conscious experience and demonstration. (See Mis. p. 67: 24-6).

Chapter IX CREATION corresponding to Christianity reflecting the Word presents the ideal that is to be understood and demonstrated—as we drop off our "mental swaddling clothes" in order to be clothed in "The robes of Spirit . . ." (pp. 255, 267).

Such is the range of the Chapter that it may be epitomized as divine

Principle presenting and interpreting this ideal in order that Chapter X SCIENCE OF BEING may continue the development through Christianity reflecting the Christ. This chapter elucidates the nature and substance of relationship in order that the idealism of Christianity may be demonstrated as real being and not be left suspended in belief. As the title of the chapter declares: it is the *Science of Being* and must therefore include and elucidate the prime facts of relationship and substance scientifically. To accomplish this the chapter closes with a platform of thirty-two statements arranged in matrix order as will be seen later when we examine the text in detail.

So revolutionary and challenging are these two chapters IX and X to all schools of thought—notably Philosophy, Science, Theology and Medicine—that Chapter XI SOME OBJECTIONS ANSWERED is designed to deal with the resulting chemicalization and resistance in human thought and so promote demonstration in place of theory or doctrinal belief. This chapter opens and closes on the need for scientific demonstration and in the design of the textbook corresponds to Christianity intrinsically.

Chapter XII CHRISTIAN SCIENCE PRACTICE elucidates Christianity reflecting Science. It is in two parts. Part I opens with the approach of the Magdalene to the Master together with his response. The text develops its theme to the point where it challenges mortality (p. 410). Part II (pp. 410-442) is Mental Treatment Illustrated and is designed to clarify the individual concept of practice and treatment. It is increasingly impersonal until it culminates in the allegory based on procedure in a law-court.

Thus the four chapters IX-XII range from dropping off our “mental swaddling clothes” to full manhood and womanhood where we are a law unto ourselves, within the office of divine law.

The full range of Chapters I-XII clearly illustrates a development from the objective concept of approach through prayer to the subjective and operational concept of demonstration beheld from the heart of divine Principle: this bestows a vision of being which is the perfection of the divine order in its “calculus” of omni-action and eternal progression.

These two conceptions of *numeral* and *calculus* are developed increasingly in the next four chapters XIII-XVI.